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Two Eggs

Two eggs were lying side by side
All quiet in the nest ;
But which was good, or which one bad,
You never could have guessed.

For both alike were smooth and white,
And, even if you tried,
'Twould only be a guess at best,
At what they were inside.

And passing by, the Poet saw
A lesson to be learned ;
He picked them up and broke the shells,
And soon the bad discerned.

He said, "I'll write of it ere long
Of how these eggs I tried ;
For he who knows of eggs or men,
Must some way see inside.

"What man is good or who is bad
The outside doesn't show ;
And he who only sees outside,
The real man doesn't know.

"Good eggs are good and bad ones bad,
Tho broken or kept whole ;
The breaking makes the bad no worse,
Nor makes the fresh eggs old.

"If man is good, no fire, no flood,
Can make the good man bad ;
Tho broken, he still clean will be,
Tho sorrowful, tho sad."

.....
Thus wrote the Poet of the eggs,
And thus he wrote of men ;
And if you care to read his "lay,"
Perhaps he'll write again.

T. H. J.

Sunday Laws Defeated

"MR. President, Mr. President, I am horrified, —shocked, —grieved.

I, I, I don't know what to say. The very idea is abhorrent. What? The great senate of the great state of California going to meet on the Sabbath to pass laws? Why, Mr. President, it is the worst thing I ever heard of in all my life! but if you say you are bound to do

it, I guess I will have to be here too, for I yet have several bills pending that I am deeply interested in. All right, all right, all right, I, well, I'll sit down." and then the senators fairly roared.—*Sacramento Union.*

This quotation is significant as indicating how completely the Sunday closing proposition collapsed in the state legislature. Not only were the eleven bills and substitutes for bills, intended to compel the observance of Sunday, or some other weekly rest day, permanently set aside, but the entire legislature engaged the last Sunday of the session in active legislation, in a frantic attempt to save pet measures before final adjournment.

Mr. Anderson had told Elder Healey and me, on the occasion of our first interview, that we could talk to him for a year and we could not change his mind, for he was of the opinion that we ought to have a Sunday law, and that dissenters ought to be compelled to observe the day. And here, at last, Mr. Anderson, though wildly protesting, was constrained to join his fellow legislators in their ungodly use of the "Christian sabbath"!

But Senator Anderson was not alone in this atrocious disregard of the modern fetish. There behind the desk, presiding over the deliberations, was Lieutenant-Governor Wallace, himself a retired minister of the Methodist Church, who has lost no opportunity to advocate Sunday closing regulations, with severe penalties for non-observance, Senator Kehoe was there to share in the debate and roll-call; and even Mr. Tufts himself persistent champion of Sunday laws, hustling around as usual, and watching the trend of legislation from the gallery of the senate, where perforce he was obliged to take his stand, on account of recent rulings adverse to the admission of lobbyists to the privileges of the floor.

And to all outward appearance this active body of lawmakers were quite indifferent to all that had been said in favor of compulsory Sunday observance. Had they not engaged in Sunday hearings in committee along during the session, when time was not so pressing? And should they hesitate, then, when there remained upon the files scores of important bills, awaiting their determination? Surely the legislature of 1913 displayed commendable zeal in the effort to dispose of the business in sight so that they could finish the work at noon Monday.

It was a strenuous session. Extraordinary conditions prevailed; but the good sense of party leaders, stimulated by administrative tonics, prevented any of the numerous Sunday "rest" bills from obtaining a place upon the statutes. All honor is due to the sturdy friends of civil and religious liberty in both houses, who withstood the fanatical demand for a law that could have been used for persecution of dissenters.

The public press, as usual, was very liberal. Many newspapers commented again and again adversely to the Sunday bill, and their editorials and news reports helped to clarify the atmosphere. Should any attempt be made hereafter to secure such a law by recourse to the initiative, they can be relied upon to oppose the proposition vigorously.

While the persistent effort to secure a Sunday law in California calls for active opposition, involving much labor and some expense, the issue never is presented without affording rare opportunities for the promulgation of truth, and the absurdities and inconsistencies of the measure serve to remind the people of the true Sabbath, ordained of God, and forever binding upon mankind, without respect to human enactment.—*J. F. Blunt in Pacific Union Recorder.*

Detroit, Mich.

THE little church here has made substantial growth along all lines.

Six persons have joined the church and others are receiving instructions in order that they may learn the truth and receive baptism. While six have been added to the church, our membership is still about the same as it was the first of the year, because we have granted letters to two and dropped others.

Our Sabbath school is growing by adding members and means.

The Missionary Volunteer Society, tho recently organized, is full of life.

The Christian Help Band has done good work for the church and community, and is growing in force and usefulness every day.

There are several who are selling our literature with good success.

Our financial statement for the first six months of 1913 is as follows,—

Tithes	\$173.51
Church expenses	84.31
Sabbath school	30.75
Missions	3.27
Liberty	4.50
Mis. and 13th Sabbath off.	15.10
Building fund	37.50
Total	348.94

This is a per capita of a fraction more than \$20.00 a member. When we add to this the report of the last six weeks of 1912, we have,—

Tithes	296.53
Church expenses	104.25
Sabbath school	43.97
Mis. and 13th Sabbath off.	21.93
Missions	12.80
Building fund	37.50
Liberty fund	4.50
Total	520.48

This is a per capita of more than \$26.00 for 7-1/2 months on the basis of a membership of twenty.

About \$50.00 has been donated to our building fund from the first church which bring our sum up to \$570.48.

We are much in need of a strong force of Bible workers and a suitable place of worship. We already have money in hand to begin a building fund. Any one desiring to help us in that respect, may send money to Mr. Frank Hiner, treasurer of East Michigan conference 426, Trumbull Avenue, Detroit, Michigan.

The Lord has blessed the work here, as we have taught publicly and from house to house. W. H. GREEN.

Chireno, Tex.

SIX miles from Chireno is the district of Sandy Hill, quite an elevated stretch of country. Its name indicates the kind of soil.

During the past week I began a series of meetings at the Sandy Hill district. The Lord was there to bless, and after a presentation of the Sabbath, eleven men and women decided to keep the commandments of God. Fourteen others are in the valley of decision.

It is wonderful how God worked at this place. I arrived at the district June 19, and met the people assembled near their church. Before they left, my object for coming to the district was announced, and I asked the people to wait and listen to a message I had for them. I then spoke on practical Christianity. At the close I took a vote. All hands were up, asking me to continue. They had heard of our people, but had never seen a S. D. A. minister. After the second meeting they wanted to hear the Sabbath. I was quite timid to present it, but after seeking the Lord I felt that the people were ready to hear on that subject. Already a brother has offered a lot of land. Another brother six miles away, who accompanied me to the district on my arrival at Chireno, has promised to help on the lumber bill when the time comes.

I must leave them a while, as my duties in connection with camp meeting call me away. On my return I plan on a four week's meeting, at which time the people will be more free to attend, because of getting thru with their plowing. M. G. NUNES.

Alabama Campmeeting

THE camp meeting for the Alabama mission will be held at Anniston Ala. Sept. 5—14. It is intended that this meeting shall be a great spiritual feast. All the members of our churches in Ala. and Pensacola Fla., also all the isolated Sabbath keepers in the state, should plan to attend.

Begin to prepare at once. It might take some sacrifice, but come any way. You need the spiritual uplift. Tents, cots, and meals will be furnished at a very reasonable rate. All who expect to attend should write for full information, and send their names to me not later than Aug. 30. G. E. PETERS.

Montgomery, Ala.

SUNDAY night, June 15, at 7.30 oclock, another candidate went forward with the Saviour in baptism. This makes four that have been added to our church by baptism since Jan. 1. June 16, myself and wife left for Huntsville where we will engage in tent work for some time. Brother and Sister Roberts will assist in the effort.

All correspondents please address me at 630, Franklin St., Huntsville, Ala.

GEORGE E. PETERS.

Obituaries

REDD

MRS. Amanda Redd died May 23, 1913 at Georgetown, Ky. She had been failing in health for some time, but her death was not expected so soon.

God saw fit to remove her from this world of miseries, to rest until the last day.

Sister Redd had been in the truth for a number of years, and was ever ready with smiles to help others to see the bright side of life as she saw it. Indeed her life was a beautiful one. When the battle is over we hope to be happy with Sister Redd around God's throne.

LALLA V. POOLE.

TYSON

SISTER Rebecca Tyson, age 45 years, fell asleep in the hope of a part in the first resurrection. Just one year ago she accepted the third angel's message under the preaching of the writer, and became a member of the Savannah S. D. A. church No. 2.

A husband and five children are left to mourn their loss. We live in hope of seeing her again in the earth made new.

J. W. MANNS.

Religion Not Emotion

RELIGION does not consist in raptures, ecstasies, or high flights of feeling. There may be much of this where there is religion. But it should be understood that they are all involuntary emotions, and may exist in full power where there is no religion. They may be the mere workings of the imagination.—Finney.

The Sale of a Copy of "Great Controversy."

A FEW years ago there lived in a Californian village a blacksmith who was noted not only for his fine physique and great bodily strength, but also for his wickedness. He was a hard drinker, a clever gambler, notoriously profane, and of a very pugnacious disposition. He loved a fistic encounter, and as a fighter was the terror of the community.

The trait, though, that made the blacksmith especially notorious was his antipathy to religion and religious teaching. In his pride and wickedness he delighted in parading his defiance against God. Preachers avoided him, and because of his severity everyone who knew him studiously refrained from talking with him on religious topics.

It would seem that such a character was destined to destruction; for the living preacher could not reach him, and all religious institutions were held in derision. But there was at least one redeeming feature in this hard character—a relish for historical works. Such books he eagerly read. Unknown to him this furnished an avenue to his soul, which, unsuspecting, he had not hedged up.

There came a time when this hard sinner was so situated that he had to remain at home alone for a few days; and having read all the books on historical themes that he had access to, he found himself at a loss for entertainment. A few days before this an agent had gone thru this section of the country, and sold a copy of "Great Controversy" to one of the neighbors, who loaned it to the blacksmith's wife. The book kept getting in his way as he was rummaging around for something to read. At last, in desperation, he picked it up. It was a new book, attractively illustrated, and would at least help him pass away the time.

The title of the book seemed to him absurd, but a glance at its contents revealed to him that it was richly embellished with history. Here, after all, might be something worth his while.

He could sift out the history and let the husks of religious sentiment alone. So he began to read; but there is something about the inimitable style of the book that is irresistible. There are in its words a tone of purity and truth which has convincing power. Though unsensational, there was to this man some-

thing in its message that was awe-inspiring and fragrant with a hope unknown in a world of sin and sorrow.

As he read on, and the book reasoned of righteousness, temperance, and judgment to come, this great sinner, for the first time in life, trembled. But as he read of the love of God for sinners, his heart began to melt; and a softening and subduing influence began its work upon his hardened nature. An inexpressible longing unconsciously stole into his heart—could it be possible that there was pardon for such a sinner as he? It seemed there might be. With this gleam of hope came repentance. Falling upon his knees, he confessed his sins, and with the first tears he had shed for years, he poured out his soul to God.

His prayer, "Create in me a clean heart, O God," was not ineffective.

And now, behold the miracle of grace! This notorious blacksmith rises from his knees a changed man. He is free. A new joy has sprung into his life, and even pictures itself visibly in his face.

The remainder of my story is soon told; but eternity alone will reveal the results of reading that one volume. No sooner had he experienced a change of heart than his old vocations lost their attractions, and he felt an irresistible desire to spread the message of salvation.

How better could he do this than by circulating the message-filled page?

This he did, and with an energy equalled by few evangelists. The same energy and power he had used in his wickedness he now employed in work for God.

This brother was the most untiring gospel worker that it has ever been the writer's privilege to meet. In a few short years he placed the printed page in thousands of homes; and as the canvassing work furnishes the best of schooling, he soon fitted himself for the ministry, and became a power in the pulpit.

As a result of his ministry there are over two hundred Sabbath-keepers enjoying the truth; and though now this faithful soldier has laid down the armor and is at rest, his works do follow him.

In closing this narrative let me ask, Is there any better work than to engage in the circulation of such books as "Great Controversy?"—*W. C. Thompson, in Missionary Worker.*

A Sad Death

Died of consumption, at the city of Laodicea, State of Neglect, in the fifteenth year of her age, Sister Prayer-meeting, eldest daughter of Brother and Sister Church. The health of Sister Prayer-Meeting had been failing for more than a year, and she gradually grew weaker until life was extinct. For several weeks a few of her dearest friends, by their personal visits and efforts, kept her alive, and once or twice she seemed to revive and gave promise of health and strength. But all neglected her at last, and she died.

Several lived close by, and a large circle of professed Christians were within a radius of one mile; but not one was present at the sad death.

Had only two been present, our sister's life might have been saved; for "Where two or three are gathered in My name, there am I in the midst of them," said Jesus, and another assurance is that "When two are agreed as touching anything they shall ask, it shall be done for them." Probably two thirds of her friends might have been present had they been so disposed, but they were not, and a blessed sister and daughter died in solitude from sheer neglect. As there were no mourners, there were no funeral services held.

In closing this sad statement of fact, we can do no less than add a sincere prayer that the hearts of Brother and Sister Church may be so tendered, that they will not only mourn the loss of their daughter, but that they may be led to study the subject of the resurrection, and to pray that it may be brought about that they may once more enjoy the presence and blessings of the departed one.—*Morris Lukens in Australian Record.*

"The Yearning Soul"

It is only as you can say and mean it,—"Give me, or I die," that the yearning has irresistible power. Never until you realize the value of a soul and the price paid for it, and never until a love as intense and personal as that of a brother burns in your soul will you be much used in the saving of the lost.

The Bible pulsates tumultuously with that yearning. Remember all that the man Moses had given up for the slaves he had set free; and then hear him ask that his name be blotted out unless God is pleased to forgive their sin.—*Sel.*

Talks to My Students

Work

LATELY I have been hearing some grumbling about the hard work and the great amount of it that constantly has to be done. I have been asking myself if these grumblers really mean all they say. Most of the students here came with the avowed purpose of working their way thru school. Do they now expect to receive all the benefits of the school and be excused from work?

It is possible that some are looking at things wrong end first. Instead of a curse, work is a great blessing. Instead of studying to avoid all of it possible, we should constantly study how to do more of it. He who is a skilled and tireless workman, has in his own hands the key to success. He who arrays himself against labor and avoids it, or who slights or half does his tasks, is spelling failure in every thing touched.

Our proper attitude toward work may be divided into four parts represented by the four letters of the word.

W. for WILLINGLY. He who persists in giving only grudging service, soon comes to the place where he can give none. Men want workers who are "free goers." He who will never work without pay will never be paid without work.

Virtue is its own reward. Not always may we stop to figure out how willing service will produce its recompense. If we attempt this, we only prove ourselves unwilling; and while we have been figuring, some one else has plunged in, done the work, and received the reward of willing effort; and we find ourselves bemoaning our "luck," and wondering how that person manages always to get the choice job and the highest pay.

O. stands for ORDERLY. It is often said that order is heaven's first law. Many a man of abundant energy has wasted it into the air by lack of system. He is a steam engine without a governor, a fire uncontrolled.

Our work must be head-work as well as leg-work, but he who will not do the former must do more of the latter. He who thinks with his brains while he works with his hands, will find more satisfaction, both for brains and body.

R. for RAPIDLY. Tho speed is not the first requisite, it is by no means a matter of indifference. It is the hallmark of skill. The maxim of "not how much but how well," is good enough in its

place; but no workman worthy of the name is satisfied to take the snail pace, when by cultivation he may have that of the hare. "How much *and* how well," is a better way to state it; and fits with the stirring, bustling age in which we live.

The great last message of mercy is represented as sounding forth from the lips of an angel flying swiftly. The very air now is surcharged with the spirit of speed. What is now done must be done quickly. No longer are men content to jog along slowly with the ox-cart. It is the age of automobiles, express trains, telephones, and aviation. He who is now willing to let opportunities pass, will have the final satisfaction of knowing that they passed *rapidly*.

K. for KINDLY. Much is lost by the person who places himself at cross purposes with his environments. All other things being equal, the winner is he who has a voice of gladness and a smile. The sting of the difficult undertaking is largely banished by the free-hearted whole-souled endeavor. Show me the man who smiles as he meets the mountains of difficulty, and I'll show you him who surmounts the mountains or removes them.

Who has ever had a greater task than the Man of men? Yet he was the very embodiment of kindness. His meat was to do the will of him that sent him and to finish his work. "I must work the works of him that sent me," he cried; and yet he had time to stoop with infinite compassion and tenderly enquire, "wilt thou be made whole?"

So as you think of work, think of it in connection with these four words,

WILLINGLY

ORDERLY

RAPIDLY

KINDLY

So shall your lives be filled with satisfaction, and the world will be brighter and better for your having lived and *worked* in it.

Wearing Gloves

A FEW days ago, one of my boys asked me to loan him a pair of gloves. I was a little surprised. It was a hot day in June. He was at the time working in the field. I asked him why he should need gloves at such a time. He replied that he didn't want to get his hands dirty.

I laughed at him and replied that he never would be a successful farmer until he learned to work without gloves. He laughed also, and took it pleasantly, as I intended.

But after all, there's something in it besides a joke. There are too many people now-a-day, who seem to think that it is some way disgraceful to work, —to get the hands rough and soiled with honest labor. They are willing that others shall do the dirty work, but as for themselves they are made of too fine a kind of clay. They must keep their hands clean. They must wear gloves.

Most of us have read the old nursery story about puss in boots. Do you remember how many mice puss didn't catch? Well, there's a moral attached to this cat tale. Pussy's feet were well protected, but her work was poorly done.

O you boys who must have gloves to keep your hands immaculate! Consider for a moment that the world is watching you, and that it is ten times more important for you to have skillful hands than that you should keep them so spotlessly free from contact with honest soil and toil.

The most beautiful hands are those most busy with deeds of love and industry.

"Beautiful hands are they that do deeds that are noble, kind, and true."

T. H. J.

"Prohibition Does Not Prohibit"

THE State pharmaceutical board of Pennsylvania last spring, after a campaign of more than six months, supposed that the unlawful sale of cocaine had been completely eliminated from the state; but evidently it has been going on secretly. A man arrested December 20 in Chinatown, Philadelphia, on suspicion of larceny, was found to have on his person five hundred dollars' worth of cocaine and ten dollars' worth of opium. He, of course, will get a severe sentence, and every effort will be made to detect other violators of the law. But we would facetiously suggest that all this trouble might be obviated by taking the liquor men's view of the matter, and abolishing the law against the sale of cocaine. It would do away with much violation of law.

The abolition of the cocaine law would have the additional advantage of being

very popular with the sellers and the users of cocaine. After all, what right has the government to interfere with personal liberty by making such laws? Hasn't man a right to use all the cocaine he wants to? What business is it to any one else? Why all this sumptuary legislation anyhow?

You will find very similar arguments in the liquor papers and in the papers bought by liquor advertisements.—*May Life and Health, Washington, D. C.*

Delivered from Prison.

ONE of our colporters, a student from the Oakwood Training School has just gone thru an experience that was interesting to say the least, and one that should help us to see the importance of pushing the work as rapidly as possible and to lean more heavily on the arm of God for strength. Sunday night, June 22, the said colporter (Easton Brodie) laid in the Macon jail on the charge of loitering and selling magazines without a license. Church No. 2 at Macon, having learned of his misfortune held an all-night prayer meeting for his deliverance.

They not only prayed, but worked; as they realized that it is the Lord's plan to work thru human agencies.

Early Monday morning they made known the situation to Brother John McMillan, who is elder of Church No. 1, Macon. At the same time they wired the Atlanta branch office, stating that it would take \$35.00 to get Brother Brodie out. Elder L. T. Crisler and the writer took the first train to Macon, but before reaching there Brother McMillan had secured a lawyer friend, and himself acted as witness in the case, testifying to the merits of the prisoner, and the good work in which he was engaged. After the judge had asked some questions as to the belief of Seventh-day Adventists, and their work, he was told that the young man was doing missionary work for this people, and was sent there by the conference. They also informed him of the nature of the magazine the young man was handling. The judge, turned to the policeman who made the arrest, and asked the officer if the prisoner had been drunk, disorderly, or in any way showed a bad disposition when arrested. The answer was in the negative.

The Judge then said, "discharge the prisoner," and the lawyer who so kindly defended the case, made no charge for

his services. So there was great reason for rejoicing.

During the trial, it developed that while Brother Brodie was selling magazines Sunday morning, he went by the post office for his mail. On being informed that the office would not be opened until a later hour, he went to a nearby park to wait until that time. This was when the arrest was made, and was what proved to be the extent of the loitering charges made against him.

These experiences often happen for our learning, and I think there are several lessons we may draw from this one.

The sacredness of this colportage work and the nature of the literature we handle, figured largely in setting the prisoner free.

The fact that the colporter was not of the kind to loiter around, idling away his time, had a great deal to do with the result of the case.

It stimulates faith in the answer to prayer.

It demonstrates that prayer does not take the place of duty when there is something to do on our part.

While it shows that the dragon is wroth with the work of the remnant church, yet it demonstrates that the Lord is stronger than the enemy, and that we have no need to fear, so long as we are in the channel of duty.

May we not see more of our people volunteering their services in this department of the work, so we may not have to do in times of trouble what we may now do in a time of peace and prosperity? V. O. COLE.

Macon Ga.

BROTHER Easton Brodie of Oakwood School who went out canvassing in the city of Macon, was arrested June 23, for loitering and selling without license.

This was quite alarming to the little company here.

After doing what we could to secure his release, like the primitive church when Peter was put in jail, we spent the night praying. The next day when his trial came, God moved on him in such a manner that he boldly gave the message to all who were in court. He was honorably dismissed from the court to continue his work among his race as a missionary. God is truly working for those who trust him.

C. A. BLACKWOOD.

Greensboro N. C.

It has been considered an impossibility for our colored people to do successful canvassing, but in our conference this supposition has been proven false. We find that they can do successful work.

We have two colored brethren, N. J. Grant, and O. L. Page, who are doing well. They are placing many books in the homes of the people, and they rarely leave a place without some one has accepted the truth. Almost every time they send in an order for books they include with it an order for from five to fifteen Sabbath school quarterlies. They hold Sabbath school with the people.

Brother Grant and Brother Page expect to sell a thousand dollars worth of books each. Many more could do the same if they would only obey the Lord's command to "Go work in my vineyard." The Lord expects our colored people to do the greater part of the work of carrying the gospel to their race. We have over 600,000 colored people in North Carolina and have only two colored colporters working for them. Do you not think it is time some one is impressed to do something for the colored people in this state?

May the dear Lord impress some one to come and help us warn the many souls to flee from the wrath to come.

J. W. SILER.

Corsicana, Texas

OUR new church is completed and dedicated. Elder W. A. McCutchen president of our conference, delivered the dedicatory sermon. The lady organist of the second Baptist church played the special piece, and Mrs. Nunes sang.

Both white and colored have complimented us on the general appearance of the building.

Land and house have cost us \$850.00, but the interest on the balance due the lumber man will doubtless bring it up to \$950.00.

Many donations were given me by our outside friends, white and colored. To God is all the glory given. I am thankful that the Lord has given me a place in the work to help turn the hearts of those who believe not, to the truth for these last days. Our members here, old and new, are standing by the stuff.

The city effort has been postponed until camp-meeting, when I can get more

help and make a strong effort. It is decided to hold the camp-meeting for colored at Corsicana. Our people from Waco, Cleborne, Hillsboro and Hearne can get to the place at a small cost. Our colored people of South Texas will also be at this camp-meeting.

Until the church camp-meeting, which will be about July 20-31 if no change, my time will be spent in a series of meetings in the east of the state, and the holding of quarterly meeting among the churches.

M. G. NUNES.

Tarry in Jerusalem

Is the Saviour's commission to the twelve disciples. Why were they to tarry? Until they received knowledge and power from the Holy Spirit, to be witnesses for the Coming King, first at Jerusalem, and then into all the world. In those days Jerusalem was the center of the message and it was necessary for the disciples to attend that school in the upper chamber, waiting for spiritual education.

I wish all might realize that this same position has been given to the OAKWOOD MANUAL TRAINING SCHOOL.

Have you been there? Do you wish a part in the great commission to the disciples? Go and tarry there and receive a Christian education. We have the teachers to fulfil the Saviour's command to train boys and girls as ministers, canvassers, teachers, nurses, and Bible-workers. After nine months tarrying in this school represented as Jerusalem, come and spend your summer in selling religious books, in the field. There is much to be gained.

J. S. SPRAGGS.

Denver Col.

THERE has been no period since entering our field of labor that the future looked more encouraging than at this present time. For sometime we have been looking for a site upon which to build a church. Through the kind providence of God, we have found what we believe to be the ideal place. It is centrally located among seven colored churches whose membership range from three-hundred to five-hundred persons, besides a vast number who do not belong to any church at all. We believe that the securing of this place is due to the direct leading of the hand of God.

The site which we have secured contains a lot and a half, with an extra large six room modern house. There is a good brick barn in the rear that could be easily converted into a dwelling.

This place was secured for \$2,500, \$650 cash, and the balance on terms of three payments, which we hope to raise by soliciting. We have already launched our soliciting campaign, and at this writing our success is greater than any of us had hoped.

We have turned three of these rooms into a place of worship, while the others are being used for living purposes. This gives us a chapel that will comfortably seat about seventy-five persons.

We have already held two meetings in our new chapel. The securing of this place, and the meetings held, have not only been the means of inspiring our people to greater activity, but it has caused those not of our faith to become deeply interested in us and our work. Members of other churches came in and contributed their lawn mowers and water hose to put the lawn in shape, while the ladies assisted us by making curtains for the chapel.

We would be pleased to commune with any who would like to donate an organ, or some chairs, to the colored work in Denver. My address is 2917 Glenarm place.—*J. W. Owens in Echoes from the Field.*

Allendale S. C.

I WAS called away from Spartanburg to work with Brother Abney in the tent work.

We came to Allendale the first of April, and began to search for a place for our tent. After finding a nice location, we were unable to begin tent work until April 10.

Now the work is moving nicely and a few are keeping the Sabbath while others are investigating. We are laboring from day to day to help them.

Some realize that it is the last message, while others do not.

FRED S. KEITH.

Retro Tenn.

I LEFT Knoxville, Tenn., Monday April 7, for Cleveland. I stayed overnight at the home of Sister Gilmore. She and family are the only colored Sabbath-keepers in the city. Next day I left for Chattanooga. After resting

awhile at the home of Brother W. E. Strother, I proceeded to Retro, and visited with a friend, relative to situation of things: after which I returned to Chattanooga, and on the Sabbath preached to both the colored churches. It was evident from the praise service that followed, that our people are progressing spiritually. I returned to Retro, and on April 14, meetings were begun with a goodly attendance. The people are widely scattered thru the woods, yet they attend well. The meetings were held in the country school house. Yet as soon as I reached the Sabbath I was accused of breaking up churches and was asked to vacate at once. I am holding cottage meetings and Bible readings from house to house. Despite the opposition, several are keeping the Sabbath and others are deeply interested. There are three churches here, two Methodist and one Baptist. We organized our Sabbath school June 6. The blind guides are wondering where will be my next point. There is quite a stir up in these ridges. A. J. Warner, bishop of the A. M. E. Z. church, was invited to come to this place to preach against the Sabbath Thursday, June 12. He hurled terrible missiles at the Sabbath, but they went wild of the mark. A few of his statements are as follows:—"The Father created the world in six days, but Jesus made the new dispensation in three days. When Christ died on the cross, Abraham, Isaac and Jacob were resurrected from the cave of Machpelah." "Moreover," said he, "forsake not the assembling of yourselves together on the first day of the week as do the Gentiles." Some of the audience expected the bishop to be better versed in Scripture. "Finally," said he, "if what I have said is not enough, when you want me send for me." The third angel's message has power from on high, and when it comes in connection with the misguided men they have to be on the quick march every where. My next effort will be at Soddy, Tenn., a mining town, seven miles from this place. Sister McGlocklin, the conference Bible worker, is here at work. We are thankful to have a part in the message.

J. F. CRICHLAW.

"If you wish to have the qualities of a great man, be modest in success and courageous in failure."

A Visit

ELDER Norwood, president of the Arkansas conference, and Brother C. E. Smith, editor of the SOUTHWESTERN UNION RECORD, recently made a visit to the Devalls Bluff school. The following are their findings, as written by Brother Smith.—ED.

We left Friday afternoon for the colored school near Devalls Bluff, and arrived there in time to meet with them in worship at the beginning of the Sabbath. This was my first visit to this school and I was much interested in looking into the situation in general. This is a Union Conference school for colored people and they are doing good work. Their needs are many, but they are moving steadily forward and are doing much good. We arrived unannounced and were much pleased to find every one present at worship. Elder Norwood made a few remarks and a praise meeting followed, in which almost every one took part. The next day we met with them in Sabbath school, and as we were there to learn what we could by observation, we took no part in the study, but listened.

A very interesting review of the previous lesson was conducted before the regular lesson, and the ground was well covered, both in the Kindergarten and Senior lessons, by the one who did the reviewing, and also by the answers given by those present.

They are using their young people in their Sabbath-school work, and they are not only getting a training there in educational lines, but a training to enable them to do public work, and to work for the young people when they leave school. Each member of the school repeated a verse of Scripture before making the usual Sabbath-school offering. I believe this would be a good plan for all our smaller schools to follow. The study of the lesson was taken up with all quarterlies and Bibles closed, and the answers given, showed a careful and thorough preparation of the lesson.

This school is worthy of the support of every Seventh-day Adventist in the Southwestern Union Conference. It is the only school we have in the Southwestern Union for training the colored

people, and we should strive to build it up. They could do much better work with better equipment. The second floor of the dormitory has not been finished, and the wood work in the dining room has not been painted. The paper should be renewed throughout the building. The doors do not all have locks, and there is need of many similar improvements and repairs.

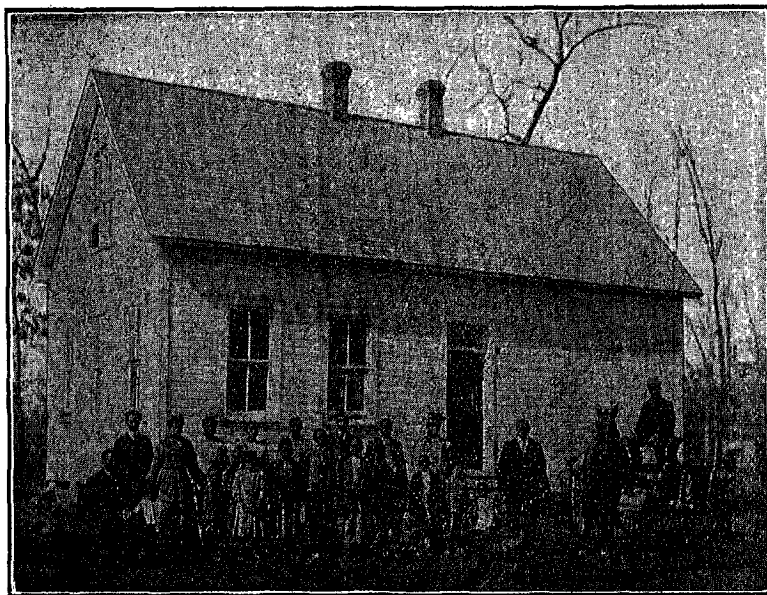
The school farm consists of forty acres of good land. Most of the timber has been cut off and all but a few acres is in cultivation. They have a good farm wagon and also a good hack and two good mules. They need two or three good cows, but at present they have none. The colored churches of Arkansas are trying to raise money to purchase

write this article, but feel impressed to do so after visiting this school, becoming acquainted with the work they are doing, and seeing their needs.

Miss Carrie Shaw, one of the teachers in the school, received a letter while we were there, from her people in Corsicana, Texas, stating that her mother was not expected to live, and for her to come at once. The matron, Q. V. Gates, who is a sister of Miss Shaw's mother, was also asked to come and assist in the care of the sick sister. In order to get there the following day they had to leave at once, and the Young People's Missionary Volunteer meeting, which was to be held at three o'clock, was not held. Elder Norwood and the writer returned to Little Rock to ask Elder J. W. Dancer and

wife to go to the school and assist until the teacher and matron could return. On Sunday I left Elder Norwood in Little Rock and went to Hot Springs where I expected to see Elder A. P. Heacock, who had recently returned to Arkansas from the state of Iowa. He was out in the country for the day and I did not get to see him.

Again, I wish to urge all who are financially able, to do something to assist the Devalls Bluff school for the training of colored people in this Union Conference.—C. E. Smith in South Western Union Record.



DEVALLS BLUFF SCHOOL

a cow, and a good start has been made. They will be pleased to receive help in a financial way, and if any wish to help this needy and worthy school, send funds to C. J. Dart, Fayetteville Arkansas. Brother Dart is treasurer of the Arkansas conference and he will acknowledge receipt for all remittance sent, and apply them in the way designated by the donors. They can also use cast-off clothing to good advantage. There are articles of clothing in almost every family that have been cast aside, but are still serviceable. They are no further use to the owners, but would be a great help to the colored young people who are struggling to get through this school. We hope that many who read this will feel impressed to help them, and that money and clothing will be sent to them. I have not been solicited by any one to

Greenville Tenn.

ON Monday June 10, W. E. Strother and wife and my husband and I arrived here, for the purpose of giving the message to the people of Greenville. While the men were busy putting up the tent, Sister Strother and I were getting our home cleaned and fixed up.

We started our meetings on Friday June 20. Our hearts are made glad to see the interest and attendance. All seem to be interested in the prophecies.

By the time this article is read the testing truth for this time will have been presented. We believe the Lord has honest hearted souls here, who are hungry for the truth, and will gladly accept it, and become lights in Greenville.

We are of good courage.

MRS. H. GEMON.

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Oakwood Notes

MISS L. Mae Hollingsworth, our music teacher who has been on a month's vacation to the home of her mother at Brooker, Fla., returned July 11, to her work at the school.

Oakwood has recently suffered the loss of two brood mares. A veterinarian was called from Huntsville, who pronounced sunstroke the cause of death.

Both animals had young colts, and both sickened in the pasture. Neither had been worked for several days.

Letters from some of our canvassers in the field indicate that they are having good success. We who are at the school do not forget to pray for our boys and girls who are out on the firing line.

The long continued heat and drought was relieved July 11, by copious showers.

Our farmer boys are now making every edge cut, not only literally to "make hay while the sun shines," but also to plow while the ground is moist.

Oakwood's new 1913-1914 calendars will be ready about September 1, or soon after. Meanwhile we are replying to requests for calendars by sending one of this year's issue and explaining that it gives all general information, and promising copy of the new as soon as it is published. Our opening date for the new school year is Sep. 20.

Elder George Peters and Brother Reuben Roberts, with their wives, are now conducting some very interesting meetings at Huntsville, Ala. Our students sing and otherwise help as opportunity offers.

Teachers and students were very

pleasantly surprised Sunday, July 13, by a visit from Elder W. C. White. He was on his way to his home in California, and was making short calls en route.

He spoke in the school chapel at 4.30 p. m. His words were hopeful, encouraging, and helpful. He left early Monday morning for Nashville.

Calls are constantly coming to our school, from conference presidents, school boards, and others who are in positions of responsibility, asking us for a good diligent, earnest, trustworthy boy or girl to take a work somewhere out in the great field. Many times we are at our wit's end to know what to do. We should be so glad to answer these by sending some one whom we can heartily recommend. Sometimes we can do this. 'Tis then we feel that the school is answering the end of its existence.

We need good earnest, honest, diligent boys and girls who are not afraid of hard work, and whose highest ambition is to prepare for service. To such, Oakwood opens her doors, and extends a cordial welcome.

T. H. J.

Miami Fla.

ON my return from Washington I stopped at Richmond, Charleston, and Savannah. I was glad to meet several of my old school mates of Oakwood who are engaged in the master's work. At Savannah there are several young men and women who plan on entering Oakwood school this fall to prepare themselves for some place in the Lord's work.

I reached Miami safe and found the Sabbath keepers of good courage. There are also three others here, brought in by Brother Pegus during my absence. The believers have raised \$54.20 on a church lot. The first Sunday night after my arrival the tent was full. We have been having good attendance ever since.

In our committee meeting it was decided that Elder Strachan delay the re-opening of his work in West Florida where he labored last spring; and that he spend a few weeks with my tent. He arrived here Monday, July 1. We are glad to have him with us. We got out new advertisements and began storming the walls. Big crowds are attending the meetings. Sometimes the tent is full with a large number standing outside.

The people of the Bahama Islands are coming every week to Miami. Eighty percent of the colored people of Miami

are Islanders. From time to time they go back to their home. Some of our Sabbath keepers have returned and we believe that they are sowing seeds of truth in the neighboring islands of the Atlantic.

Brother J. P. Pegus my co-worker has been very ill and is now at our Sanitarium. We are praying for his recovery.

J. S. GREEN.

With Our Readers

WE are anxious to keep all our subscribers and get more. We hope we are not selfish about it. We think in most cases the desire is mutual. But it is so easy to forget and put off day by day such a little thing as sending a subscription. Many are renewing. Others should. Many are showing their papers to their neighbors and getting them to subscribe. You do that, too. You've no idea how easy it is. Then too, see that your own subscription is paid. Of course twenty-five cents is not much, and you would rather send it than not.

Well then, do it. Do it now, please, before you forget.

Our students in the HERALD office are earning their way thru school by this means. We are anxious to improve in every way. You can help us. Please do so by your renewal.

Mississippi Camp Meeting

THE Mississippi colored camp meeting will convene at Hazelhurst Miss. Aug. 29—Sept. 7.

Plans are being laid to make it a real instructive and spiritual feast for all who may attend. I shall be glad to hear from all who are planning to attend so proper provisions can be made for all.

A. C. CHATMAN.

Words of Appreciation

I LIKE the GOSPEL HERALD very much. The article about the old shoe just fit me. And just to think I was the left shoe! I send pay to keep the paper coming to my address.

"I enclose money order for renewal of my subscription to GOSPEL HERALD.

"The paper is a blessing to me."

"The GOSPEL HERALD is a live wire. I read it with much interest. I rejoice that the message is going so splendidly in the great Southland among the colored people."