

# GOSPEL HERALD



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## Childhood Memories

Backward, turn backward, O Time, in your flight !

Make me a child again, just for to-night !

Mother, come back from the echoless shore ;

Take me again to your arms as of yore ;

Kiss from my forehead the furrows of care ;

Smooth the few silver threads out of my hair ;

Over my slumbers your loving watch keep ;

Rock me to sleep, mother, rock me to sleep !

Backward, flow backward, O tide of long years !

I am so weary of toils and of tears ;

Toils without recompense, tears all in vain ;

Take them, and give me my childhood again !

I have grown weary of dust and decay ;

Weary of flinging my soul-wealth away ;

Weary of sowing for others to reap ;

Rock me to sleep, mother, rock me to sleep !

Tired of the hollow, the base, the untrue ;

Mother, O mother, my heart longs for you !

Many a summer the grass has grown green,

Blossomed and faded, our faces between ;

Yet with strong yearnings and passionate pain .

Long I to-night for your presence again,

Come from the silence so long and so deep !

Rock me to sleep, mother, rock me to sleep !

Over my heart in the days that are flown,

No love like a mother's love ever has shone

No other worship abides and endures,

Faithful, unselfish, and patient like yours ;

None like a mother can charm away pain

From the sick soul, and the world-weary brain ;

Slumber's soft calm o'er my heavy lids creep ;

Rock me to sleep, mother, rock me to sleep !

Come, let your brown hair, just lighted with gold,

Fall on your shoulders again, as of old ;

Let it fall over my forehead to-night,

Shielding my faint eyes away from the light :

For with its sunny-edged shadows once more,

Haply will throng the sweet visions of yore ;

Lovingly, softly, its bright billows sweep ;

Rock me to sleep, mother, rock me to sleep !

Mother, dear mother ! the years have been long

Since I last hushed to your lullaby song !

Sing, then, and unto my soul it shall seem

Womanhood's years have been but a dream ;

Clasped to your arms in a loving embrace,

With your long lashes just sweeping my face,

Never hereafter to wake or to weep ;

Rock me to sleep, mother, rock me to sleep !

## A Hasty Word

THE sun's rays fell with scorching heat upon the earth that morning; the air above the cornfields was all a tremble. But four-year old Willie heeded not the heat as he wandered, bare footed and bare-headed, through the pastures, gathering flowers "for mama." One would have supposed his chubby hands already grasped all they could carry, but he did not seem to think so; for he tramped back and forth in search of something more. "Mama likes ze pretty roses," he murmured. Just then he spied a cluster of rose-bushes growing on the side of a steep hill.

The hill was some distance away, and his little feet were hot and tired. But he thought how pleased his mother would be when she saw the roses; how she would kiss him and pat his curly head. Perhaps she would call him her "little comfort," as she so often had done. Willie idolized his mother. He thought her the best, the most beautiful creature in the world, and a tender word or caress from her was to him ample reward for any hardship endured. So he set sturdily out, and in a few minutes stood at the base of the hill. It was hard to climb, but by holding to bushes along the way, he had almost gained the point sought when he fell, bruising his foot against a stone. His lips quivered, and for a moment he was about to give up the struggle. But no; mama must have the roses; and with another effort he succeeded in reaching them. After they were gathered, he descended painfully, and went home. He was very tired, and obliged to walk slowly.

Meanwhile his mother, in the midst of one of her busiest days, was suffering from a nervous headache. Every move she made was torture; but she was a neat housekeeper, and would not sit down while there was a speck of dirt left anywhere. Baby had cried and fretted ever since he awoke in the morning, but at last he was resting quietly. She had just finished cleaning the dining-room floor, and was about to lie down while she had an opportunity, when suddenly the door opened, and in came Willie. His precious bouquet, looking none the fresher for its journey in the hot sunshine, was clasped tightly in his hands. Every step he took left the imprint of his dirty feet upon the spotless floor as he crossed the room to his mother.

"O mama, mama!" he cried joyfully, "see ze bu'ful roses! I got 'em all for you!"

To add to her annoyance, his somewhat noisy entrance had awakened the restless baby, which set up a lusty cry. It seemed to the weary woman

that this was the proverbial "last straw." Even then if she had lifted her eyes from the soiled floor to the face of her boy, and noted his shining eyes and flushed cheeks, I am sure she could not have uttered those cruel words. Taking the flowers from his hands she tossed them out of the window.

"You bad, troublesome child!" she exclaimed, "it seems as if all you 're good for is to make trouble. Go away out of my sight, anywhere. I don't want to see you at all."

The child stood motionless for a moment, blank amazement in face and attitude. In all his conjectures of what his mother might say, he had never thought of anything like this. Slowly he turned and went out, with pale face and wide, scared eyes. For a few moments he walked blindly along, too dazed to realize what had happened. Gradually it all came to him. His mother had thrown away the flowers he had been to so much pains to get, and had told him to go any where out of her sight,—she did not wish to see him at all. Yes, it was true; his mother did not love him any more; and in an agony of despair and pent up feeling, he threw himself face downward upon the ground, his little frame convulsed with sobs. Then he considered what he should do. She had told him to go away, and he did not know—how should he, poor child?—that she did not mean it. Yes, he must go, but where? Away to the south a ridge of hills showed against the sky, with here and there a farm house nestling among them. Perhaps in one of these might be some one who would want him. He turned and looked toward his own home. Perhaps he would better go back and kiss his mother good-bye. But when he recalled the look he had last seen on her face, he did not dare do so, and gulping down a big sob, he walked slowly down the road. He was very tired. The bruise on his foot hurt him so that he was forced to limp. The houses among the hills looked a long way off. But he walked patiently on.

At length, after what seemed to the child like miles of travel along the hot, dusty highway, he came to the bank of a river which ran between him and the hills. How should he cross it? He remembered that he had crossed it on a bridge with his parents. By and bye he would hunt around and find that bridge; but just now the water looked so cool, and the river bank so soft and green that he must sit down and rest a few minutes.

His mother pursued her usual cares with an uneasy conscience. Never before had she spoken such words to her boy, whom in reality she loved tenderly. Once or twice she went to the door and called him, but could neither see nor hear him. He would be on hand for his dinner, she thought, and then she would atone for her harshness by extra kindness and cuddling. But dinner-time came, and still no Willie. She began to be uneasy; she went to the door, and looked down the lane, and out into the meadow where he usually played, but no Willie. What if some accident had befallen him? Thoroughly alarmed, she went to the gate to meet her husband, and told him.

"Aren't these his foot tracks?" he asked, point-

ing to the impression of chubby little feet in the sand by the roadside.

"Yes, and there are others," she replied. "He must have gone down the road. That is strange. I never knew him to go that way alone before."

The tracks were easily followed for a quarter of a mile down the road; then they turned off, and were lost in the thick grass that grew on the river bank. A sudden fear seized the mother's heart. Willie was fond of the water; she remembered how, when they had crossed on the bridge, and he had begged to be allowed to go down to the edge of the river, and put his hands in the "pretty water." Suppose he had wandered off alone and fallen in? They searched, but could find no further trace of him. Neighbors were summoned, and for hours dinner waited unthought of on the table at home, and the baby cried uncared for in his crib, while the distracted parents and their anxious friends wandered along the river-bank seeking the lost one. Meanwhile the mother's conscience seemed burning into her very soul those terrible words which might be the *last* words she would ever utter to her darling child. Soon, one and another began to cast fearful looks at the water. All knew what that smooth, placid surface might hide. The broken-hearted mother walked aimlessly hither and thither, scarce knowing what she did. Suddenly, on passing a growth of underbrush, her alert ear detected a sound. What was it? She paused and waited breathlessly for its repetition. Her heart beat violently. There it was again. It sounded like a low sigh close beside her. Tremblingly she parted the bushes. O, joy! there, curled up among the thick bushes, lay the little boy fast asleep.

She caught him to her bosom, and rained tears and kisses upon his innocent face. The awakened child looked at her wonderingly at first; then a frightened expression came into his face as he said, "I *will* go now, mama; I was so tired I lay down to rest. Did you come to kiss me good-bye?"

"Why, what do you mean, darling?" she asked.

Then he told her in his childish way how he was going off as she had bidden him, only he was "so tired."

No need to tell how she tried to assure him with words and caresses that she loved him as dearly as ever, and had not meant what she said. When at length he understood, he clung around her neck with pathetic fondness, as if afraid he would lose her.

During the weeks and months which followed, she endeavored to make him forget her hasty words, and to heal the hurt she herself had inflicted on the sensitive little heart, but are such wounds ever wholly healed?—*Selected.*

### THE BITTER TONE

We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
But oft for "our own"

The bitter tone,  
Though we love "our own the best."

—Margaret Sangster.

### Cultivation of the Voice

SOME of our most talented ministers are doing themselves great injury by their defective manner of speaking. They are intelligent men, and should know that they are not pursuing a course which God can approve. Ministers should stand erect, and speak slowly, firmly, and distinctly, letting the voice go down deep, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles.

The chest will thus become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers becoming consumptives through speaking, they may, by proper care, overcome all tendency to that disease.

Ministers should stop to consider whether they are performing their life-work in such a manner as to accomplish the best and greatest results, or whether they are cutting their lives short by spasmodic efforts, without regard to the laws of health.

God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve. He would have us come into connection with Him, and increase in understanding and reform our habits, ever rising higher, and, approaching nearer the standard of perfection.

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search for more. A true Bible Christian will not find anything in the word of God justifying him in disregarding the laws of life and health. The Saviour of the world would have His co-laborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Course and uncouth manners were never seen in our Pattern, Christ Jesus.

He was a representative of Heaven, and his followers must be like him. We are to make daily improvement; our ways and manners are to become more like the ways and manners of the holy angels.

Every uncouth gesture and coarse and uncultivated expression, should be put far away. Every imperfection may be overcome if we learn of Jesus and closely follow His example.

The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. All who labor in the cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. All the vigor of a cultivated intellect and a well-developed body is called for to do justice to the work of God. Men of narrow minds, who feel no necessity of becoming efficient workmen, need to have this truth impressed upon them.

Ministers and teachers should discipline themselves to clear and distinct articulation, giving every word its full sound. Those who talk rapidly, from the throat, and who jumble their words together and raise their voices to an unnaturally high pitch, soon

become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. The sympathies of the hearers are awakened for the speaker, for they fear he is doing violence to himself, and they constantly expect him to break down. It is no evidence that a man is having a zeal for God because he works himself up into a frenzy of excitement and gesticulation. "Bodily exercise," says the apostle, "profiteth little."

Speakers and writers need much physical exercise, and an abundance of pure air. The lungs need food as much as the body. The sleeping rooms should be thoroughly ventilated, that the lungs may not be starved. This is very important to speakers, teachers, and students, and should not be neglected. Ministers should bring intelligent reason and common sense to bear upon these matters. If they will ponder upon them as they should, they will know what to do for themselves to preserve life. No minister can speak to the glory of God while he knowingly disregards the laws of life. Some do not realize the injury they are doing themselves until it is too late; then come sorrow, regret and repentance. But repentance cannot repair the broken down lungs or the abused throat. Right habits adopted, even at the eleventh hour, will improve many cases, although persons must still suffer for the past transgressions of nature's laws.

Frequently a young man is sent out to labor with a more experienced minister; and if he is defective in his manner of speaking, the young man is very apt to copy his defects. Therefore, it is important that ministers who have been long in the field should reform, though it cost them much painstaking and the exercise of much patience, that their defects may not be reproduced in young and inexperienced laborers. The young preacher should copy only the admirable traits of character possessed by the more experienced laborer, while at the same time he should see and avoid his errors. When some attempt to speak calmly, without excitement and excessive gesticulation, they become embarrassed, and feel a lack of freedom, because they are restraining themselves from following their old habits. But let all such feelings, which are mere excitement, go to the four winds. That freedom of feeling that would result in your committing suicide is not sanctified.

Some reason that the Lord will qualify a man by His Spirit to speak as He would have him; but the Lord does not propose to do the work which He has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by His Spirit that which we cannot do for ourselves.—*Mrs. E. G. White.*

*In The Review and Herald of February 5, 1880.*

Nature has placed nothing so high that virtuous effort cannot reach it.—*Quintus Rufus*

### Leadership

**B**ut the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23.

As summed up in these words of the apostle Paul, it is only through love that unity and co-operation can be secured. "Charity (love) beareth all things;" and when exercised toward one another, "shall cover a multitude of sins."

God is the source of love; for He "so loved that He gave" the most precious gift that heaven could bestow. This stream of love comes to fallen humanity through Christ, who has bidden us to "love one another as I have loved you."

When the Spirit of Christ fills the lives of the colored leaders then the fruits of the evil one which are manifested in hatred, variance, wrath, and strife will disappear. The love which comes from above "thinketh no evil," and is a Christian grace which gives believers a spirit of service and a desire to bear one another's burdens. We should not crush those who have the heavier part of the task; but bear, support, hold up, the burden that has been placed upon the shoulders of those who stand at the head. Our interest is one, the salvation of souls; let us work together for its accomplishment. A spirit that is contrary to that of the Master should not be instilled into the hearts of any.

Dissatisfaction is one of the devil's cunning ways of causing roots of bitterness to spring up. "Looking diligently lest any man fail (margin, fall) of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12: 15. The unguarded avenues need to be closely watched, for Satan is ever on the alert to cause roots of bitterness to grow. There is a right way to undertake burdens and work for their relief. With a little caution, much unpleasantness may be avoided. Let not Isaiah 9: 16, "The leaders of the people cause them to err," be fulfilled in our ranks. This medicine need not be applied to those of other beliefs, but a little application would help us. The wrong spirit in leadership is contagious. The feeding of our flocks requires Divine wisdom; and our leaders must have the good judgment to know what teaching is best. It matters not how eager people are to grasp that which is not for their good; the under shepherd must know what food they can endure. The devil will take every advantage to alienate hearts from those at the head of the work. He first puts it in the leaders' hearts and then they convey it to their flocks.

What are the results? A desire to separate from the body—want a separate conference (when we are all one in Christ Jesus); pulling away from the body to which we are united, literally fulfilling the scripture by allowing, the "root of bitterness to spring up and trouble you and thereby many be defiled."

"Bear ye one another's burdens, and so fulfil the law of Christ." "For if a man think himself to be

something, when he is nothing, he deceiveth himself." Self-deception comes from the seeds of bitterness. Displeased with the way God had founded his government, Lucifer thought he could improve it, and did not see where his spirit was leading until he had gone too far. So those who allow the devil to deceive them into trying to improve this movement which has almost reached its completion, and starting another, will become a hindrance to the cause of God and lead souls away from the truth.

"Like a mighty army moves the Church of God;

Brothers we are treading where the saints have trod;

We are not divided, all one body we,

One in hope and doctrine, one in charity."

Brother, what part of the burden are you willing to take? It is not in the duty of any to censure or discourage those who are at the head of the work; but this is a temptation to be met by every colored leader. Some will enter in "not sparing the flock;" yea, and "draw away disciples after them."

Among our own ranks have been those who have withdrawn and they have put the same spirit of bitterness in the disciples they drew away.

Let us tighten the rigging, brethren, and let the old vessel sail smoothly. If you do not desire to remain on board, get off; but be very careful that you do not pull others off to drown them in perdition.

Work in harmony with your brethren; do not hinder their progress, "for whatsoever a man soweth, that shall he also reap." W. H. SEBASTIAN.

### Character the Object of Education

**I**N ANY kind of construction or building, care is taken always to select the best of material and to mechanically put it together, not merely that it may have a good appearance, but that it may also be serviceable and durable. For instance; in building a house great care is taken in laying a good foundation and selecting good material for the framework, that there be no weakness or defectiveness in the construction. If such care is exercised in the construction of buildings that will be consumed in the fires of the last day, how much more care ought to be exercised in the selection of material for character building which gives promise and hope of endurance measuring with the life of God Himself.

Education is to character building what building material is to an edifice; bad material means a bad building; good material means a good building. A faulty or wrong education means a ruined character; and the right kind of education, means the right kind of character. Hence the necessity of putting forth every effort to give the youth the right kind of education, for the wisest man once remarked, "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6.

It is often said, "Character is what you are," and this is true, and it lies within the power of

every individual to fashion it as he wills, for so has the Creator made man—a free, moral agent. But true character is more than this; it is what we are under the control of Him who is perfect in all His ways; and in order that this may be realized the Saviour's admonition to the people of His day must be heeded today—"Learn of Me," and such learning is "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

The word of God should be made a part of every youth's education; therefore a fixed part of the curriculum; for this, above any science, strengthens the mind and greatly increases its capabilities. David, under the inspiration of God, wrote, "The entrance of Thy words giveth light; it giveth understanding unto the simple," and, "A good understanding have all they that do His commandments." Psa. 119:130; 111:10. Also the apostle Paul, realizing the importance of studying the word of God, exhorted the people of his day thus: "And now brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

Anciently great care was exercised in the education of the youth in the principles of the word of God, for this Jehovah commanded, saying, "These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. And when faithful parents and teachers carried out this instruction it had a telling effect in the lives of the youth, bringing forth the "peaceable fruit of righteousness" and uprightness, thus developing true character—"what we are under the control of God." It was the twelve years of Christian training that enabled Moses to refuse to exchange his birthright to the eternal inheritance for the gain of this world, "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. 11:25, 26. It was the Christian education of Joseph that prompted him to maintain his integrity when Potiphar's wife would seduce him. It was the principles of the word of God embedded in the heart of Daniel that enabled him to hold fast his uprightness of character as an ambassador of the heavenly kingdom, while prime minister of earth's mightiest nation.

Notwithstanding the fact that such are the results of Christian education, and that God places such a high estimate upon the study of His word, yet how little thought or concern is given it as a part of our daily education; and even in many of the institutions where it is taught, so much of it is regarded as obsolete and non-essential to salvation, that its acceptance, as thus taught, is more dangerous than atheism and infidelity, because of its subtle and insidious nature. Therefore it is highly essential,

and absolutely necessary that a school be established where the youth can get a Christian education founded upon "every word of God."

The establishment of such a school—a school that not only shields our youth from the corrupting influences of the age, but also safeguards their education against the deceptions and soul-destroying errors which popular theology advocates—is not a production which bears a 1920 copyright, but is of an ancient origin, for in tracing the annals of sacred history we find that thousands of years ago the ancient scrolls of the kings of Israel recorded as follows: "In the third year of the reign of king Jehoshaphat, he sent to his princes, . . . to teach in the cities of Judah, . . . and they taught in Judah and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." 2 Chron. 17:7, 9. In later years these schools grew into colleges of no mean order. If the establishment of such schools was necessary then, how much more necessary is the establishment of such institutions today, when Satan, with thousands of years more experience is bringing into play all his inventive genius and last day deceptions in the form of evolution, false science, New Thought, pantheism, spiritualism, and every other form of error. CALEB MARTIN.

### Right Education

"MY SON, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:1-6.

Since God is the source of all knowledge, understanding, and wisdom, let us consider His purposes and plans for the education of man.

When man was created he was fashioned in the likeness of his Maker. He bore God's image physically, mentally and spiritually. It was God's plan that as man lived through eternal ages he should more fully reveal that image. He was given faculties capable of development, and was to learn more and more of God's great wisdom, love, and created works.

In the Eden school God Himself was the teacher. Adam and Eve, the pupils; nature, the textbook. But sin entered. By disobedience man fell from the perfect state in which he was created. The image was marred, the likeness almost wholly lost. Yet in the divine plan of salvation, God had a system of education through which man could be brought back to the perfect state. The aim, then, of true education is the restoration, in fallen man, of the image of God. It consists of the harmonious development of the physical, mental and spiritual powers.

As in the Eden school, down through the days of the patriarchs education centered in the family. But parents grew indifferent toward their obligations and responsibilities to their children and to God. It was then, by the direction of the Lord, that the Schools of the Prophets were established.

These schools were intended as a safeguard for the youth of Israel from the evils surrounding them by the heathen nations.

The courses of study consisted of the law of God, the sacred writings of Moses, sacred history, music and poetry.

As a result of such principles as taught in the Schools of the Prophets were the exalted reigns of David and Solomon. Other examples of true education are Joseph, Moses, and Daniel.

Seeing, then, that the aim of true education is the restoration of the image of God in the fallen race, let us not seek, as the world does, self-exaltation, but the likeness of the great Teacher sent from God, and the ability to lead lost souls to the ways of righteousness. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

JENNIE STRATTON.

### Unity and Co-operation

**V**ARIED gifts are needed for the edification of the church. No man has all these gifts; these are distributed throughout the body. As our churches are visited from time to time, the members receive the benefit of these gifts. It is an injury to any church when the elder neglects impressing this upon the minds of his flock. Selfishness is the root of this. "Jealousy is as cruel as the grave." "We are workers together with God."

"Paul may plant, and Apollos water, but God giveth the increase." "Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one. For we are labourers together with God: ye are God's husbandry, ye are God's building, According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon."

"In our efforts in behalf of the multitudes dwelling in cities, we must try to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working, and He has different workers to whom He entrusts varied gifts." "One worker may be a ready speaker; another may be a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because He works with the laborer. To one God

gives the word of wisdom, to another knowledge, to another faith; but all are to work under the same Head. The diversity of gifts leads to a diversity of operations; but 'it is the same God which worketh all in all.' 1 Cor. 12: 6. . . The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples." *Test., Vol. 9, pp. 144, 145.*

"In loving sympathy and confidence God's workers are to unite with one another. He who says or does anything that tends to separate the members of Christ's church, is counterworking the Lord's purpose." "They are not to narrow the work down to their peculiar ideas. In the past too much of this has been done by us as a people, and it has been a drawback to the success of the work. Let us remember that the Lord has different ways of working, that He has different workmen to whom He entrusts different gifts. We are to see His purpose in the sending of certain men to certain places." *Vol 9, p. 146.*

We are to see eye to eye and stand shoulder to shoulder, never off guard a moment. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." "He called the twelve . . . and sent them . . . two and two." His methods are to be employed.

Like results shall be seen. It is best to do as He has said. W. H. SEBASTIAN.

### Harvest Ingathering in North Texas

**I** STEPPED into our conference office at Keene, October 4, on my way to Waco, and spent about a half hour in counsel with the president and Brother R. L. Atcheson. I received four copies of the *Harvest Ingathering Watchman*. The president asked me to visit our churches in the eastern part of the state. I left Waco on the 8th for Jefferson, and spent four days there. The papers for the Jefferson church did not come. We raised about \$35.00 for church expense.

Next I visited our sister, Virginia Eubanks, and her husband, living near Winona. Mr. Eubanks is not a member of our church, but he helped his wife solicit with the Harvest Ingathering papers; he also



assists her in holding Bible studies with their neighbors. I found several persons interested in our message as the result of the work done by Sister Eubanks and her husband.

On the 15th I arrived in Nacogdoches. I spent one week with our Decoy church, where I found Elder Sewing and the members doing well in Harvest Ingathering work, and also working among their neighbors with the Bible and tracts. By this time I had disposed of two of my four papers and had \$3.15.

From Decoy I went to Shireno, where we have a live little church. We held service in the church every night. While there I received \$2.00 for my remaining two papers, making \$5.15 for the four. I also collected a nice little sum in tithes and offerings. Sabbath, October 30, we held service with the Corsicana church. Six members here are working with the Harvest Ingathering papers; they had raised \$62.00 up to that time. The Waco church also has set its goal at \$60.00. Corsicana and Waco are both well up in tithes and offerings, each church sending in about \$60.00 per month. E. M. GATES.

### Harvest Ingathering at O. J. C.

THURSDAY, November 18, was the day set for our first effort in the Harvest Ingathering for 1920. About forty-five of the students and teachers were divided into bands and sent into the outlying cities and towns. Thanksgiving night was the time chosen for reports and comparisons. The bands reported one by one and various solicitors told of their experiences in the homes of the people. It was evident from what was said that it is much more difficult to solicit than it was last year, but that those who solicited had corresponding greater spiritual blessings.

Oakwood and its loyal students are becoming known by these Harvest Ingathering campaigns, and souls are being directed toward the message that called the institution into being. In blessing others we ourselves are being blessed, and funds are being gathered to send on the truth to those in darkness in distant lands. Trials and difficulties do not discourage us and we feel more determined than ever to reach our goal for the year.

### The Fall Council

THE privilege of attending the recent Fall Council of the General Conference Committee, held in Indianapolis, Indiana, was no small item of an education in itself. Gathered there from early morning till late in the evening were the general men of our denomination, representatives from the foreign fields, and most of the presidents of union and local conferences, and a few secretaries and auditors, who had been in attendance at the conventions preceding the council. The object of the occasion was the making of plans for the progress of our work during the year 1921.

The successful financing of our mission work demanded the principal consideration for the early part of the council. So rapidly is this work growing that it keeps our people continually making new plans to fill the openings constantly occurring.

Europe especially is now a very promising and extremely needy field—needy because of its need of Christ, and needy because of its lack of the necessities of life. Much time was given to the work in this war-stricken part of the world.

A very thorough consideration was given to our probable resources for the coming year, and definite plans made to meet the requirements; but after the best plans possible had been made, and the workers present had pledged themselves personally, and for their fields, to an amount of over one hundred thousand dollars, there was still a great lack, and the advancement of our work will depend upon how whole-heartedly our people respond to the opportunity to share their earthly goods with those in the forefront of the battle with evil in the lands of heathenism and darkness.

A little was done in the way of transferring laborers and supplying some of the lacks that have existed for a long time, but it seemed impossible to find sufficient men to fill all the vacancies called for by the extension of new work and the replacing of workers who must give up their labors because of declining health. A few other matters such as locating the next session of the General Conference, (in the auditorium of San Francisco in May, 1922), camp-meeting help, conventions, etc., came up for consideration.

The reports given by the heads of the several departments of the General Conference were very interesting, and in each case told for progress. In each instance the head of the department presented a few recommendations in connection with his own department, that would make his work more efficient and profitable. Especially do we recall the very interesting report presented by the Secretary of the Religious Liberty department, Elder Longacre, in which he rehearsed the efforts of his department in connection with the experiences of our young men drafted for army and navy duty during the recent war. Many were sentenced to the Federal prisons in the United States for refusing to labor on the Sabbath, but so exemplary was their conduct, and so successful have we been in convincing the authorities of our patriotic principles and reasonable religious convictions, that all have now been released on parole.

The reports of the delegates from Europe were intensely interesting because of the thrilling experiences that some of our believers, and all the people generally, endured in the years of carnage, when piles of the dead were a frequent sight in the corners of the streets. Some very interesting anecdotes were related of the providential care of some, and the more than human endurance of others; and during it all the hearers were caused to ask whether they were able to endure such things for Christ's sake when they shall meet them.

# GOSPEL HERALD

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EDITOR

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To insure insertion in the current issue, articles should reach our office not later than the tenth of the month preceding date of issue.

One item of interest was the report of the three General Conference representatives who toured our institutions and general meetings in South America during the recent summer. This continent is surely awaking to the general spirit of the age, and is filled with opportunities for spreading this message. Especially is this true among the Indians in the northern part, where delegations from distant villages are frequently visiting our workers and pleading for teachers; and there are few, too few to send. Our institutions in South America show a new life in being filled to overflowing with earnest young people eagerly laboring for an education that will fit them for active service.

To sum up the spirit of the occasion is to say that not only must we be ready to go to any place the Lord may call us, but especially must we rally to the support of those who are already in the forefront. A present opportunity is offered in our Harvest Ingathering campaign now on. Decide to reach your goal, and if already accomplished attempt it again; and then again if possible, till in the end you can truthfully say, I have done what I could. Another opportunity is afforded in our weekly offerings. Are we as regular in these as we should be? and is our Sabbath school, and church doing all they can because I, as an individual am never short in doing my part in suppling both finances and enthusiasm?

To all apperance it can be but a short time now till we see the end of all these things, and some of those who read these lines will see them. Then of what use will be all these investments we now have in worldly things? But of how much more use will they be at the present time if handed back to God who gave them, to be used in finishing up His work? J. I. BEARDSLEY.



## OAKWOOD NEWS



On the night of November 24 we had the privilege of listening to a violin concert by Professor Karl Engle of College View, Nebraska. This is the second year that Professor Engle has visited Oakwood. We have enjoyed very much the music that he has the power of drawing from a very simple appearing instrument. The program was interspersed with jubilee songs by the Oakwood students.

Professor M. E. Kern, the General Conference Missionary Volunteer Secretary, visited us on the 24th and 25th, and spoke to us in our chapel. He took a great interest in all he saw and heard. We were very glad to have him with us. He was on his way to attend a convention at Memphis, Tennessee. Miss Lotta E. Bell, our normal director, attended him from the school.

Elder Guy Dail, who has been engaged in missionary work for a number of years in Germany and the Balkan States, and who attended the Fall Council at Indianapolis, recently paid us a visit, and was asked to speak to us twice. He told us of the many victories the truth and its believers had won in Europe even while the great struggle was still going on. The work in that field is now being reorganized, and a large amount of money is being called for for that field.

Elder Huffman, one of our missionaries from Japan, also visited us recently. He told us of the need of more missionaries to that field, and of the progress of the work there.

Elders Wright and Burroughs spent Sabbath, November 14, with us. They came in the interests of the Harvest Ingathering work.

## OBITUARY

OLMSTEAD: Sister James Olmstead died of tonsillitis at Oakwood, November 21, 1920, after a brief illness. She was a great sufferer during the last few days. Skilled hands and loving hearts did all that could be done to restore to health and ease her sufferings.

Sister Olmstead came to Oakwood last spring in company with her husband and daughter to aid in the advancement of our school work, Brother Olmstead taking the oversight of our large farm. She was a woman retiring and modest in disposition making lasting friends among her acquaintances.

We sympathize with the dear ones in this great loss and with them look forward to the glad day when the Life-giver shall call His saints to their everlasting rest. Services were held in our chapel, and the body was taken to Berrien Springs, Mich., for interment.

W. L. BIRD.

## THE LAST CALL

Dear reader:

Many subscribers to the "Gospel Herald" on sending in their money for renewal want to know if they owe "Gospel Herald" for back numbers.

You will find on the wrapper opposite your name the date when your subscription expired. It is stamped thus: Aug. '19, or 8/19, showing that your subscription expired on that date. The last part only of the year date, and sometimes the number of the month instead of the name, is given. Thus, 8/19 for August, 1919.

Please be prompt with your renewal, as we cannot continue to send the paper to those who do not keep up their subscriptions.

Sincerely yours, Editor.