

THE GOSPEL HERALD

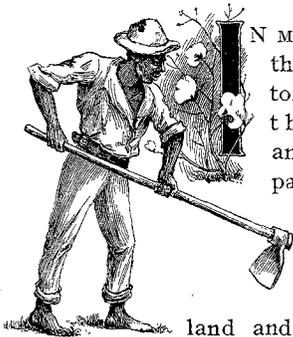
ON EARTH
PEACE
TOWARD
GOOD WILL
MEN

VOL. 1.

BATTLE CREEK, MICH., AUGUST, 1899.

NO. 10.

'COTTON RAISING.



IN MANY parts of the South cotton raising is the principle and only occupation of the people. For, although in many places the land and climate are well adapted to the raising of other crops, the circumstances, conditions, and customs of the country have led the farming population to neglect them and devote all their attention to cotton.

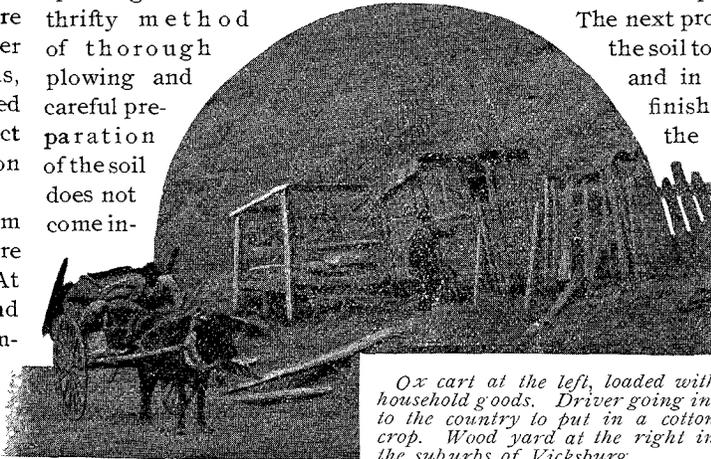
When the price of cotton was from ten to fifteen cents a pound, there was good profit in raising it. At such times the owners of the land received a good rental, and the farmers who cultivated the soil, both white and black, raised good crops at profitable prices. But during the last few years there has been

such an over-production of cotton that prices have so declined that its raising is absolutely unprofitable. In many places it will not now pay the cost of raising, to say nothing about any income to the farmer who rents the land and raises the crop.

But it is to the process of raising, gathering, and marketing the crop that we wish to speak in this article. In the Spring the first process is to prepare the land for planting. Before the plow can be started, the cotton stalks of the previous year, which are

very hard and of woody fibre, must be either knocked down, or cut and raked off the ground. The usual process is to take a stick and break the branches and pound down the cotton stalk, so that the plow can be made to go over the ground, plowing under the old stalks as best they can.

Then comes the plowing. Cotton is always planted on ridges made by back-furrowing the soil. Generally speaking, the Northern thrifty method of thorough plowing and careful preparation of the soil does not come in-



Ox cart at the left, loaded with household goods. Driver going into the country to put in a cotton crop. Wood yard at the right in the suburbs of Vicksburg.

to the cotton raising of the South. One mule, and a very small plow are usually used in this work. Where the hollow of the previous year existed they now back-furrow for the ridge of the coming year. All they pretend to do is to throw up a little loose soil over the hard-pan of the previous year. The cotton is usually planted by little machines which look like wheelbarrows. The machine is run lengthwise of the ridges, and as it passes over the ground the seeds are drilled in.

No more is done until the cotton comes up. Then the plow is started, throwing the land away from the drill of cotton, and coming as close to the row as they can with safety. Then comes the time of "chopping out," as it is called. With their clumsy, heavy hoes, they cut away any weeds there may be around the cotton, and cut out all unnecessary plants, leaving the stalks to grow about a foot apart in the rows.

The next process is to plow up the soil to the cotton again, and in this process they finish the plowing of the ground between the rows.

The stalks of cotton vary in height according to the soil in which they are planted, and the variety of cotton. We have often seen it where it is

not more than eighteen inches high, and again where it is higher than a man's head. But the most profitable crop is when it grows from four to five feet high, and does not all "run to stalk," as it does in very rainy seasons. The cotton is cultivated and kept as free from weeds as the nature of the one tilling the soil will allow. But when the cotton comes into blossom it is then time to "lay by the crop," as they say. This means that they are through with cultivating it and have no more to do to the field

until the time of picking shall come.

A field of cotton in blossom is a beautiful sight. The flower is very much the shape of a morning glory, although somewhat larger, and when it first comes out is of a beautiful pink, which soon changes to a pure white. Later the blossom falls off, and then the boll of cotton forms.

Cotton picking is of course the great event of the season. It is certainly an entertaining sight to see a large number of cotton pickers in the field, with their long sacks trailing behind them, which they fill with the beautiful, white bolls of cotton. When the sack is filled it is brought to the big baskets, and from them they are emptied into the wagon and are taken to the cotton gin, or to the cotton storehouse. A cotton picker can pick from 100 to 200 pounds a day. About 150 is a fair average, and for this they receive from forty to fifty cents per hundred pounds. Some who are especially expert can pick over 300 pounds a day.

Cotton picking generally begins the last of August, and often lasts until the holidays. In some seasons, however, the cot-

ton picking is not finished until the time comes to plant the new crop. Last season cotton was being picked as late as March; but the quality is not good after being left on the stalk so long. Last season was so unfavorable that many fields were not picked.

In the next number some idea will be given of the ginning process and the marketing of the cotton.

Five Hundred Earnest Christian Farmers should be preparing to go into the South this fall. According to the light given, two or three families should locate near together, so that they can jointly open up night schools in the neighborhood about them, and open the way as soon as possible for day schools. Who will volunteer?

SACRIFICE.

In a "Pansy" book we found yesterday a story which we believe will be good for us all to study.

A lady attended a general meeting of missionary organizations in one of our large cities. She there met her former Sunday-school teacher, who was then a returned missionary from a heathen land. After mutual greeting between teacher and pupil they gave attention to the reading of reports. We quote in the language of the author:—

The very reports were inspiring. The accession of members had been large, the new auxiliaries many, during the past year, and the treasurer's report so far surpassed

tressed to discover that not a trace of sympathetic feeling could be found on her face; she sat erect, composed, and almost indifferent; nay, there was worse than indifference on her face; there was just the shadow of a smile hovering around her mouth, and actually a sarcastic curve to the upper lip; the very curve which Callie Howell as a child remembered when something had occurred to rouse her bright young teacher's opposition. What *could* be the explanation? Mrs. Spafford felt a cold chill at her heart, and turned her head quickly, and was so absorbed by her painful wonderings that she forgot to join in the solemn doxology which presently filled the house. The shadow of her discovery embarrassed her, so that when the meeting formally closed, and the missionary turned eagerly toward her, she knew not what to say.

"Why didn't we hear from you this afternoon?" was her first wonderment put into words.

"Oh, I am to talk this evening at the union meeting," she said, indifferently; "I am glad to be relieved from duty this afternoon. Talking doesn't signify; we have too much of that. What we want is *living*."

"Of course," assented Mrs. Spafford; "but most of those who talk at this meeting are *living*, too. Do you know Mrs. Temple? You will know her of course. She is very prominent in this work, and such a grand woman. Oh, Sallie, how you must miss such gatherings as these with sympathetic, Christian women all around you. I never realized it so much before; but what

a heavy cross it must be to give up all such helps?"

"Do you think so?" the returned missionary said, and there was a strange light in her eyes. "It does not impress me in that way. I wouldn't live in this country again for anything. It seems to me I should *suffocate*."

Her cheeks were glowing, and her whole manner indicated intense feeling. Her listener stood aghast.

"I can't think what you mean," she murmured. "Of course, you do not want to give up your work. I can understand that, and of course it is a blessed work; but I thought there were sacrifices to make."

"There are, but they do not come to me in the way that you have indicated. I'm not sure that I can make my meaning plain. You don't know how it impresses me, all this, and oppresses me. I feel as though you were all *playing* at missions. Think of the papers that have been read here this afternoon, and the addresses that have been made. Every one of them referred to sacrifi-



Picking Cotton.

anything that they had had before, and anything that had been expected, that the ladies clapped their gloved hands with energy, before its reading was concluded. Then several of the speakers seemed endowed with the very spirit of Christ that afternoon, so simply eloquent were their appeals, so telling the incidents which they had to relate of sacrifice and progress and reward. Peculiarly was this the case with Mrs. Temple's closing address; her heart was more than ever aglow. She had prepared herself carefully, not so much with many statistics, as with a few facts, which she told in such a manner as to bow many heads and bring to the surface real heart tears. Mrs. Spafford, listening to her, rejoicing with her in the progress of the cause, had nearly forgotten the honor of her own position in sitting beside one who had actually *lived* the experiences to which Mrs. Temple was referring, until some reference to the field in which she labored made her turn suddenly toward her friend for sympathy; she was amazed and dis-

lices, and rejoiced over the thought of being counted worthy to bear the cross for Him. Bah! pardon the expression, but it makes me sick. What have they ever *sacrificed* for Him? What do they know of the meaning of the word? Look around you on every side. Do you see any evidence of retrenchment? I am very familiar with that word; it has been rung at us in all its changes for the last four years. Our Boards harp about it, and our private letters of instruction teem with it. We must curtail, and *curtail*, and CURTAIL, until we have sent children, whom we had a chance to rescue from vice in its worst forms, back into heathendom, because the church at home couldn't furnish us with the paltry sums of money needed to carry on our work. We met one evening in the mission house, and went over our bills, and planned, and twisted, and turned, and then some of us *cried* and said: 'It cannot be done. Some of the girls must go from the school. There is nothing more that we *can* curtail.' Now look at these ladies. I have been studying them all the afternoon; I wish I hadn't. I could almost wish that I might be blind, while I am in this country attending missionary meetings, so that I might hear and not see. But my eyes are wide open. What do I see? A lace collar on this side, *real* lace, too; I've not forgotten how the real article looks, costing enough to support one of our girls at school for a year; silk dresses, two of which would give one of our boys a good education; jewels such as would replenish the entire treasury; bonnets, oh, dear, what *would* not that row of bonnets bobbing all the afternoon just in front of me have done for our girls' school last year? And the owners of those very bonnets moved gracefully down the aisle, and read their pretty reports about its having been a year of much 'self-abnegation and earnest effort for the beloved cause.' No, I don't want to come back to civilization to live; I know I should suffocate. I would much rather, as a matter of personal comfort, spend my life among the Africans. They are heathen, you know; we don't expect much from them.'

How easily we can appreciate the feelings of this sore-hearted, devoted missionary. We hope there is no bitterness lurking in our heart. We hope we have love for all God's children, and we desire to have full confidence in them. But how can the pinching needs of the work and workers in the South be harmonized with the full comfort and many unnecessary personal indulgencies of those in more favored localities?

Last winter we were struggling to erect a little 18 x 38 chapel and school house in a place where it was much needed. But the people there were poor—actually suffering for the neces-

sities of life. They could help with the work of their hands, and they did help nobly. But to raise money was an impossibility.

We wrote for aid to a number of places in the North where we knew cash wages were coming in for labor each week. Some responded promptly, so that we could go forward with the work by running a bill for part of the material. But from a department head of one of our institutions the reply came that the employees of that department "were buying their supply of coal for the winter, and so could do *nothing*." I have often wondered if such a reply will be made to the Father of missions when the great debit and credit account of our lives is balanced.

I read on pp. 38, 39, of the little book "The Southern Work," a compilation from letters of instruction from Mrs. E. G. White:—

"Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently and seen their sorrow, and have passed by on the other side. **Their degraded condition is our condemnation.**"

And we can lay in our stores for the winter, and indulge in many an unnecessary expense, but feel no burden for those whose "*degraded condition is our condemnation.*"

To close we will quote the following from the little book mentioned above:—

"They (the colored people) have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom He hath sent." pp. 35, 36.

"God weighs actions, and everyone who has been unfaithful in his stewardship, who

has failed to remedy evils which it was in his power to remedy, will be of no esteem in the courts of Heaven. Those who are *indifferent to the wants of the needy* will be counted unfaithful stewards, and will be registered as *enemies of God and man*. Those who misappropriate the means that God has intrusted to them to help the very ones who need their help, prove that they have *no connection with Christ* because they fail to manifest the tenderness of Christ toward those who are less fortunate than themselves." p. 43.

"How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious **every Christian family** should be to have a part in helping on the education of the colored race! Many of them are poor, neglected, homeless creatures. p. 92.

"God holds us accountable for our long neglect of doing our duty to our neighbors." p. 92.

"The Lord has long been waiting for human instrumentalities through whom He could work. How much longer shall heavenly agencies be *obliged to wait* for human agents who will respond to the words of Christ, "Go work to-day in my vineyard"? p. 93.

"Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practiced by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us **do something** heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, 'Be ye warmed and filled,' but we are actually to *relieve the needs of the poor.*" pp. 93, 94.

"We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work. Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do their might whatsoever their hands find to do.

The Gospel Herald

BATTLE CREEK, MICH., AUGUST, 1899.

J. E. WHITE, EDITOR.

THIS NUMBER.

MAY 23, the editor of the GOSPEL HERALD was compelled to leave the Southern field and go to the North on account of his health. Since coming to the North he has been constantly occupied with affairs of such importance that they could not be neglected, and the HERALD was necessarily delayed in consequence. We hope the present number will be of interest to every reader of the paper. We also hope that this explanation will be satisfactory. We wish it understood, as has been stated several times before, that every subscriber will receive the full twelve numbers for a volume, although it takes more than a year to furnish them. It is probable that the permanent place of publication for the GOSPEL HERALD will now be removed to the North, as there are many reasons which make this advisable and really necessary. Should this be done, the delays in issuing the paper will not be met as they have in the past, and it is expected that the paper will come out promptly hereafter. We certainly hope that this will be the case.

TEACHERS' TRAINING SCHOOL.

PROFESSOR Magan, of the Battle Creek College, together with the editor of the GOSPEL HERALD, now expect to take a trip through the South, about the last week in August, to select a place where the training school for teachers can be operated. The place which seems most favorable at present is Port Gibson. But nothing will be decided until the ground is fully looked over. Previous to the mob violence at Calmar, that place was thought to be best for the school. But the enmity manifest at that time shows that some other location should be chosen where the work can have a reasonable opportunity to succeed. Truly, friends, this work in the South needs attending to at once. The field is growing more difficult with each year. Let us all do what we can to help so far as our influence will go.

TILL YOU FEEL IT.

"GIVE TILL YOU FEEL IT," is the motto hung in certain mission rooms of one of our large cities.

David says, "Gather my saints together unto me; those that have made a covenant with me by *sacrifice*."

"SACRIFICE" means giving up something until it *hurts*. The "widow's mite" was a serious sacrifice. She "FELT *it*" when she gave it. She perhaps went hungry that she might help the cause of God. Don't talk about giving the "widow's mite" when it causes no discomfort to give it. Giving the "widow's mite" is not an easy thing to do.

When it says, "Deal *thy* bread to the hungry," it means to give the bread we would like to eat ourselves. We may have to go hungry that we may give bread to some whose hunger is greater. Then we can pray, "Give us this day our daily bread," and we can trust God to do it.

When David sinned in numbering Israel, and the plague of the Lord was destroying the people, he cried to God to punish *him* for *his* sin and not afflict Israel. Then the Lord told him to build an altar in the threshing-floor of Araunah, and offer sacrifice for *his* sin that the plague might be stayed.

When Araunah learned of David's errand, he offered as a free gift his threshing-floor, with the oxen for a burnt offering, and the threshing instruments for fuel. But David could not accept this generous offer. *His* was the responsibility and burden of the offering. "And the king said unto Araunah, Nay, but I will surely buy it of thee at a price; *neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.*"

The Lord has said that the duty of work for the colored people of the South now rests upon "*every individual,*" and "*every church.*" See pages 33, 54, 115, of booklet, "The Southern Work," mentioned on another page.

ALL have a duty to do in aiding this strangely neglected work. And we are glad to state that arrangements are now being made by which "*every individual*" can take a part in this great work, even though they may

be unable to give money. The Northern Office, or Bureau, of the "Southern Missionary Society," is perfecting plans by which WORK for the colored people can be done by every individual in the land who has *any desire* to aid in this sinfully neglected work. Plans for active work will be very soon completed and announced, and we hope for a "vigorous campaign" this season. Let us all pledge ourselves to work for this cause "*till we feel it.*" God will bless such effort, and in watering others our own souls will be watered.

As we have talked of the neglected state of the Southern field, since coming to the North, it has often been said to us, "What a pity it is that '*our people*' have so neglected this work!" But who are "*our people*"? Is it not YOU? Is it not I? What are *you* doing? What am *I* doing? Have not *you* and *I* neglected *our* duty? We certainly come under the head of "*every individual*" that has a *duty to do*. How the work would GO if the responsibility could be felt in this way!

Brethren and Sisters, think over your responsibility, and be ready for active *work* when the "Plan of the Campaign" reaches you.

NEBUCHADNEZZAR'S DREAM.*

See Daniel, Chapter 2.

ONE night Nebuchadnezzar, king of Babylon, dreamed a dream. It was a very strange dream, and it troubled him so that he could not sleep.

There were wicked men in Babylon, called "wise men," who pretended that they could interpret dreams, and tell what would take place in the future. We know that God only can do these things; but Nebuchadnezzar was a heathen, and did not know the true God, and believed that these men could tell him all about his dream.

So he called them together, and said to them, "I have dreamed a dream, and my spirit was troubled to know the dream."

Then the wise men answered, "Tell thy servants the dream, and we will show the interpretation."

* This article is used, by permission, from the new book on Bible History, described on last page of the HERALD.

But the king had forgotten the dream, and told them they must tell him the dream, and then interpret it so he could know what it meant. If they could do this he promised them great gifts and high honors in his kingdom. If they could not, they were to be killed.

"They answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it."

This was all they could do. If they knew the dream they could fix up an interpretation to suit themselves. But God had given the dream to this heathen king, and He had also caused him to forget it, so that he might be taught a lesson about the true God.

"The king answered, and said, I know of a certainty that ye would gain the time, because ye see the thing is gone from me." These men were in serious trouble. Their only hope was to convince the king that it was his duty to remember the dream, and their duty was to tell what it meant. If they could divert his mind, and get him to thinking about the dream, the time might pass and the whole matter be forgotten.

But this did not satisfy the king. He said, "Ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can show me the interpretation thereof."

Then the men, as a last resort, referred to the custom of other kings, and said, "There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler that asketh such things. . . . And there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

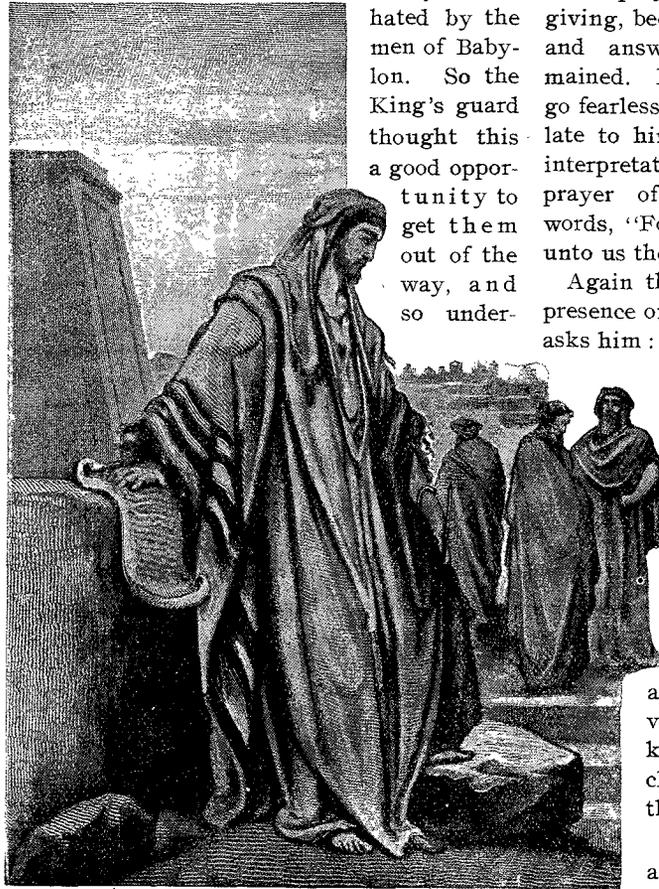
"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon."

Now, Daniel and his three friends,

Shadrach, Meshach, and Abed-nego, were among the wise men of Babylon, but they had not, on this occasion, been called before the king with the others. This was also a part of God's plan. These wicked wise men, who were servants of Satan, were first to show that they could do nothing. Then the Lord would show to all Babylon what He could do through his servants.

Daniel and his friends were Jews, and were captives. And although God had given them great wisdom,

they were hated by the men of Babylon. So the King's guard thought this a good opportunity to get them out of the way, and so under-



USED BY PERMISSION

Daniel and His Three Friends.

took to kill them first.

Now, Daniel knew nothing about the dream of the king, and so he asked Arioch, the captain of the guard, "Why is the decree so hasty from the king?" He knew he had done nothing worthy of death. Then Arioch told him all about it.

Daniel was a true prophet of the God of Heaven, and he had "understanding in all visions and dreams." So he went in before the king and

asked "that he would give him time, and that he would show the king the interpretation." Daniel had faith in God, and felt perfectly safe in making this promise to the king.

Then Daniel went to his house and told his three companions about the matter, and they all joined in earnest prayer to God. How long they prayed we do not know, but probably they did not cease until their prayers were answered.

"Then was the secret revealed to Daniel in a night vision." Then were their prayers changed to thanksgiving, because they had been heard and answered. Not a doubt remained. Daniel knew he could now go fearlessly before the king, and relate to him the dream, and tell the interpretation. And he closes his prayer of thanksgiving with the words, "For Thou hast made known unto us the king's matter."

Again the prophet comes into the presence of the king. And the king asks him: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel's first effort is to bring to the king a knowledge of the true God. He reminds him that the heathen wise men could not tell the dream; "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

King Nebuchadnezzar was a wise ruler. He had built up an empire which governed the world. He hoped to make his kingdom permanent and a benefit to coming generations. His thoughts were upon this subject on the night when the dream was given to him.

"As for thee, O king, thy thoughts came into thy mind-upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass."

And to prevent the king from giving the honor of the revelation to

Daniel, he says: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible."

As Daniel spoke the word "image," the dream, without doubt, flashed across the mind of the king in all its completeness. He was an image worshipper. Nothing could so strongly appeal to his mind as the image of his dream. His faith in Daniel and his Source of wisdom was now complete.

This image was peculiar. His "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Then a strange calamity came to this wonderful image. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

After relating the dream to the king, Daniel gives the interpretation of it. The gold, silver, brass, and iron of the image represent the four great kingdoms that should rule the world from the time of Nebuchadnezzar until all earthly kingdoms shall be destroyed at the end of the world.

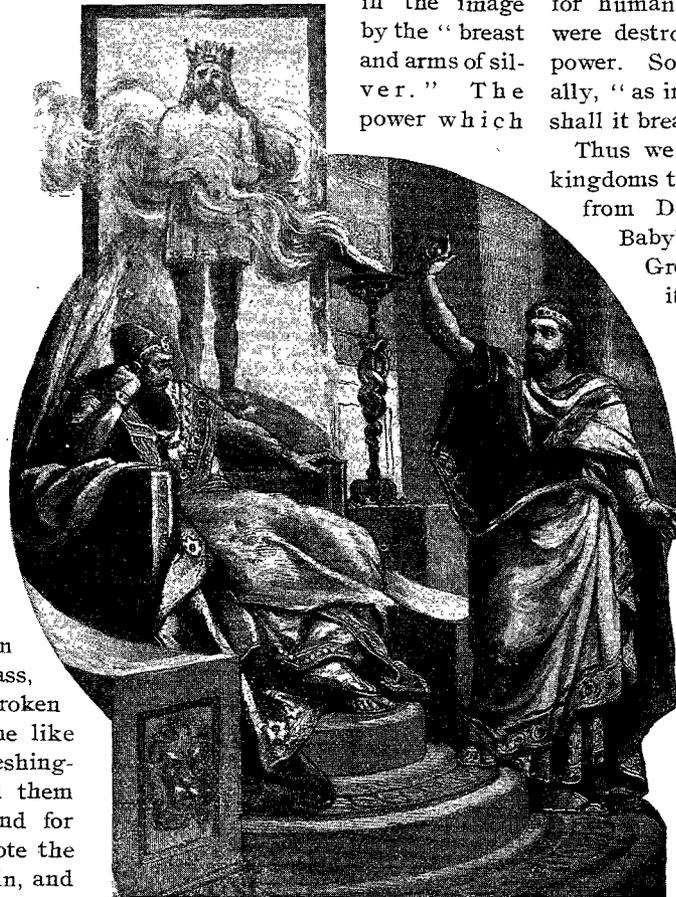
Nebuchadnezzar was the ruler of Babylon, the first of these great kingdoms, represented by the head of gold of the image. Hence Daniel says to him, "Thou art this head of gold."

This was the golden age of this world's history. Some idea of the greatness of this kingdom may be seen by reading the chapter of this book on "Babylon." Other kingdoms have been stronger, but for grandeur, majesty, and high purpose, they were "inferior" to Babylon.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

The kingdom that followed Babylon

was represented in the image by the "breast and arms of silver." The power which



USED BY PERMISSION.

"Thou, O king, sawest, and behold a great image."

did overthrow Babylon was the united kingdom of the Medes and Persians. This kingdom is named in the vision of Daniel 8: 20.

The kingdom that followed Media and Persia was Grecia, and was represented by the sides of brass in the great image. This kingdom is also called by name in Daniel 8: 21. Alexander the Great was its first king.

"And the fourth kingdom shall be

strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

The legs of iron represent this fourth and last great world-wide empire. History tells us that Rome was this great kingdom. It became the most powerful of all the kingdoms the world ever knew. Nothing stood in the way of its conquests.

Rome destroyed all kingdoms that stood before it, and had little regard for human life. Millions of lives were destroyed in the march of this power. So the verse is fulfilled literally, "as iron that breaketh all these, shall it break in pieces and bruise."

Thus we find that the four great kingdoms that were to rule the world from Daniel's time down were Babylon, Media and Persia, Grecia, and Rome. God said it would be so, and history tells us it has been so.

But, in the dream, the feet of the image were "part of iron and part of clay." So Daniel said in the interpretation that the latter part of this (Roman) kingdom should be "divided," and "partly strong and partly broken."

Many hundreds of years ago this great empire lost much of its strength. This is represented by the "clay" being mixed with the "iron." Then fierce armies came in from distant countries, conquered the Romans, and divided up the

and divided up the many kingdoms of the Old World to-day are the result of this division.

Some kings and emperors have, during the last few hundred years, tried to unite them again into one universal empire; but they never could, and never will do it, for God said, "They shall not cleave one to another."

But another universal kingdom is

soon to be set up; "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed." Yes, while these kingdoms that have come up from the divisions of Rome still exist, the great kingdom of our Lord and Saviour Jesus Christ shall be set up, which shall never be overthrown or left to other people.

The kingdom of Christ is the "stone cut out of the mountain without hands." It will "smite the image upon the feet," and grind it to powder.

All earthly rule will be destroyed when Christ comes, for "He shall rule them with a rod of iron, and break them in pieces like a potter's vessel." With sinners destroyed, this earth will be finally purified, and the rule of Christ be established forever. This is the fifth great universal kingdom,—the kingdom of Christ.

NEED OF CAUTION.

GREAT caution is needed in planning for, and carrying forward the work among the colored people of the South. A goodly portion of work can be done by white missionaries, but we are more and more convinced that, in many localities, much of the work will have to be done by colored teachers and colored medical missionary workers who will go among their own people and live among them and work for them in a quiet manner. These workers should be educated for their work right in the South. We have found that Northern educated colored people are seldom willing to go among their own people in the South and work for them as they must if they do this. The following paragraphs are from recent Testimonies:—

"There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4: 11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the field now in such great need of workers.

"It is not ministers that can preach

that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord.—Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work.

"The cultivation of the soil is an excellent arrangement, but it is not by the Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrongs done them by white Southerners. Just keep the lips closed although there cannot but be the burning indignation that longs to express itself."

"There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race,—many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddled together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each others' hands to raise up colored laborers to work in the South."

"The Lord is testing you, my brethren, to see if you will heed his counsel, and take up your long neglected work. I am now urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word

of the Lord? If the utmost caution is not used, there is danger that the Southern field will be closed.

"God has warned his people not to become absorbed in politics. We cannot bear the sign of God as his commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to his will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to establish that kingdom in righteousness. 1 Peter 1: 13-28."

A PRAYER.

"BEHOLD, O Lord, this poor, oppressed people that have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring. Breathe upon these beaten, bruised, ignorant souls, that they may live. Give thy Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them."—From "The Southern Work." pp. 77, 78.

"THE SOUTHERN WORK."

THIS booklet contains the letters of instruction received during the past eight years from the pen of Mrs. E. G. White, with reference to the work among the colored people of the South. This book should find its way into every home.

This book was printed at the GOSPEL HERALD office, on board the Morning Star, and bound at the Review and Herald office. It contains 115 pages, at the following prices, by mail, postage paid:—

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A NEW BOOK

Is now being prepared in the Northern office of the Southern Missionary Society, which, it is hoped, will do much for the building up of the work among the colored people of the South.

The present plan of the book, on which work is now going rapidly forward, is to devote the first 64 pages to Nature Study for the children, based upon the six days of creation. Every step of this is being profusely and beautifully illustrated, 32 pages being printed in four colors, so blended as to show many different shades of coloring.

Following this department will be 128 pages of Bible precept, history, and biography, written in simple, easy language, that can be understood and appreciated by both old and young. This department will be thoroughly illustrated, by as many beautiful half-tone engravings as can possibly be used. We hope to get in from 75 to 100 of them.

The article, "Nebuchadnezzar's Dream," in this number of the HERALD, gives the chapter as written and illustrated for this book. The high grade of art shown in these illustrations will be maintained throughout the book.

The subjects treated in this department will take up the story where it was left in the "Nature Study" department, and will begin with "Eden Lost," and by beautifully illustrated stories carry the reader down through the Bible history and experiences of this world to "Eden Restored."

The grand evidences of Present Truth will be interwoven with the stories of Bible experiences. These subjects will be so introduced as to awaken interest without controversy.

The size of the book will be 6¾ by 8½ inches. It will contain 192 pages, printed from new plates, on heavy, super-calendered, toned paper, in the following styles:—

First, Broad cloth back and corners, and marbled paper sides, embossed in color. This is a unique style of binding, costing more than full cloth. Price 50 or 60 cents. The usual price for a book illustrated, printed, and bound as this will be, would be not less than \$1.50. We want to sell *three millions* of this book in three years and shall make the price 50 cts. if possible.

Second, The same book on thinner paper, but of the same good quality, bound in

paper covers, or heavy art canvas, price 25 or 30 cents. Shall keep the price at 25 cents if possible.

We hope to have this book ready for market in time for the holiday trade, this season. Sample pages, ready, by Sept. 15, sent free on application.

FINANCIAL REPORT

OF THE
**Missionary Enterprise of C. W. Smouse,
 Mt. Pleasant, Iowa.**

THAT all may know exactly to which object the profits of their sales have been given, we make this financial report. We hope to enlist many of the mothers, youth, and children in this grand missionary enterprise of raising means to carry the "Gospel" to the colored people of the South. These reports will appear in the columns of the HERALD from time to time. Do you not want a part in this work?

| | |
|--------------------------------------|---------|
| Mrs. Lillian Emmerson | \$ 1 25 |
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| Oliver J. Fitch | 1 25 |
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| Mrs. Minnie Jordan | 80 |
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| Ceylon Island. Colored Boy | 10 |
| Mrs. Mary Horsman | 1 50 |
| A. B. Chandler | 1 00 |
| Lois Calkins | 1 00 |

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| 9 Subscriptions to GOSPEL HER- | \$ 31 60 |
| ALD | 2 25 |
| Total | \$ 33 85 |

Donations to Southern Work.

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| From Kansas | 1 00 |
| Lois A. Calkins | 1 00 |
| Mrs. Nancy Emans | 50 |

Total \$120 50

Summary.

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|----------------------------------|----------|
| Rec'd from Smouse Fund | \$ 31 60 |
| " " Donations | 120 50 |

Total \$152 10

Disbursements.

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|---|----------|
| Note and Int. on Lintonia Lot | \$ 40 60 |
| Bal. on Calmar Chapel and School Fund | 12 14 |
| Lintonia Ghapel and School Expenditures | 21 51 |

Total \$ 74 25

The reports of finances in this number of the HERALD cover a period of three months in which no paper has been issued. The report of disbursements is only partial, as complete data is not in hand for this number. More money has been sent South, however, during this time, than has been received from these donations.

Donations to "Gospel Herald" Extra.

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| Previously Reported | \$ 24 00 |
| Mrs. E. C. Millard | 1 00 |

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