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WHAT MATTER?

WHAT if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is fit for a prince or king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.
Remember that patches may cover a boy
Who some day may be the great world's joy.
If your soul be pure and your heart be true,
What can an old coat matter to you?—*Anon.*

"Just as I Am"

THIS is probably the most influential hymn ever written, owing to its large and successful use by evangelists. Certainly it is the greatest evangelistic hymn in the language.

Its author, Charlotte Elliott, was born in Clapham, London, England, in 1789. In 1821 she was seized by a severe illness, and became an invalid for life, though she lived to the good old age of eighty-two, dying at Brighton in 1871. Her suffering made Miss Elliott most thoughtful for others in distress, and most of her hymns were written with such persons in mind. Did not God have that purpose in permitting her to become sick?

In 1822 she met the great evangelist of Geneva Switzerland, Dr. Henri Abraham Caesar Malan, who profoundly influenced her life, and with whom she corresponded for forty years, keeping the anniversary of their first meeting as "the birthday of her soul."

This famous hymn has been attributed to that meeting as its occasion, and the story has often been told how, when Dr. Malan urged her to become a Christian, she at first rudely repulsed him, but afterward, repenting, had asked him to tell her how she could find Christ, his answer being, "Come to him just as you are." This reply, it has often been said, was the origin of the hymn. "Just as I am," however, was written many years later, and was, as Col. Nicholas Smith

says, "the spontaneous language of her heart in 1836, when a storm of pain and sorrow seemed to assault her soul." However if the conversation with Dr. Malan really occurred as related, the words might still have remained in her memory all those years, to bring forth that rich fruit at last.

The hymn first appeared in the *Christian Remembrancer*, of which Miss Elliott became editor in 1836, inserting in the first number several of her own poems, this among them, and all without her name. Soon after its publication, a lady who admired it greatly, had it printed in leaflet form, and widely distributed. Miss Elliott was very sick, and one day her physician gave her one of these leaflets to comfort her, not knowing that she was the author. It is said that the sufferer wept tears of grateful joy when she saw this evidence that God had so used her efforts, though put forth from a feeble body.

Miss Elliott's brother, a clergyman, Rev. H. V. Elliott once said: "In the course of a long ministry, I hope I have been permitted to see some fruit of my labors, but I feel far more has been done by a single hymn of my sister's." After the author's death more than a thousand letters were found among her papers, giving thanks for blessings received from "Just as I am." Moody once declared that no hymn has done so much good, or touched so many hearts.

For example, in the summer of 1895, the young people, of the Lenox Road Methodist church of Brooklyn sang this hymn in their service, and, as it happened, the hymn was sung also in the church service following. A few doors away lay a young lawyer in his room. All windows were open and he heard the hymn twice repeated. At the time he was in the midst of a fierce struggle with conscience, and the hymn determined him to be a Christian.

Once John B. Gough was placed in a pew with a man so repulsive that Gough moved to the farther end of the seat. The congregation began to sing "Just as I am," and the man joined in so heartily that Mr. Gough decided that he could not be so disagreeable after all, and moved up nearer, though the man's singing "was positively awful." At the end of the third stanza, while the organ was playing the interlude, the man leaned toward Mr. Gough and whispered, "Won't you please give me the first line of the next verse?" Mr. Gough repeated,—

"Just as I am, poor, wretched, blind," and the man replied, "That's it; and I am blind—God help me; and I am paralytic." Then as he tried with his poor, twitching lips to make music of the glorious words, Mr. Gough thought that never in his life had he heard a Beethoven symphony with as much melody in it as the blundering singing of that hymn by the paralytic.—*Amos R. Wells.*

Useless Treasure

A RICH nobleman was once showing a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country, which had been gathered by their possessor with the greatest labour and expense. "And yet," he remarked, they yield me no income." His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toiling gray millstones. They were laboriously crushing the grain into snowy flour, for the use of hundreds who depended on this work for their daily bread.—*Anon.*

Did You Ever ?

DID you ever know a person who no good thing could see in what was done by another one, whatever it might be ?

Did you ever know a person who criticised with skill ; who often railed, but sadly failed his own small place to fill ?

Did you ever know a person who'd tell you what is right, who'd never work but ever shrink his own part in the fight ?

Did you ever know that person to do the things he said ? Himself to bear the proper share to which his discourse lead ?

Did you ever know a person to tell you what is true, and preach with power from hour to hour about what *you* should do ?

Did you ever know that person when matters were reversed, to admit the fact, and so to act that he didn't make it worse ?

Did you ever know a person who gave pills to his brothers, who'd quickly take for his own ache, what he'd prepared for others ?

T. H. J.

Montgomery, Ala.

THE sisters of the Montgomery church presented Pastor G. E. Peters with a handsome bible on Sabbath, May 10.

The presentation speech was made by Sister Julia Wesley, one of the deaconesses of our church. She said that it was given as an expression of good will and also to show their appreciation of his faithful labor.

Elder Peters responded, stating the gift was highly valued because it was greatly needed and of course, wholly unsolicited. The bible is of the best quality. The pastor further assured the people that the gift would be used to great advantage in fighting the Lord's battles.

LETTA F. SCREAN.

Decatur, Ala.

THERE were several persons in our church awaiting baptism, so May 31, four of them went forward in this ordinance.

The work looks encouraging, and tho the enemy is pressing hard, we are making progress. All things are possible with God, and a people must be saved in his kingdom.

R. ROBERTS.

Brother Roberts has since come to the city of Huntsville, where he will assist in a series of tent meetings.—Ed.

Clarksdale Miss.

WE have many things for which to praise the Lord.

Eleven months ago one of our sisters got married to an unbeliever who was a Baptist preacher. He made her believe that he would never work on the Sabbath. We worked faithfully to show her that the Lord forbids it, just the same as he did in ancient Israel.

There is here a little boy eleven years old who has taken his stand for present truth. His mother has even whipped him, trying to make him give up, but he says he will die before he will do that which he knows to be wrong.

There is a brother here who has recently accepted present truth. He walks eight miles coming and going to service.

He works with a company of men in a camp, cutting staves. His work is two miles from the camp and he walks out every Friday evening before sundown and prepares for the Sabbath. His wife left him when he first began to seek the Sabbath question, but that didn't change him. He spends the Sabbath with us.

We are working in every way possible to build up the kingdom of God and to help cut the work short in righteousness.

There are more openings than we can fill.

I think a tent meeting would be the very thing.

I have traveled the country and the people every where extend a hearty welcome. Some days after school I give from three to four Bible readings.

P. J. JOHNSON.

Hookworm Disease

THIS disease is caused by a parasite, which attacks the intestinal wall, and bleeds the victim of his life-blood. The discharges contain eggs, which outside of the body, under favorable conditions, develop into larvæ. Some of these larvæ under proper conditions of temperature, moisture, and shade, reach the "encysted stage," when they are capable of penetrating the skin and causing new infections. The possibilities of infection are greatly increased where surface privies are used, or where, under primitive conditions, the people do without privies ; and where a portion of the population go bare foot ; for soil polluted by such discharges contain the parasite in a form capable of burrowing through the skin of the feet, thus gaining entrance to the

body. There is also the possibility of infection by the use of such uncooked foods as onions, strawberries, and lettuce grown in or near the ground, though this so far as is known, is rather a possibility than a probability. The chief source of infection is through the skin.

The disease may be prevented by the use of sanitary closets, the wearing of shoes, and the avoidance of soil-polluted foods and infected water. It should be remembered that infection is particularly liable to take place from moist, polluted earth. Children going barefoot during rainy spells, are almost sure to be infected if the soil is polluted.

Perhaps you have victims right among your own neighbors. They are poorly nourished and under-developed ; a man of twenty-five may appear only fourteen, bloodless and stupid. Patients having a severe type of the disease have appetites which crave the most unnatural articles of food.—G. H. Heald, M. D., in *June Life and Health*, Washington, D. C.

Obituaries

MORGAN

WE have lately lost by death our dear sister Renda Morgan, by that dread disease, Pellagra. She was among the faithful ones, having embraced the message a number of years ago and kept faithful to the day of her death. She was confined to her bed a little over five weeks.

I gave her some treatment but owing to my own sickness was unable to continue. In the third week her daughter Carrie Shaw and her sister, Mrs. E. M. Gates came from Arkansas to help. She fell asleep Sunday morning, April 13.

Brother DeFreeze of Hillsboro was called to conduct the funeral services.

We long for parting days to be over.

MRS. M. G. NUNES.

WEATHINGTON

Brother J. F. Weathington died at Newellton La., March 13, 1913. He was forty-two years of age. He accepted the truth in 1905 and from this time until he died, he put forth his best effort to get the truth before the people.

His family of twelve rejoice in the blessed hope of meeting him in the clouds of heaven. H. H. BATTLE.

Elisha's Energy

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, let me, I pray thee, kiss my father and my mother, and then I will follow thee.

And he said unto him, Go back again; for what have I done to thee? And he returned from following him, and took the yoke of oxen, and gave them unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him." 1 Kings 19:19-21.

With Elijah the great and heroic prophet, we generally associate the thought of energy, but did you ever consider carefully God's servant Elisha? Hidden away, perchance from Elijah's vision, away with God's seven thousand still faithful, he pondered and longed and waited and worked. A loving stalwart home helper was he, but willing any moment to leave all for the cause he loved above and beyond all.

Can you see him there behind the line of patient oxen as they pass along thru the furrow? No easy work is his and no doubt it was well and skillfully done.

But too many events in Israel stir his very heart's depths to let the cares of this life overwhelm his soul. That scene on Mt. Carmel was too real and never was to be forgotten. God's work must go on now. Then suddenly the stern Elijah, abrupt in manner, with no winsome oratory, cast that mantle on the young man's shoulders. What were his thoughts? Did he wait to be urged and sought for? did he leave a loophole to return in case he might want to do so? No, Elisha the energetic, did none of these things. Quietly and calmly, even tho Elijah seems to have gone right on, apparently indifferent to his answer. With his own good right hand he destroyed his tools, in other words he burned his bridges behind him, and having once lifted his hands from the earthly to an heavenly plow, he never took them off nor looked back.

MRS. G. M. CONN.

"Love of power consumed Cæsar; love of pleasure consumed Antony; why should it be a thing incredible that love of souls consume God's ministers?"

Trials

WHAT are trials? Why do we have them? What do we understand by the word trial? "Suffering that puts strength, or faith to the test; afflictions or temptations that exercise and prove the graces or virtues." — Webster.

Some have asked why do we have them? Trials are among the "all things," that work together for our good. "The trying of your faith worketh patience; but let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1:2-4. When he hath tried me, I shall come forth as gold. Job 23:10. The servant of the Lord has said, "Trials are God's workmen."

In Early Writings we read these words, "In this time of trial we need to be encouraged and comforted by each other." The temptations of Satan are greater now than ever before, for he knows that his time is short, and that very soon every case will be decided either for life or for death. It is no time to sink down beneath discouragement and trial now; we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.

"Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christ-likeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil in their nature. Faults are revealed of which they did not even suspect the existence. Like Israel of old, they question, 'If God is leading us, why do all these things come upon us?'"

"It is because God is leading them that these things come upon them." C. O. L. Page 470.

"Trials and obstacles are the Lord's chosen methods of discipline and his appointed conditions of success."

"Often he permits the fires of affliction to assail them that they may be purified." Page 471.

"The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which he desires to develope. If he saw in us nothing whereby he might glorify his name, he would not spend time refining us." Page 471.

"The very trials that test our faith

most severely, and make it seem that God has forsaken us, are designed to lead us nearer to Christ, that we may lay all our burdens at his feet, and receive the peace he will give us in exchange." G. W., Page 372.

W. H. SEBASTIAN.

Have an Aim

WE should have an aim as to what we expect to do in life, and we should bend every effort toward attaining that aim. Those who have a definite aim will find obstacles in their way.

They should not follow the direction of least resistance but should either go over the obstacles or thru them.

If we expect to be successful in life we must also expect to labor hard, for the secret of success is hard labor.

We may not all be or do the same thing. Some may be ministers, some may be doctors, some carpenters and some farmers, but whatever we undertake to do, let us aim to make the best of it.

We may not all have the highest of education so that we can compete with the most learned men, but we can all have good common sense, and an ordinary man with good common sense will have success in life.

Whatever our work may be, whatever position we may occupy, let us above all things aim to be Christian men and women.

E. L. WATKINS.

Four Principles

SURELY there are many things to lead the children of God away from the Saviour's teachings. They will be subjected to severe trials, yet the promises of God are sure to keep them from being captured by the enemy. Jesus lives today as verily as in days past. He can and will keep his children. Let us trust in him and stay upon our God.

Let us remember the word of admonition from our Saviour's lips while in the mount, saying to us now as then, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

We must love, bless, do good, and pray for our enemies; those that hate us, curse us, despitefully use us, and persecute us.

The Lord says of those who believe in

him, I will dwell in them and walk in them and will be their God, and they shall be my people. He took our nature and overcame, that we taking his nature might overcome. Made in the likeness of sinful flesh, he lived a sinless life. Now by his divinity he lays hold upon the throne of heaven, while by his humanity he reaches us. He bids us by faith in him attain to the glory of the character of God. Therefore are we to be perfect, even as our Father which is in heaven is perfect. Surely we can not cultivate love too much. Love is of God. He that loveth is born of God and knoweth God: for God is love.

What beautiful characters God's children will have if these four principles of love, bless, do good, and pray, are carried out. The world will take knowledge that we have been with Jesus and learned of him.

W. H. SABASTIAN.

Talks to my Students

The Blunt Iron

I WENT out with some of my boys today to do some work in the berry patch. I took hold of one of the hoes to show how I wanted the work done. After I had the tool in my hands a few minutes I said, "Boys, do you know what I would do if I were a boy on Oakwood?"

They admitted that they didn't know. "Well I'd get a hoe, polish and sharpen it on the emery wheel. Then I'd use that hoe, and take it to my room and hide it when done working." The boys smiled and I don't know what they will do, but if I were they I surely would try it.

It is enough to discourage any one, to have to grub along with a dull, rusty, or broken tool.

Who doesn't have more respect for himself when he chops with a sharp axe or cuts his board with a sharp saw? Who will not enjoy his work more whose plow scours or whose spade is sharp and bright?

The wise man knew the value of sharp tools, and also knew what the alternative is. Read it in Eccl. 10:10.

Which shall we do,— whet the edge, or put to more strength? Let us whet the edge.

That Old Disease

There are many new diseases nowadays, or old diseases with new names. Physicians are constantly studying, and

occasionally it is heralded to the world that some wise man has achieved some great triumph in discovering a cure for this or that fearful plague. Doubtless much good has been done and much suffering relieved by these enthusiastic, and many times self-sacrificing men.

But in the world of sin there will ever be sickness, suffering, pain, death. We shall never be immune from the attacks of illness. It is hidden in the water we drink. It lurks invisible in the air we breathe. Tho Jenner vaccinates, and thus robs smallpox of many of its terrors, tho Pasteur makes great and important discoveries, the fact remains that death still stalks abroad. If driven from his hiding place and robbed of some of his victims by the researches of scientists, he reappears in some other form, if possible more malignant.

Witness the inroads of Pellagra at the present. The wisest admit themselves baffled and at a loss to do more than treat the symptoms, since it is freely admitted that the cause is not certainly known.

But it is not of these ailments that I would speak particularly, but of an old, well known, and absolutely deadly disease. From the earliest times it has been known, and no human being has been able to supply a remedy. It takes many different forms, and it requires a wise, experienced person to properly diagnose it. This is because of the many and varied forms it assumes.

Some of the most noteworthy and prominent symptoms exhibited are a bitter taste in the mouth which makes the patient speak evil of people, many times of his best friends.

The disposition is to be critical and peevish, causing husbands to scold or otherwise mistreat their wives, or wives to nag and scold their husbands.

In younger people it sometimes takes the form of making them disobedient to parent, or teachers, and selfish and disagreeable to friends or schoolmates.

Another prominent symptom exhibited many times, and by both young and old, is an inordinate desire to put on their finger or wrist, bands of gold or silver. The victim seems to be possessed with the mania that these things improve his personal appearance. Such persons occasionally have rational moments and at these times they will discard those things, but such is the insidious nature of the disease that it may return at any

time. One can always discern the approach of this form by the desire of the patient to justify the practice.

Sometimes the symptoms of the afflicted one take a still different form, and when he goes abroad at night or is alone in a room, the property of others will stick to his fingers. This particular form is sometimes known as kleptomania, and, tho men cannot cure it, they provide places where the victims may be kept, that they may not continue to be a menace to others.

These are but a few of the many sided phases of this deadly evil. It stalks abroad in every land. Rich are equally in danger with the poor. Kings, rulers, and men in authority are often its first victims. Every person in this world is exposed to its deadly miasma. Sadder yet, evidence is overwhelming that it is doing its deadly work in every human life.

If I could add no more, the prospect would be appalling. But there is balm in Gilead. There is a physician there. A fountain has been opened in the house of David for all uncleanness. There is a recipe which if faithfully applied is a sure cure. Read Jer. 31:31-34.

I have not told you the name of the disease, and perhaps now I need not. It is sufficient for us to note the little parable and recognizing our own appalling condition, run as did the leper to Jesus, and falling down before him cry out, "Lord, if thou wilt, thou canst make me clean."

T. H. J.

The Four-Leaved Clover

THEY tell the story of a man who roamed the wide world over, and spent his whole life trying hard to find a four-leaved clover.

For this, once found, would bring him peace and happiness forever, and so he roamed and sought in vain; but found the treasure never.

Till, coming home, a tired old man, discouraged and downhearted, he threw himself upon the ground but quick again upstarted, for there, before his very door, and spread the whole field over, were growing fragrant bunches of the long-sought, four-leaved clover.

Dear heart, there comes the truest joy to those who seek it never; and happiness, in duty's field rewards the doer ever.—N. Earle.

Then and Now*Extracts from Elder Haysmer's Report.**National Organizations.*

Fifty years ago there were no national organizations among the colored people. There are now, for their educational advancement, The American Negro Academy, National Association of Teachers in Colored Schools, and the Negro National Educational Congress.

For their economic advancement they have the National Negro Business League, The National Bankers Association, and the National Association of Funeral Directors.

For their professional advancement there are the National Medical Association, the National Association of Colored Graduate Nurses, The National Bar Association, The National Negro Press Association, and the National Association of Colored Music and art Clubs.

In the interest of colored women there are the National Women's Christian Temperance Union, and the National Association of Colored Women's Clubs.

Religion

Fifty years ago, colored religious denominations were just beginning to be organized in the South. In a few places as Savannah, and Augusta Georgia, they owned plain church buildings. In most cases they met for worship in very rude places which were often nothing more than bush arbors. After they were freed, they put forth a great effort to replace these by more substantial and respectable houses.

No other people, to my knowledge, give a larger percentage of their earnings for religious work. Eight per cent of their total wealth, about \$57,000,000 is in church property.

For some time after their freedom it was difficult for the colored ministers to obtain the training they so much needed, as there were no training schools in the South. Some went to the Lutheran Seminary at Gettysburg, Pennsylvania; Oberlin, Ohio; and the Oneida Institute in New York.

Now there are 26 theological schools and departments for the training of colored ministers, scattered thru the South.

In the early days of their freedom about all that was required of the minister was that he should have good lung power and be able to arouse great excitement. Now, there is a growing demand for a trained ministry.

A missionary spirit has characterized the colored people ever since freedom.

Nearly all the denominations maintain home and foreign missions. They contribute annually more than \$100,000 for home and \$50,000 for foreign missions.

In the Sunday schools which began to be organized about 1863, they had to be taught to read, so they were not much different from day schools. Now, there are about 35,000 quite well organized Sunday schools, with over 1,750,000 pupils. They have their own literature and song books, written by colored people.

There are four large publishing houses which devote all their output to supplying the demand for colored church literature.

The National Baptist Publishing House, located at Nashville, Tenn., is one of the largest business concerns established by them. It is valued at \$3 50 000 and employs about one hundred fifty people and has a pay roll of \$200,000.

Our Work

There is no question, in my mind but that the Lord interposed and freedom was granted the colored people at the time it was, so they might be in a condition to accept this gospel message.

However, it was a long time before we, as a people, began to realize the responsibility that rested upon us. Many years passed before any effort was put forth for them.

For years the Lord kept sending us message after message through the spirit of prophecy urging us to enter and work the field.

Eld. J. E. White, having a burden to do something for this people, went to Mississippi with a few workers. While the prejudice and trials were great, they toiled on and thus a beginning was made, under the name of the Southern Missionary Society. Mission schools were started and much good was accomplished.

Later the work was placed for a time under the council of the Southern Union Conference and the work extended to other states. The Lord blessed the self-sacrificing efforts of those who labored for the education and evangelization of the colored people during those years.

In 1894 there were only fifty colored Seventh-day Adventists in this country.

As the result of the earnest efforts for

the next fifteen years, or until 1909, the number was augmented to about 900.

As the great work of getting the message before them was carefully considered by the leading workers in the South, it was the general opinion, that in order for the work to be carried on as it should be, it ought to become a part of the regular organized work of the General Conference. Accordingly, at the session held in Washington, D. C. in 1909 the work for the colored people in this country was organized into the North American Negro Department.

The work formerly carried on by the Southern Missionary Society was taken over, and has since been carried on by the new department.

Elder J. W. Christian was elected department secretary. However, it was some months before he could arrange his other duties so he could take up the work; then he remained in the South only a short time, as the climate did not agree with his health. Upon his resigning in the latter part of the year, I was asked to take the work.

The work really suffered during the delay, as those who had been conducting it laid off their responsibility when the Department was organized.

One of the first great needs that confronted us was the scarcity of efficient workers and lack of means and facilities.

We found a scarcity of tents or anything with which to work. Many of the workers, and especially the mission school teachers, had entered the field before receiving sufficient training.

We felt that the matter of better equipping our Training School at Huntsville, Ala., should receive immediate attention. We visited some of the Northern camp meetings and raised money to erect some new and much needed buildings, and put in other improvements, also to put in more industries, so we could better train the students and furnish work for those who could not otherwise attend.

The Lord has blessed the efforts; and today, while there are many more things we should have to make the school what it should be, as it is the training school for the United States and the West Indian Union Conference, we are prepared to do good work and accommodate about one-hundred students. The attendance this year has reached over ninety, the largest in the history of the school.

A. J. HAYSMER.

Devalls Bluff

THE dear Lord is still blessing the work here. The outside people are becoming more friendly. Several of those attend the Bible study every Sunday night, and seem to be interested.

We are receiving some help from several who are friends to our little struggling school. Professor C. J. Boyd of the Oakwood school, Huntsville Ala., sent some garden tools, bulbs, etc. Sister R. Seitman of Anaheim Cal., sent \$5.00 to pay on the cow which we are trying to buy, Mr Frank Adams \$1.50 cash, Sister N. Raynolds, of Clio, Mich., sent us \$2.00. We hope the dear Lord will bless all of these and others that desire to help us.

The work in the school room is moving on nicely. The teacher, Sister Carrie Shaw, is of good courage and is planning to go out into the canvassing work as soon as our school closes here. Brother Jenks, our field agent was here to see how many he could get to go out from the school. Five will go. I would like to go myself.

E. M. GATES.

Memphis, Tenn.

MEMPHIS is the county seat of Shelby county, Tenn. There are more than 72,000 colored people in this city. There are 104 churches to accommodate them, but we have no church as yet. The Baptists have 64, Methodists 25, the Catholics have one church with a church school, and many of the colored people are sending their children to this school. We feel quite sure that there are some here who long to hear the call of Rev. 18:4.

The work is onward here. We have a lot paid for in the north-east part of the city, and hope that by the time this is read, we shall have the building under way.

The sisters have organized a sewing circle with sisters A. T. Watkins and C. Ware as leaders. The band is a little over two months old and has raised \$14.15. The money is to go to the church building fund. We have on hand near \$200. We are now meeting in a hall up town. It is not the worst place we could find, but we would like to do better.

Last month we were pleased to have a visit from our conference president, Elder E. L. Maxwell, and Elder J. S. Washburn.

Brother J. C. Miller left May 12 for Denver Colo. We are very sorry to lose Brother Miller at this time. He has been holding readings with some of the best people of our city. Elder Jordan is working hard. He begins work on our church soon. We thank the Lord for one new member last month. The Lord is blessing our Sabbath school with visitors each Sabbath.

I shall take up the work Brother Miller was forced to give up.

MILTON YOUNG.

Unity

THIS word Unity is found in Psalms 133. Behold how good and how pleasant it is for brethren to dwell together in unity. Again it is mentioned in Eph. 4:3. Endeavoring to keep the unity of the spirit in the bond of peace. The same that is expressed often in other words in many passages of the Scriptures. The word unity means oneness. This is fully expressed by our Saviour, I and my Father are one. One in work, object, and purpose.

The oneness that existed with the Father and the son, Jesus prayed that his disciples might receive. They were made one by receiving the Father's word thru Jesus. Not only did Jesus pray for his disciples to be one but for all believers.

Neither pray I for these alone, but for them also which shall believe on me thru their word. Jesus foresaw that other believers would receive his word thru his witnesses.

After Jesus had risen from the dead he gave the commission to his disciples. He gave them instruction so that they could be fully prepared as witnesses for him.

After the ascension they returned to Jerusalem from the mount called Olivet. And when they were come in they went up into an upper room. The disciples with the women and Mary the mother of Jesus, and with his brethren all continued with one accord in prayer and supplication. A goodly number were gathered together in a prayer meeting. They laid aside their differences, their ill-feeling toward each other. There was no more criticism, but an emptying of their own ways and a filling of God's ways. They tarried as the Master had said. When everything had been dismissed and all were of one

accord then there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Their great need was the power of the Holy Spirit, and for the Spirit to give them utterance.

How much more do we need that same power upon us and to give us utterance! It is for us as well as for them.

Jesus is just as willing to give us the Holy Spirit as parents are to give good gifts unto their children. Let us seek for it and the promise will be sure.

This experience was the former rain; but the latter rain will be with greater power.

We are told that Satan will invent every possible scheme to separate those whom God is seeking to make one.

The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and faith.

"Unity is strength, disunion is weakness and defeat."

The spirit can never be poured out while variance and bitterness toward one another is cherished by the members of the church.

Envy, jealousy, evil surmising, and evil speaking are of Satan and they effectually bar the way against the Holy Spirit's working.

If there is disunion among those who claim to believe the truth, the world will conclude that this people cannot be of God, because they are against one another.

Where this oneness exists it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. D. of A., p. 678.

W. H. SEBASTIAN.

Montgomery, Ala.

ALL the members of the Montgomery church No. 2 feel proud of their baptism which has recently been installed. The first Sabbath after the baptism was completed two of our new Sabbath keepers were baptized in it. May 10, another candidate was immersed. The baptism fills a long felt need of this church.

A lady teacher, principal of a school near Tuskegee, is now keeping the Sabbath. She has decided to locate in Montgomery, unite with the church, and take up canvassing.

G. E. PETERS.

New Orleans

THE readers of GOSPEL HERALD may have seen a report from the field secretary recently saying that the greatest illiteracy of the colored people is in Louisiana. That is true, but when you learn that Romanism predominates in this state, and more especially in the Southern part, you will not be surprised.

When I came to New Orleans about two years ago, there were no representatives from here at our Oakwood training school.

We have seven there now under training besides the one returned to us from Oakwood who is actively engaged in the Bible work.

It requires much skillful, earnest, patient effort to succeed when Rome has done her work ahead of us. This city has about one third of the colored population of the state. It has required about all of my time with one helper to bring the work up to where it attracts much attention in colored circles.

Church no. 2 has more than doubled its membership, and still they come.

We have raised about \$315.00 in cash on our building fund, and about \$200.00 in pledges.

Our treasurer's report for quarter ending March 31, shows tithes collected, \$237.88. All other funds collected, \$181.43, making a total of \$429.31 for the quarter. Plans for our new church building are already drawn up, and a copy is in the hands of Elder R. W. Parmelee. We expect to have a department on the third floor for mission school purposes.

The members have a mind to work, and we hope soon to see a neat little church, a much needed asset in this great city of the South. Our church clerk reported ten new members added since Jan. 1, 1913.

The following is a report handed me by the secretary of our Y. P. M. V. society; from Jan 1 to May 31.

Letters written	103
letters received	58
missionary visits (personal work)	1028
Bible readings or cottage meetings	601
subscriptions for periodicals	29
papers sold	506
books sold	58
books lent or given away	94
tracts lent or given away	258
hours of Christian help work	193
articles of clothing given away	38

number of meals provided	142
bouquets given	3
Scripture cards given	3
treatments given	16
offering for missions	\$6.27

IONE SMITH, leader,

LUCY PICON, secretary.

We are not discouraged, altho we do have a hard field. We believe firmly that God sees and knows all about it and he is helping us to push the work.

T. B. BUCKNER.

Talking vs. Chattering

"WHAT a great talker—is," was the remark I overheard a few days ago.

I've been wondering if the one who spoke considered carefully the words used. For there is a difference between chattering and saying something.

To talk is to convey thought by means of spoken words. It is plainly evident that no one can talk,—really talk—without first thinking some thoughts.

But people may easily chatter without much brain effort. And usually, the real sturdy thinking is in an inverse ratio to the amount of words spoken.

To be sure, there is properly sometimes a lighter vein. We may not always think ponderous things and our sentences need not always be heavily weighted with assumed solemnity. We may properly recognize the humorous, the ludicrous, the amusing. I think that in spite of his boils and friends, Job must have smiled as he shot forth his biting sarcasm and said "Doubtless ye are the people and wisdom shall die with you."

But Job spent no time telling Bildad what kind of new dresses his three daughters wore. He didn't spend thirty minutes explaining to Zophar about the latest scandalous story that was going about in the country of Uz. No, when he spoke he said something.

Speech is a precious gift. It is a talent for which we must give account.

Why not bring forth words fitly spoken which we are told are "like apples of gold in pictures of silver." T. H. J.

Vacation Advice

YOUR vacation is now before you. For several weeks you will not hear the call of the chapel bell to class work.

You have just finished your year's work. If you have been faithful during

the year, you have done honor to yourselves and teachers. It is now proper to offer some vacation advice. This is usually done you know. I used to get some occasionally, but I did not always follow it. I propose to give some that you may remember and possibly follow.

Constantly study and watch for opportunities to have a good time. For if you don't look out for yourself, who will look out for you?

Throw off now the restraints and regulations that have been imposed on you during the year. You are entitled to some relaxation after so many weary months of grubbing.

If any one asks you any thing about Oakwood, be sure to tell him that it is a tough old place that the teachers are old logies, and don't know much. This will give your friends a high opinion of your discernment and they will think you are very smart to know as much as you do under such unfavorable conditions.

During the school year you have been required to retire and rise early. Do not continue this or it might get to be a habit.


You have also been expected to be punctual and prompt in your work and study. During the vacation you should "go when you are ready and come when you please." Thus you will be cultivating an independant spirit, and people will admire your firmness.

Do not say a word to any of your teachers about how you appreciate their efforts for you. Do not tell them that their counsels, warnings, rebukes, and admonitions have found a lodgment in your mind and heart, for if you should, they might be vain. If any of them have done or said something wrong however, be sure to speak of that to all you meet, for this will enlarge your own mind and also tend to keep the teachers humble.

Do not be too particular about telling only what is so, for the plain unvarnished truth is sometimes not so handsome, while if it is touched up by a lively imagination, it is much more attractive.

In reading this over now, I see that I have omitted a few notes and inserted a few where they should be omitted, but I'll leave it just as it is, and each one may insert or reject as he shall please.

Thus I shall be sure to give advice that will be followed. T. H. J.



The Gospel Herald

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address.***Note and Comment**

THE General Conference Bulletin was read with much interest, and we who staid by the stuff rejoiced with our brethren who could enjoy the privilege of the meeting. As we noticed the universal tone of courage, determination, and good cheer so many times expressed, we could not refrain from comparing it with the doleful predictions of some unfortunate ones whose feet have gone into by-paths of doubt and disorganization. The work is of God. He will care for his own. Our principal anxiety should be to certainly keep step with His marching host.

Elder and Mrs. A. J. Haysmer are back at Oakwood a few days, making rapid preparation to sail to their new field of labor. Elder Haysmer takes the presidency of the West Indian Union Conference. We wish for him the continued blessing of the Lord in his new field of labor.

Since the close of school on June 28, Oakwood has almost seemed a lonesome place. A larger percent than usual of our students are in the field as ministers canvassers, nurses, Bible workers, etc. This is as it should be. Some letters received indicate success and courage for the work. As the darkness of Egypt could be felt, so the quietness of Oakwood can almost be heard.

Our school rejoices in the best wheat harvest of recent years. The few boys

we have left on the farm worked faithfully to get the grain harvested.

Our gladioli, cannas, caladiums, tuberoses, and dahlias are doing nicely, and we shall be able to supply all orders promptly. Do yourself a favour by ordering your bulbs from Oakwood.

Neither should you forget that the Oakwood poultry yards can furnish some excellent bargains in eggs or in young stock. Others may charge a bigger price but cannot give bigger bargains. Write for prices. We feel certain our readers will pardon our insistence in this matter. We are working for their interests—and ours.

At the close of the spring term there were two quiet weddings, Reuben Roberts to Ann Thomas and Hubert Gemon to Heliar Lasigue. Brother and Sister Roberts went at once to Decatur Ala., to engage in the work. Brother and Sister Gemon went to Greenville Tenn., and will, a little later, unite with Brother W. E. Strother and wife in a tent effort.

Oakwood was recently favored with a visit from Sister T. T. P. Gilmore and son of Cleveland, Tenn. She was planning to send her son to Oakwood at some future date.

Farewell

NO doubt GOSPEL HERALD readers have already learned thru the General Conference Bulletin that the writer has been asked to take the presidency of the West Indian Union Conference, and that Elder C. B. Stephenson has been selected secretary of the North American Negro Department. Hereafter all matters pertaining to this department should be addressed to him at 169 Bryan St., Atlanta, Ga., and all matters pertaining to the GOSPEL HERALD, as subscription, articles, and reports, should be addressed

**Report of The Alabama Mission Sabbath Schools for
Quarter Ending March 31, 1913.**MRS. HELLEN M. KEATE, *Secretary.*

	Membership	Offerings	13th Sab. Off.
Oakwood School	106	\$41.98	\$10.30
Montgomery	40	14.42	1.81
Birmingham	39	14.00	1.58
Pensacola	45	13.54	.92
Dothan	22	6.24	1.00
Sylacauga	32	4.64	1.18
Decatur	18	3.36	.49
Mobile	6	1.99	
Brewton	6	.10	
Totals	314	\$100.00	\$17.28

to GOSPEL HERALD, Huntsville, Ala.

We are now packing and getting ready to start for our new field at an early date. And yet it is not new. Twenty years ago last May we left this country for the West Indies. The first six years we spent mostly in Jamaica. The last six were spent mostly in the eastern part, from Porto Rico in the north to the Guianas in South America.

After spending twelve years in that field, we returned and have spent the last eight years in the South. Four years in Alabama and four years as Secretary of the North American Negro Department. Now as we are free from this work we are glad to return to our former field, and trust that the prayers of the readers of the GOSPEL HERALD will go with us, that the Lord will bless our labors to the advancement of the truth in that field. A. J. HAYSMER.

Remedy for Poison-Oak or Poison-Ivy

A HOT solution of potassium permanganate made strong enough to be quite dark, rubbed in so as to reach the poison in the vesicles, is effectual. If the skin is broken, the solution should be quite dilute, and may be applied by means of a compress. The stain may be removed by applying a solution containing a mixture of oxalic acid and sodium hyposulphite, freshly made, say a tablespoonfull each of oxalic and hyposulphite to a pint of water.—*May Life and Health, Washington, D. C.*

Wanted

For missionary work, Seventh-day Adventist papers, magazines, and tracts, new and old.

MRS. H. WEIL.
607 B. San Bernardino, Cal.