

THE GOSPEL HERALD

TOWARD GOOD WILL MEN
ON EARTH
PEACE

VOL. I.

BATTLE CREEK, MICH., DECEMBER, 1899.

NO. 12.

COTTON RAISING.

COTTON picking is a great time in the cotton belt of the South. Then there is work for everybody. Old and young men and women and the children are all busy at this season of the year. At this time the cities pour their colored working people into the country. On Monday mornings it is a sight to see the great four mule farm wagons pass from the cities to the country, in every direction, literally packed with their living freight of cotton pickers. All seem happy and joyous, and sometimes hilarious. It is a change from city life, and every change is greeted with joy by this mercurial people. As the cotton is picked on large plantations it is gathered up by wagons with high side boards, as shown in the picture, and stored ready for ginning. On small farms the pickers "tote" or "wag" it to the storehouse. It is now called

"seed cotton," because the fibre of the balls is filled with cotton seed.

When enough is gathered the work of ginning begins. This is a very important and interesting process. The seed-cotton is put into a hopper where it is caught by a long row of little saws set close together and running very fast. Before leaving the machine the cotton is separated from the seed. The lint cotton, as it is now called, is then pressed and baled,

each bale weighing four or five hundred pounds, and is now ready to market. The seed is put into sacks ready to ship to the cotton seed mill, where it is made into cotton seed oil, and oil meal.

Nothing but the denuded stalks now remain in the field. These are allowed to stand until spring. Then they are either cut and burned, or knocked down with sticks and plowed under.



Drawing Seed Cotton.

For some years the cotton belt has been growing cotton-poor. Since the abolition of slavery the plantation owners have largely removed to the cities, renting out their lands in small tracts, and putting the control into the hands of agents. As cotton is the easiest crop to raise, and will stand more neglect than any other crop, the diversity of crops of antebellum days has been almost entirely superseded by cotton, and nothing but cotton.

Their corn-meal and pork are shipped from the North, and their cotton is sold to pay for it.

Consequently the price of cotton has been going down until it does not pay for the raising. Occasionally there is an improvement, as is the case this season, but it is often a losing enterprise as now conducted. It is only under the present peculiar system that it is possible for such an enterprise to continue. It is "raise cotton or starve" with hundreds of thousands of small tenant farmers, and with them it is a hand-to-mouth existence. About all they can do is to pay "land rent and rations," and often they come out in debt for their rations. They can get a living during the cotton season, but then comes a struggle for mere existence, for with the gathering of the crops, rations cease, and are not issued again until planting time. With the introduction of a diversity

of crops there is no better or more profitable farming district than the cotton belt of the South.

CORRECTION.—In the paper containing the first article on Cotton Raising, the statement was made that the cotton flower was pink when it first appears, and that it afterwards turns white. We supposed this statement to be true, but in talking with cotton raisers since the issue of this number we find that the opposite is the case.

SPIRITUAL FOOD.

THE following is from a private letter written Oct. 20, 1899:—

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace.

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldlings. We can not yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We do not want to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory.

Catch the divine rays of light from Christ and you need not try to shine; for you will reflect his image, which is formed within. You can not help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practises. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is.

Young men who have little experience in the self-denial that Christ practised, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self, and an opening of the heart to an abiding Christ. But my heart has been much pained by

the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine.

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christ-like piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas.

O, what deceptions are upon those who are looking for the beautiful and poetic in their speculations. They hear not the voice of the One who gave his life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." These are the lessons the great Teacher has given us. We are to take his yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who yoke up with Christ will find rest and peace.

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine author of the material world. They observe the beautiful representations in his operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting

men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament.

Let us hear what Christ has to say. "He that will come after me, let him deny himself, and take up his cross, and follow me." To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation-stone "gold, silver, precious stones," not the material represented as "wood, hay, and stubble," which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make-up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God."

What have God's people to learn? "Humble yourselves under the mighty hand of God. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded." There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new."

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom he hath sent. Sin and violence are in the land. In transgression of the law of God, fallen men

with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noatic world. He who would be an effective co-worker with God in his broad vineyard must do most diligent, earnest, hard work; he must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house to house labor, thus extending their ministry to the highways and by ways, giving the last message to the world.

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of the earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things that we must know now, just now.

The sixth chapter of John tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread is my flesh that I will give for the life of the world." Read on to the sixty-third verse. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions.

God calls for those who would be laborers together with him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn my meekness and my lowliness. Your intellectual pride will not aid you in the work of communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of

the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls.

The men who have devoted their lifetime to common work need words as simple as Christ gave in his lessons, words which are easily understood. Christ said, "I came to preach the gospel to the poor." Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We can not do better than to heed the words Christ has spoken: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." At every step we advance in any service for Christ, self-denial and the cross lie directly in the path.

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house.

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness.

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history and the variety of other books be exchanged for the simple lessons of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one twentieth part for them that Christ's words will do. Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with spiritual food. God help us to understand what it means to learn of Christ.

MRS. E. G. WHITE.

AN APPEAL.

Grand Rapids, Mich., Nov. 23, 1899.
Dear Children of the Sabbath School:—

I WRITE to you in behalf of a mission field which God calls the most neglected part of his moral vineyard. And this field is at our door. Can you give its name? Perhaps you may before we get through. Does it not seem strange, that a field so near should be so neglected? The Lord says we have been like the priest and the Levite in the parable, we have looked and passed by on the other side.

The people of this field are mostly very dark, and have tight curly hair; they live in cabins of one or two rooms, made of boards or logs. Most of these cabins are very open, with wooden doors and windows, and small fireplaces with chimneys made of brick or mud and sticks. As a rule they are very poor, and have large families. The principle food is corn and pork. The principle crop is cotton. All that are old enough work in the fields.

Before me on the table is a picture of four little black fellows, who came to the boat last winter for clothes. O, how thankful we were to be able to help these poor people! Many of them were hungry and naked. I am sure the Lord will say to those in the North who send the food and clothes, "I was an hungered and ye gave me meat; . . . naked, and ye clothed me."

The work in this part of the field was first started at Vicksburg, where we have a small church of Sabbath keepers. From here the missionary steamer, "Morning Star," went up the Yazoo River to Yazoo City. Much work has been done, but it is just the beginning. The Lord has told us that small schools must be started in many places. This the Southern Missionary Society is doing as fast as means will permit.

Teachers are ready to go to the field, but they must be supported in the work. Many of the schools will not be self-supporting. Few are able to buy books or pay the small tuition asked. What can be done to help these poor children? Shall we pass by on the other side? There are many ways in which we can be the "good Samaritan", but I write of but one way at this time.

Form yourselves into a little Southern Missionary Band, and have a missionary box in which to put your free will offerings. This should not interfere with other donations. Call it the Southern Missionary Educational Fund. This could be sent at stated times to the Southern Missionary Society. It will cost but ten or fifteen cents a child, per week, to send them to school. If each Sabbath-school would send one child a year, the Lord could say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." May the blessing of God be with each one is the prayer of

Your brother in Christ,

F. H. SCHRAMM.

The Gospel Herald

BATTLE CREEK, MICH., DECEMBER 1899

J. E. WHITE, EDITOR.

AN EXPLANATION.

It is not to combat prejudice, or to meet and controvert unadvised criticism that the following article is presented to the readers of the GOSPEL HERALD. But it is only right that the people who are interested in the work of the Southern Missionary Society, and who are asked to aid in carrying forward its efforts, should know where we stand, and the relation this work sustains to the work of God at this time.

With Abraham Lincoln we are led to exclaim: "With charity toward all, with malice toward none, with firmness only to do the right as God has given us to see the right, let us press on."

REGULAR OR IRREGULAR.

THERE are two actions in connection with the Southern work to which we wish to call your attention.

FIRST.—The Southern Missionary Society was incorporated nearly one year ago, to meet the growing demands of a line of missionary work being carried forward along the Yazoo and Mississippi Rivers.

SECONDLY.—A few weeks ago this Society sent out earnest appeals to churches and individuals, asking for financial aid, that it might be placed in position to do the work for which it was organized.

QUESTION.—*Were these steps legitimate and proper, or were they irregular, improper, and out of order?*

Before answering these questions we would say that about six years ago the founders of this Society undertook their missionary work for the colored people of the South, as a result of reading a Testimony written by Mrs. E. G. White, setting forth the needs of this field, and our duty as a people with reference to it.

In all our work in this field we have ever regarded instruction coming from this source as the very highest authority. These instructions have been plain and explicit, and when followed success has ever attended this

work. Had they been followed more carefully by us as a people the South would present a far different appearance toward the work than it does now.

Therefore, in any emergency, or in any doubt as to proper methods of work, we have ever felt safe and sure in securing and following instructions from the same source that first led us to undertake work in this field.

A few months ago, feeling the necessity of knowing the ground on which we stood, a letter was written to Mrs. E. G. White, of Australia, asking a number of questions, among which were two which will be considered separately, as follows:—

1. *Was it proper to organize and incorporate the Southern Missionary Society, so that it could control its work and legally hold its property?*

The reply, sent by her instruction, is as follows:—

"It is right that men whom God has led out to pioneer a new line of work, should be encouraged to organize that work in such a way that they and other associates who understand its necessities, and have borne its burdens, shall have a controlling influence in its management."

In a private letter to Eld. A. O. Tait, W. C. White writes:—

"As regards the organization of the Missionary Society in the South, in which J. E. White and his co-laborers shall have control of the work which they have pioneered, mother says the principle is right, and if this principle had been followed in other places . . . that many grave mistakes would have been prevented."

Before receiving this we felt sure that our work of organization was right and necessary; but we now accept it as a certainty, and hope to see the Southern Missionary Society so equipped and supplied that it can broaden its work and extend its operations in many directions.

But the work in this field, both before and after organization, has ever been crippled, and so bound about for lack of means, that it has been impossible to do one-tenth the work it should have done, if it could have had proper financial support. Hence the Directors of the Society felt sure months ago that it was our duty to appeal to the people for assistance.

But, before doing this, question number two was also asked:—

2. *Is it right and legitimate for us to appeal to the people and ask them to contribute of their means so that this work may go forward?*

According to instructions from Mrs. White, the following answer was given:—

"The course which you have taken in soliciting and accepting the assistance of Brother Smouse and others to collect means with which you can build and preach, feed the hungry and clothe the naked, appear to us to be in harmony with gospel principles. We have no word of censure or counsel regarding this, except that you go straight forward, doing that which the Spirit of the Lord leads you to do which is in harmony with the work and character of Christ." We are also instructed not to be affected in our work in these lines on account of the criticism of "those who know not the work, and who do not appreciate the circumstances which have led you to press forward by personal efforts, by running risks, and by appealing to others to unite with you in these efforts and in these risks."

W. C. White writes as instructed by Mrs. E. G. White:—

"When . . . men criticise your action in going to our churches for donations, you can tell them plainly that this action is in harmony with methods adopted by father and mother all through the early years of the cause, that it is in harmony with mother's work in Australasia, which she is doing under the direct guidance of the Lord."

Mrs. White further instructs us that until means shall come to this work from certain directions specified in the letter, our "efforts in this direction" should not be interfered with.

As help did not reach our work from these directions, and with the foregoing instruction in our hands, we then, and not till then, sent out our appeals to the people. We considered our authority as unquestionable. The Lord is signally blessing the effort, these responses show that He has been moving upon hearts, and funds are coming in to meet the immediate, pressing needs of the work.

The foregoing statement is written solely for the purpose of placing our work in its proper light before the people. Such instruction must constitute the Southern Missionary So-

ciety a "regular channel" through which God's people may safely work. We also hope and pray that as officers and workers in this Society we may keep so near to the Master of Missions that it may ever be a regular and chosen channel through which his Spirit may work in carrying light and hope and comfort to the needy and oppressed.

THE SOUTHERN MISSIONARY SOCIETY AND CHRISTIAN EDUCATION.

THE Southern Missionary Society has but one great object, which is to carry the principles of Christian education to the people of the South. The colored people have been sadly neglected and thus far more has been done for them than for others, yet we believe that when the principles of Christian education are understood and accepted by the whites, much of the prejudice now existing against the colored man will disappear, making it possible to do more for the negro. So Christian education must be carried to all the people, and schools must be started for both races.

During a visit last spring to the territory where Elder J. E. White and his associates have labored for the past five years, I learned from personal observation and inquiry the effects of the efforts they had put forth for the people along the lines of education. Good seed has been sown in the minds of the whites as well as the colored. The influence of the work is felt for miles in every direction, and prejudice has been removed from the minds of many of the intelligent people of both races. The truth might have been presented in such a way, no doubt, that greater results would have been seen. Four or five churches could have been organized with little trouble had the workers crowded the doctrinal points upon them, thus forcing them to take a stand for or against the truth. High sounding reports might have been made by this method, but the people are not prepared to have the truth taught them after this manner. The better method has been followed, and already fruit is appearing (some are keeping the Sabbath and living out other truths) which shows that in-time many will take an intelligent stand for present truth.

True education is better satisfied to have one point of truth grasped in heart and mind, and lived out in the daily life, than to have a knowledge or profession

of many truths disregarded in practical life.

The Southern Missionary Society believes that it can do its work better by encouraging missionary farmers of some means and good ability to move into the South and connect with these Christian teachers than by establishing large and expensive schools. The Society has a knowledge of the field which prepares it to aid the proper families in the North in locating. A large number of these mission schools should be started now.

It is evident that the Southern Missionary Society and the Battle Creek College should co-operate closely in their work, both having the same object. Many reports had been heard about Brother White's work which we found, upon careful investigation, were untrue. We saw a great work started, and felt it a privilege to be permitted to unite with this Society in forwarding the work.

The College managers gladly threw open its doors, and invited the Southern Missionary Society to take rooms in which to carry on its work. In return, the Society has generously placed at the disposal of the College a neat and well equipped printing plant, which was greatly needed by us.

We sincerely believe that God has brought us together for mutual benefit, and by his help we intend to establish small schools all through the South, connected with which will be teachers, medical missionaries, and Christian farmers. The harvest is ripe, and the work should be carried on with no slack hand. We sincerely ask your support and prayers that this work may be done speedily and well.

E. A. SUTHERLAND.

BROADER PLANS.

FOR five years we have been learning how to work in the Southern field. The work has been slow because it is a work of education, and cannot be hurried. Scarcity of means has confined the efforts of the Southern Missionary Society to a very few places. This organization is able to care for the work in twenty places if it can have the means with which to do it.

All along the rivers and in inland towns small schools should be started, the Bible in its purity should be taught, and instruction in farming, house-keeping, and the principles of healthful living should be given. From a dozen places the people are

reaching out their hands for help, but in the past we could only refuse them because we always had more work on our hands than we had money to properly carry on.

We are rejoiced at the assistance that has been coming as reported on page 108 of this paper. This will start the work, but we ask all to remember that for five years this work has been held back in every direction for lack of money. Opportunities have been accumulating. More fields must be entered and more advanced work done on all lines this coming year than has been done in *all the five years of the past*.

The organization of the Southern Missionary Society stands approved as will be seen in another column. It has become a "regular channel," and hence worthy of being placed upon its feet by our people. The shares of Stock in the Society have been placed at one dollar each, which certainly comes within the reach of all. A sale of five thousand shares will furnish a present working capital, and provide for immediate needs. We are glad for subscriptions of one share each; but are there not many who will go deeper and take from five to one hundred?

Our work must advance this coming season. Already we are sending Brethren Schramm and Bryant to co-operate with Elder Shireman in the vicinity of Hildebran, N. C. On our trip South, in January, we expect to visit Columbus, where Elder Owen and Brother Nash have been laboring, and plan for a school for the colored people who have accepted the truth there, and there is now an earnest call from Nashville, Tenn. This, besides the many openings near our work at Yazoo City. Brethren, while we try to do our part in the field, will you bear your part by sharing with the work some of the means which the Lord has intrusted to your keeping?

THE editor expects to attend the Southern Council to be held at Graysville, Tenn., Jan. 4-14. He will then visit the Huntsville school, and from there, with others, go to inspect the work of the Southern Missionary So.

MISSIONARY FARMERS.

WE believe the time has fully arrived for our farming brethren to be more progressive in missionary work. For several years the Lord has been calling upon them to dispose of their property and go to places where they can let their light shine. The Lord has spoken very clearly about the Southern work, and has said that our substantial farming brethren could do a great work in this field, if they would go as real missionaries to teach the people how to cultivate the soil, and in a simple, humble way teach them the truth.

The people in the South are very backward in agricultural lines; they do not raise crops that are especially beneficial. They are very eager for help along this line, especially if it is given to them in a wise way. They are very sensitive over their condition, and do not like to have any one recognize them as being far behind, especially their northern neighbors. But if one will go into a southern neighborhood as a settler, and begin to show what he can do for himself, he will attract the attention of the people, and they will begin to enquire for the better methods.

Connected with the farmer should be a teacher who will carry on school work for the children. This work should be done for the whites as well as the colored people. There are many places in the South where the white children do not have school advantages. Then we must carry true Christian education to them all, even though they may have the advantages of the public schools. If farmers and teachers can co-operate in this work, seed will be sown that will bear permanent fruit. These small schools connected with farms will do more good than many large schools; in fact, they are the only schools that will accomplish the work that is to be done. A few statements from the Testimonies are given below, which are right to the point.

"The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We can not leave them as we have left them in the past. We can not 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. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side."

"God cares for the colored people, and if we co-operate with Him for the salvation of their souls, we must care for them, too, and become laborers together with Him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches."

"The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind."

"In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. . . . Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little."

"Where are the families who will become missionaries, and who will take up labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them."

"Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain."

"God would be glorified if men from other countries who have ac-

quired an intelligent knowledge of agriculture, would come to this land (Australia), and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture."

Are there not many earnest farmers who have means who can be self-supporting, who would be glad to take this work up in the South? If there are any such, let them correspond with Eld. J. E. White, president of the Southern Missionary Society.

E. A. SUTHERLAND.

LACK OF WISDOM.

"If any of you lack wisdom, let him ask of God, that giveth to all [*men is a supplied word*] liberally, and upbraideth not; and it shall be given him." James 1: 5.

Do you lack wisdom? Do I lack wisdom? Of course we do. *Our* wisdom is foolishness. But do we need to continue in foolishness? O, no, we can have God's wisdom if we want it. He has *promised* to give it to us. All we have to do is *ask*, "and it *shall* be given."

Do we need to go on making mistakes, mixing our foolishness with our efforts and jeopardizing the work entrusted to us by our Lord? No, no! Blessed thought—if we will give Him our foolishness, He will give us his wisdom to take its place.

Solomon asked for wisdom and God gave it to him. And He has promised to do the same for you and me. *Will* He do as He has promised? *Do you believe this means YOU?* Then why do we make so many blunders? It is our mistakes that make us weak. The Lord wants to give us strength for weakness, wisdom for ignorance, the right thing in place of mistakes, *positive knowledge* for uncertainty.

Think of it. We are heaven's representatives on earth. As Christ represented God on earth, so we are to represent Christ on earth. This is the only way thousands will ever know anything about God. Then don't you think He desires to have us represent Him properly? Would it not be to his honor to fit us up so we can in our lives give to others a

proper idea of Him we profess to represent? We have the honor of God and heaven in our keeping. And yet even the world sneers at our profession, our religion, and our God, because of our foolishness and blunders. Our Master does not want this to be so, and He will lead us out of it if we will ask Him. Just that and no more.

But before asking we must be sure we want the kind of wisdom He will give. It is God's wisdom, and that is in no way like worldly wisdom. The world has gone so far from God that it has lost almost all semblance to the wisdom of heaven. If we take God's wisdom we must take all it implies. It will make us different from the world. Then "they will take knowledge of us that we have been with Jesus." We will be "living epistles, known and read of all men."

We will not get it when we "ask" unless we "ask in faith, nothing wavering." We must believe absolutely.

First. We must know in our heart that God has promised us wisdom.

Secondly. That He will give it because He always keeps his word.

Thirdly. Then accept it as a fact that He has given it, and that He will keep us from blundering and dishonoring Him and his heavenly court before those who look to us as their proper representatives.

These thoughts are the outgrowth of a blessed personal experience. Feeling the need of special help in a time of emergency we came to God for it. While kneeling, the thought seemed flashed upon the mind, "Why need you fear mistakes? The promise is positive and sure. Claim it. Wisdom shall be given, says the Lord." This led us to accept the promise, and claim it as a fact that He had done as he promised.

Day by day holding firm to the promise and its fulfillment, doubts have fled, and we have felt safe knowing that "underneath are the everlasting arms." It is a good thing to demand of God a fulfillment of his promises, and then trust as a little child that He has done as He promised.

J. E. WHITE.

"I WANT TO JINE."

THE great efforts of a majority of colored churches of the South are put forth to gain as large a membership as possible. The preacher's salary depends upon this. In many churches the payment of a stipulated sum each month is compulsory upon each member.

The principle is inculcated that whatever the church binds on earth is bound in heaven. Hence if they do not belong to the church they will be shut out of heaven. How easy the other is to follow: "If you do not pay your monthly dues we will turn you out of the church." And, "If you are out of the church you are out of heaven." Were ever the chains of Catholicism more binding or pernicious.

Entertaining such views it is easy to see why the church and the minister have such a hold upon the people. Such superstitions maintain a very strong hold upon the people. New doctrines which will take them out of their churches, while they may be accepted in theory, are not readily adopted as the practice of their lives. Especially is this the case where those proclaiming new truths cannot present to them a company or an established church for them to join.

Under such conditions it is considered a great mark of favor and confidence when one offers to "jine," which means to leave their church and connect with us. Sometimes this is the prelude to the request for assistance, but oftener it is the prompting of their own hearts after seeing the efforts we are making for them, but before they realize what it means to take a firm stand for the truth. They never seem to entertain the thought that they have anything to do, or any change to make in their lives, before they are ready to join.

The situation is not always easy to explain, and all that can be done is to inform them that we are not ready to receive members as yet, or that we can not take them until certain duties and principles in the Bible are explained, understood, and accepted. The surprise is genuine when they finally understand that we are not ready for them to "jine" as soon as they present themselves.

Our work among them is a revelation to them as they see that the entrance to the church is not put upon the basis of "nickels and dimes." This cannot fail to react upon their ministers, who find that they are losing their "dollars and cents" hold upon their congregations. And here is where the greatest animosity

of these ministers against our work lies. They see the danger of losing members from their churches and money from their pockets. The handling of this feature of the work requires great care and tact.

BROTHER F. H. SCHRAMM, who was for about a year and a half a member of the "Morning Star's" company, will leave Battle Creek in a few days to join Elder Shireman in his work at Hildebran, N. C., mentioned in the last HERALD. Failing health compelled him to seek the better climate of North Carolina.

PLEASE ship no clothing to the South unless freight is fully prepaid. The cost is not large with each barrel sent if prepaid by senders. But it is a large bill on the Society if unpaid. One small package of clothing was recently sent by express from a northern State. The express bill was out of all proportion to the value of the clothing.

BROTHER BRYANT, who accepted the truth as a result of his connection with the "Morning Star" last season, will soon join Brother Schramm in working with Elder Shireman in North Carolina. Lung troubles compel him, also, to leave Mississippi. Brother Bryant has an intelligent knowledge of the truth, and we look for good results from his work among his own (colored) people.

ADDRESSES WANTED.

We have Certificates of Stock issued for the following individuals, but their post-office addresses have been mislaid. Whoever can give proper information please send in at once to Southern Missionary Society, Battle Creek, Michigan:—

John Anderson, Peter Anderson, Anna Brown, Mrs. Sam'l. Coleman, Mrs. E. M. Chapman, Mrs. M. E. Duty, J. W. Ford, Mrs. W. H. Honeywell, Thos. Hurd, Delia S. Jamieson, Jacob Johnson, Edward Johnson, Mrs. Eliza King, Eric Larson, Mrs. F. Meakin, Gustav Meilicke, D. S. Mead, H. A. Mead, Mrs. L. E. Reader, Mrs. Isabella Richmond, Fred Smith, Mrs. Celia Steele, G. Stowe, J. C. Simon, J. M. Whitney, F. C. Warlich.

TRINIDAD FUND.

WHEN Sister Peters started for her school work at Trinidad, the sum of \$15.15 was borrowed by the Southern Missionary Society to supply the funds necessary. We ask those interested in this field to come to our aid in this matter and make up this small amount. If more than enough is received it will be applied to some needy part of the Southern work.



PUBLISHED MONTHLY BY
THE SOUTHERN MISSIONARY SOCIETY.
 (Entered at Postoffice, Battle Creek, Mich.)

Subscription price, 25 cts. per Volume of
 Twelve Numbers.

Direct all communications and make
 all remittances to SOUTHERN MISSIONARY
 SOCIETY, Battle Creek, Mich., College
 Building.

APPRECIATION.

THE necessities and needs of the work in
 the South have led the Southern Mission-
 ary Society to recently make an appeal to
 the people for aid in establishing different
 branches of the work. We have ever be-
 lieved that the people were interested in
 this work among the colored people of the
 South. This we now find is abundantly
 proved by the hearty manner in which the
 appeals have been responded to. We have
 only to look at the receipts given on this
 page of the paper to realize the practical
 interest that is being taken in this work.

The Southern Missionary Society here
 takes the opportunity of expressing its
 thanks for this practical interest shown in
 this needy field. The Society is now able
 to look after the work in certain lines,
 reports of which will be given in future
 numbers of the paper. But we say, let the
 good work go on. Our Society needs \$5,000
 to use in lines of work which are already
 opening up in this field, and we hope that
 the good use made of the funds as reported
 in future numbers of this paper will encour-
 age our people to greater efforts in the
 future. We still hope soon to place not
 less than \$5,000 of the stock of this Society.

STOCKHOLDERS MEETING.

THE second annual meeting of the Stock-
 holders of the Southern Missionary Society
 will be held Jan. 23, 1900, at 9 a. m., at Yazoo
 City, Mississippi, in the chapel of the mis-
 sionary steamer, "Morning Star." The Di-
 rectors for the ensuing year will be elected,
 and other important business transacted.

J. E. White, Prest.

F. R. Rogers, Sec.

SMOUSE MISSIONARY ENTERPRISE.

Mrs. Annie Mc Dowell	\$2 00
Mrs. Sarah H. Williamson	1 50
J. C. Loomis	4 00
Mrs. O. H. Young	2 00
Mrs. A. C. Chase	1 50
Mrs. Jane Haskin	1 75
Mrs. N. J. Dana	1 60
Mrs. E. E. Davis	1 75
W. A. Slick	1 75
Mrs. Jacob Jensen	5 50
Anne Petersen	2 00
Mrs. M. A. Wing	2 00

Mrs. E. E. Davis	1 50
Wm. Turner	4 00
Mrs. M. J. Glass	1 60
Mrs. George Walker	1 50
Mrs. Mary F. Stillman	6 50
Mrs. Wm. S. North	80
Mrs. G. W. Barker	1 75
Mrs. E. Smouse	1 00
Mrs. Etalia Taylor	1 00
Elsie Olsen	4 80
Mrs. S. B. Whitford	1 75
Bertha Thomas	1 85
Walnut Grove Miss. Soc.	2 50
Sisters Pasadena Church	9 25
Mrs. L. A. Richards	1 75
Mrs. W. J. Wilson	2 50
Maggie Warnock	1 00

Total \$72 40
 16 Subscriptions to the HERALD, 4 00
 \$76 40

VICKSBURG CHURCH LOT FUND.

We are glad that the effort to raise a fund
 to purchase a church lot at Vicksburg, Mis-
 sissippi, is proving successful. As stated in
 our last issue, our church at that place stands
 on hired ground, and we may be required to
 vacate at any time. This we must avoid by
 owning our own property, both land and
 building. The lot will cost about \$700. It
 has been thought best to raise a special fund
 for this work, and our friends are asked to
 aid in raising it immediately, so that this
 important undertaking can be entered upon
 at once. The following sums have already
 been subscribed:—

Previously reported	\$215. 00
Gen. Conf. Southern Fund	100. 00
Miss M. O. Osborn	25. 00
Soren C. Christenson	25. 00
Abner Thompson	25. 00
	\$390. 00

NOTE.—Should this fund reach more than
 the cost of the lot, the balance will be used
 in erecting a proper building upon it. The
 building which has been occupied for over
 four years will be sold, and the proceeds
 used, or it will be taken down and the
 material used in the erection of the new
 building.

SOUTHERN MISSIONARY SOCIETY FUND.

SINCE the last issue of the HERALD the
 following donations have been made to the
 Capital Stock in the Southern Missionary
 Society. About 1000 shares have been taken
 up to date. It is hoped this will be early
 increased to 5000. It is needed in the work.

\$25 each. O W Burnell, Gen. Con. Southern
 Fund. Total \$50 00.

\$10 each. Elder & Mrs I Sandborn, A F
 Horning, Mr & Mrs Jacob Shively, Chas Driver,
 Mrs Chas Driver. Total \$50 00.

\$5 each. "A Friend" in Battle Creek, L F Bur-
 doin, R J White, Francis De Pas, Mrs H Crow,
 New York Food Co, Mr & Mrs Wm Mc Curdy, C
 F Stevens, Simon Bohman, A Crow, Lorenzo
 Plumb, Mary A Plumb, E E Brink, S K Shannon,
 W D Harden, C J Robinson & family, R W Freer,
 Peter Christensen, M P Cady, Edmund Holcomb.
 Total \$100 00.

\$2 each. Mr & Mrs G P Bailey, Mr & Mrs G R
 Angove, Mr & Mrs Orcutt Burr, Mr & Mrs A D
 West, Mr & Mrs Homer West, W H Holmes, Lam-
 bert Evrard, Desire Wery, Mrs F E Nettlesham,
 C S Fling, P J Bristol, H E Omsted, Mr & Mrs
 Chas E Clark, C A Dorcas, C Nelson, Jas Johnson,
 Mr & Mrs J T Mitchell, Mr & Mrs W J Smith,
 Chas A & Bertha A Schultz, E J Van Horn, P
 Rothrack, Mr & Mrs G N Collins, Mr & Mrs M O
 Bradford, L D Estes & Wife, Dist No 8 Battle
 Creek, M & Lizzie Robinson, Wm & Mary Baker,
 Wm & Lucy Showers, Caroline Bauer, Mr & Mrs

H W Barrous, F H & Alice Robinson, L H & M H
 Robinson, J C Kraushaar, Louise Stevens, Mrs
 W B Van Atta, G W Stilson. Total \$72 00.

\$1 00 each. Mrs. Bessie Hurt, J. A. Garner,
 Thos. H. James, Mrs. G. B. Stout, Calvin Starr,
 M. D., F. M. Fenner, H. L. Tompkins, Agusta
 Walworth, Mary C. Osborn, Thos. M. White,
 Mrs. C. M. Pompey, Mrs. A. B. Castle, R. Clausen,
 Robt. Conway, Effie McQueen, Edgar Guthrie,
 Delia Apel, Mary E. Dixon, Warren H. Edminster,
 Raymond H. Flint, Mr. & Mrs. F. W. Bartle, R.
 F. Zirkle, Nancy Goodwin, Laura Strough, Clara
 Strough, J. R. Elliott, Blanch Goodwin, Lawrence
 Goodwin, Chloe Elliott, Mrs. Jas. Johnson, A.
 W. Johnson, Bertha Nelson, Mercy E. Edgar,
 Geo. W. Mays, O. L. Stillman, Juno Sprinkle,
 Mrs. J. H. Seager, Herman Mittman, Mrs. Kate
 Blessing, C. Gates, F. Sharp, Mrs. Minnie West-
 brooke, Dan Rineby, Henry Metzger, P. F. Chase,
 Mrs. N. L. Bolinger, Taylor Smith, J. I. Funk,
 E. A. Merrell, Alva M. Carr, Sophia Carr, H. S.
 Chase, Mrs. A. C. Chase, Jas. M. Wilkinson,
 Frank Merry, F. H. Tripp, Annie Carter, Simon
 Mosser, Judith Egolf, Harriett Jones, Mrs. H. M.
 Hadden, Lorinda Hutchins, Elva Travis, Seymour
 Hilliard, Emily Leighton, M. S. Burnham, H. W.
 Babcock, Fannie Estes, E. A. Wheeler & family,
 A. C. Hash, Mrs. Mary McCart, John Ayling,
 Mrs. Gust Freeman, Mrs. Nels Peterson, Chas.
 Beebe, Jas. Powers, M. O. De Camp, Mrs. J. E.
 Bailey, M. L. Tillotson, M. C. Morgan, M. B.
 Parrett, Louis Fattetberg, J. B. Crow, Mary Sweet,
 Martin Loe, Lodemia Loe, Wm. Avery, L. R.
 Hall, Juliet Sweet, Chas. Mills, A. G. Swedberg,
 John Linstrom, Mrs. A. G. Olson, Mrs. L. R.
 Weatherly, A. W. Dunbar, Mrs. H. A. Campbell,
 Mrs. Nettie White, Mrs. S. J. Carr, Mrs. Mary
 Alger, Mrs. Jane Wood, Mrs. Dell Taylor, Sarah
 A. Holmes, J. K. Newell, Emma Newell, Rosalie
 Hannon, Felix De Pas, Jno. P. Hannon, Henry
 Wall, A. Voth, Mrs. A. Voth, Mrs. Anna Isaac,
 Jno. Voth, Jacob Richard, Mrs. Mary Isaac,
 Alfred Nettlesham, D. J. Hibben, R. Vickery,
 Mrs. Fannie Cooper, Mrs. Carrie Foreman, Sabra
 Comstock, S. M. Van Every, Isaac Van Horn, Jas.
 O'Reilly, Nellie Gifford, W. C. Emmerson, Wm.
 Perkins, C. E. Waterman, Rosa Cook, T. T. Per-
 rault, Lewis E. Fribarger, F. N. Dimond, Jno.
 Emmerson, Josiah Wood, Adelbert Wood, Otto
 Eisele, A. J. Bishop, W. B. Reed, Naomi Wood,
 P. J. Getty, G. W. Wilson, Iva Wilson, Martha
 Reed, Olive T. Reede, Sarah Fishback, Mary
 Manhart, Jno. Fishback, D. C. Burch, Alex Hack-
 worth, Alpheus Hackworth, Addie & Iva Hack-
 worth, Mrs. M. Ramsey, L. R. Beebe, Ransom
 Powers, C. K. Ackley, L. E. Larson, Louisa Larson,
 Hanna Johnson, Gilbert Stickney, Bert Epperson,
 Wm. H. Cox, Alice Cox, J. W. Biggs, Emma Stick-
 ney, Mary Bowman, W. P. Gilbert, Katie Stiffler,
 Mrs. N. C. McConnelley, Mary Lovelace, A. C.
 Stiffler, Jennie Utter, P. M. Griffin, Harriet John-
 son, Sarah Poffinbarger, Mrs. E. K. Smith, Mrs.
 E. D. Van Rensselaer, Mrs. A. R. Hyatt, Mrs.
 Mary A. Riker, Mrs. Kate Van Horn, Mrs. Effie
 Goff, Mrs. Myrtle Fenner, Mrs. M. J. Van Horn,
 Henry High, R. A. Stiles, Mary E. Barrous, Elmer
 G. Putney, Carrol S. Barrous, E. H. Marsh, M. M.
 Rasmussen, C. W. Temple, Jno. L. Burgess, Joe
 Kraushaar, Mrs. E. J. Nettlesham, Emma Per-
 rault, Mrs. H. L. Gilbert, David H. Miller, Samuel
 Rhodes, Jas P Thompson, Mrs H A Vanderburg,
 Mrs J D Gibson, Anna C Anderson, Nellie Man-
 son, Mrs M G Brown, Mrs Fannie E Scovel, O C
 Scovel, J Henry Adams, Buel H Adams, Ella N
 Adams, Hattie E Adams, Laura K Adams, Mathew
 Sauer, E O Anderson, Byron Post, Milton Bentley,
 Ella B Knuth, Amelia Nelson, Caroline Ander-
 son, Mrs John Marshall, Arthur G Perry, Mrs M
 P Cady, Mrs Elnora Sprague, Mrs Maggie M Van
 Doren, Mrs L A Bramhall, Elizabeth, Richard,
 Rhoda, Jane E & Mary E Harrison, Mrs H C
 Mitchell, Laura Taylor, J H Carr, J I Cross,
 Amanda W Kirkendall, Thos M Skelton, J M
 Church, Mrs M E Niehoff, Gus Hendrickson, A C
 Morton, C I Smith, A A Coney & wife, P N Chris-
 tian, C H Ward, A R Hobson, Geo Salter, Dr O C
 Godsmark, Jonas Olmsted, Addie F Ellsworth,
 Rhoda Weston, Nelson Frank, Lyman Tupper,
 Ann E Weston, C D Eells, Hugh & Emeline
 Flanagan, Melvin A Lawrence, Ardin Eells, A A
 Cramer. Total \$251 00.

\$50 cts each. A W Smith, "Friends" in Musca-
 tine, Ia., M A Barber, Milo S Whitney, R & W J
 Lewis. Total \$2 50.

Miscellaneous. Bunker Hill Mich Church \$1 60,
 Jno Clarke \$4 25, Lucia Dessane \$4 00, E Fenner
 \$4 00, Henry Seath \$3 00, E Wiggins \$3 20, J W
 Goodwin \$3 00, E D Wakenight \$3 00, A M &
 Frank Hardy \$4 00, G Endora Skerritt \$6 00, Mrs
 Carrie Craig 40 cts, Hannah Mc Chesney \$3 00, Mrs
 Nancy J Cady \$4 00, Mr & Mrs Thos Harrison &
 Children \$3 00, Mr & Mrs Silas W Cochrane \$3 00,
 B A Rogers \$20 00, A J Cole \$3 00. Total \$72 45.

Grand Total \$597 95.

**PRINCIPLES REGARDING
RESTITUTION.**

THE following is from a letter to Elder J. N. Loughborough, dated Feb. 19, 1899.

"As regards the principle that should guide our people in such matters, I have been instructed that wherever by self-sacrifice and urgent labor the work necessary for the establishment and advancement of the cause has been done and facilities provided, and the Lord has prospered, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same experience, beginning at the A, B, C, of the work. Those living where the work has been established on a good foundation should feel themselves bound to help those in need, by transferring even at great self-sacrifice and self-denial a portion or all the means which in former years was invested by those living at a distance in behalf of the work in their locality. Thus the Lord designs that his work shall increase. The talents given to his servants are to be doubled by being put out to use in gifts and offerings and the bestowal of influence.

"This is the law of restitution on right lines. One portion of the Lord's vineyard is worked and brings in fruit. Then another portion is taken up, and it is the Lord's plan that the new, unworked part shall receive help from the part that has been worked. Thus the work in every part becomes a success. The help thus rendered should be given with cheerfulness. When the principles of the law of God are thus practised, the work moves forward with solidity and double strength. Then the messengers are enabled with great power to proclaim the third angel's message and the soon appearing with power and great glory of our Lord and Saviour Jesus Christ."

MRS. E. G. WHITE.

The above instruction, taken from the booklet, "The Southern Work," indicates the principles which should govern those of us who have been the recipients of so much light. As God has blessed us with knowledge in his Word, the principles of "Restitution" call upon us to pass it along to those who have not been so favored. The Lord requires this at our hands. With these thoughts in mind we would ask you to consider the people who sit in darkness in the great Southern field, both white and black, and then see if we do not all have a duty in this matter of "Restitution."

FROM THE PACIFIC COAST.

FOR more than six years, during the early history of the publishing work in California, the editor of the GOSPEL HERALD was connected with the building up of this work on the coast. Hence, for us, the success of the Pacific Press and *The Signs of the Times*, has ever been considered with rejoicing.

It was, therefore, with deep satisfaction that we found in the Dec. 27, 1899, number of the *Signs* the following frank, fair, generous statement of the true field, work, and needs of the Southern Missionary Society.

But one correction would we make, and that is that the work of this Society is not confined to the colored people alone, for there is just as needy and neglected a field among the whites in many parts of the South. Our work now embraces both classes.

"THE SOUTHERN MISSIONARY SOCIETY
WAS organized to do missionary work among the colored people in the great Mississippi and Yazoo River valleys. This work was inaugurated about five years ago by Brother J. E. White and others associated with him. They built and equipped the steamer Morning Star, and through their efforts a good work was begun. Considering the many difficulties, the results have been very encouraging; but the work was far too extensive for mere individual effort. The more extended influence of organized energy and means was necessary to complete success; hence the Southern Missionary Society. The needs of the Society in this "most needy," "most neglected," and "most difficult" field call for liberal aid. This aid can be bestowed in three principal ways: (1) by cash donations; (2) by subscribing for stock in the Society (\$1.00 per share); (3) by subscribing for the *Gospel Herald*, a monthly exponent of the Society's work. This is a live journal and only 25 cents a year. In its columns are many suggestions of ways to help this worthy cause, some of which require no outlay but the expenditure of a little spare time. All correspondence regarding this work should be addressed, 'Southern Missionary Society, Battle Creek, Mich., in care of College.' But where it is more convenient to leave donations or subscriptions with the *Signs of the Times* these will be duly forwarded. We hope to see this work liberally sustained."

FROM TRINIDAD.

IN the October HERALD mention was made of the work in this part of the West Indies. The following is a letter just received from Sister Peters, who was assisted to her field by the Southern Missionary Society.

CONVA, TRINIDAD, W. I.
Dec. 1, 1899.

DEAR ELDER WHITE:—

This reports my safe arrival here; will not work in Princes Town as Brother Haysmer requested me to teach here where many Adventist children are, and school buildings, etc., ready.

I gave him the remainder of cash, also a list of expenses as sent you. Told him some more change would be coming in behalf of the work; he said he was very glad for we need it.

There is a great work here to be done. I realize my success depends on being closely connected to God. Without Christ work attempted here would be a failure. My school opens on Monday. The "Gospel Primers" are a great help. We are very grateful for them. I trust God to supply all the needs. With kind regards,
Yours in the work,

RACHEL PETERS.

This fund is still about \$15.00 in arrears. Are there those interested who will aid in paying back this amount which has been borrowed. This is a field that should receive our attention and assistance. It is easier to work than the South in many respects, as the race lines do not interfere with the work.

FANNING MILL WANTED.

A REGULAR, old-fashioned fanning mill is needed in Mississippi for separating peanuts from their shells. Any farmer who has one in good order, which he will donate to the cause, please address, Southern Missionary Society, Battle Creek, Mich.

BEDDING WANTED.

Bedding of all kinds is needed for Brother Shireman's school at Hildebran, N. C. Will the churches take up the matter and pack barrels, partly with bedding and partly with clothing? If partly worn it will be acceptable. Correspond with Southern Missionary Society before shipping.

**WHAT WE DO WITH THE
WHEAT.**

LAST week five sacks of wheat were received from Monterey, Mich. To-day we started our small grist mill in the HERALD office, and in a short time ground enough of this wheat to make a barrel of cracked wheat, which will be shipped to-morrow, with other food supplies, to Bro. Shireman's school.

We can now grind this wheat into graham flour or cracked wheat, or use it as an ingredient in our Dixie Cereal Coffee. Hundreds of bushels can be used in this way, bringing relief to sorely destitute fields.

DIXIE CEREAL.

After careful consideration it has been decided that the Southern Missionary Society will not undertake to open up any health food trade in the North. Hence the advertisement of Dixie Cereal in this number will be considered as applying to the South only. The manufacturing plant will be located in the South, and hence it will not be expedient to supply the Northern market.

NEEDS OF THE FIELD.

THOSE who have not been in the South can never realize the difficulties under which workers labor in that field. In many places deep poverty prevails, and many do not see a dollar in months together and have no means of earning money. It can readily be seen how difficult it is to conduct schools in such localities, especially when the teacher is compelled to get his support from the school, as has been the case in some instances. But it is among these very poor people that work is needed the most, and where our best efforts should be expended. Of Christ it was said, "And to the poor the Gospel was preached." And we read that these people must receive the elements of an education before they are prepared to realize and appreciate the real claims of the Gospel. Under such circumstances Christian Help Work with both white and colored must go hand in hand with school and Gospel work. The hungry and naked must be fed and clothed, and then taught how they can earn a proper living for themselves. Unless this can be done there is little use of attempting school teaching and gospel work.

We are glad to know of a number of self-sacrificing workers who have undertaken mission school work in different portions of the South. Among the colored people are Sisters Patchen and Curtis at Juniata, Ala.; Miss L. E. Wright of Denmark, S. C.; Brother Slade and fellow workers at Ooltewah, Tenn.; the Southern Missionary Society along the Yazoo River, and others in different places; but there are in the mountainous districts of North Carolina and the interior of other places, a class of white people just as poor and needy and in as great need of an education as are the colored people. Bro. Shireman, in North Carolina, has been opening and conducting schools for this class of people. We are glad that this line of work has been started in the South; but these are only samples of what ought to be done in hundreds of localities.

The Greatest Need.

What is most needed is for farmers and mechanics who have some money to open up industrial centers where people can have employment and instruction in proper methods of obtaining a livelihood and also provide them with schools. Such a work as this can be made absolutely self-supporting; but until men with means can be induced to enter this field, we must aid those who are struggling without means so that they will not be crippled and hampered on every side in the good work they are trying to do. What is needed the most at the present time are

Clothing and Provisions.

There is great destitution among the colored people every winter, and especially has this been the case during the last two or three winters. In the vicinity of Bro. Shireman's school for the whites,

the crops for the past year were almost a total failure; hence they are in great need of proper clothing to keep them warm during the inclemency of this winter.

Will our friends rally to this field and make an effort *immediately*, and will not every church within a reasonable radius around Michigan and Chicago take up this matter and secure barrels of good serviceable second hand clothing to supply this great need. Do not forget to go to the merchants and ask them to donate shop worn shoes, hats, caps, or anything of this kind.

Also there is great need of assistance in the way of food, such as

Grains and Dried Fruit.

A call was made in a recent HERALD for some of these things, and we are glad to state that some wheat, white beans, and dried apples are already coming in; but we feel that this help work should become more general than it is at the present time. There are hundreds of farmers who can from their grain bins take from one to ten bushels of wheat without ever feeling it, and there are others who may supply some beans and other grains, and if a little effort is made dried fruits of different kinds in such quantities as can be spared can be sent in from many places.

Practical Work.

Brethren, sisters, friends, will you at once rally to the needs of the field and help us to carry hope and comfort to the self-sacrificing workers in the field, and also into the lives of many of these people who hardly know what it is to be comfortably clothed and fed. We appeal to you, do not neglect this matter. Let those who receive this paper present it before the members of their church and before their friends. We believe that the Lord will be pleased to have a large granary well filled from which supplies may be drawn to help in the lines mentioned above.

This work has already begun. Letters from Brother Shireman, and from Brother Schramm who has gone down to assist him, tell of likely and energetic young men who are anxious to attend the school but who have to be turned away because of the poverty of the scholars, and the lack of food and other supplies in the school. Supplies are already on the way to this field.

The Southern Missionary Society desires to aid other needy and worthy enterprises of this same kind in a similar way. Will the friends of this work correspond with us at once stating what they can do, so that we may be able to plan for the future.

How to Ship.

In regard to shipping grains, dried apples, and other dried fruits: Michigan will ship direct, freight prepaid, to Southern Missionary Society, Battle Creek, Mich. Those in Iowa and places near by can ship to C. W. Smouse, Mt. Pleasant, Iowa. Ohio and Indiana, and other states at a greater distance, would best correspond with the Southern Missionary Society, Battle Creek, Mich., for instructions. We shall arrange another depot of supplies soon where these things can be shipped and held to be sent out as needed.

In regard to shipping clothing, we would advise corresponding with the Southern Missionary Society, Battle Creek, Mich. We can then give directions to ship direct to any point, and save the expense of reshipping. In all instances the freight on clothing should be prepaid clear thought, as freight expenses on this class of goods are too great to be paid by the Society, when sent from so many places.

We shall be glad to correspond with any in regard to this line of work. Let us have a hearty rally.



A Fine Line of Teachers' Bibles.

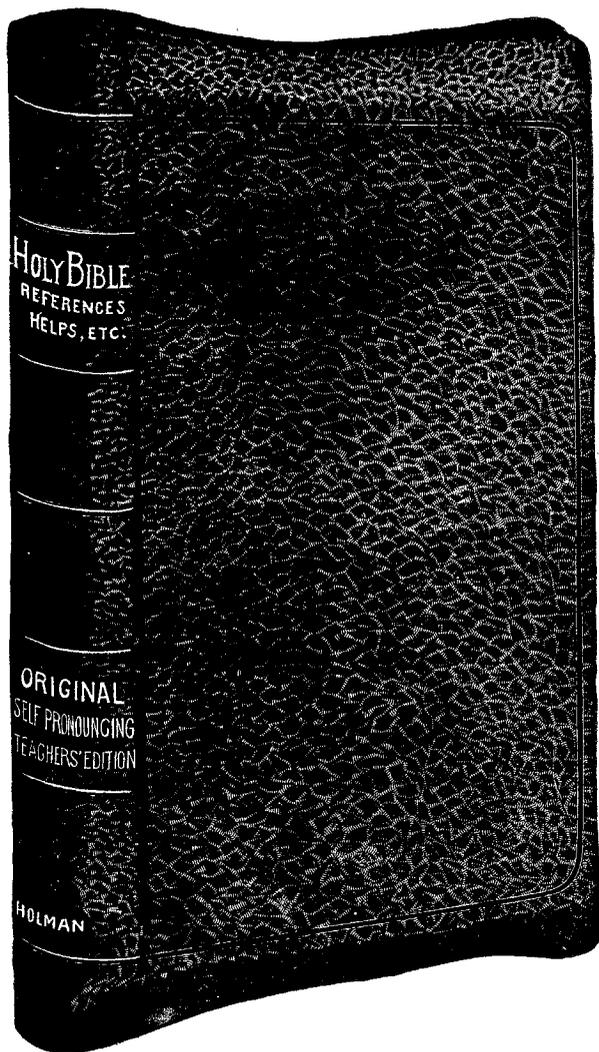
You can get a fine Bible and the GOSPEL HERALD one year cheaper than you can get the Bible alone. Consider the following offers. Order by number.

No. 1. Divinity circuit binding, size minion type, with concordance, maps, and with 60 engravings. Selling price, \$1.75. Mailed with GOSPEL HERALD one year, for \$1.05.

No. 2. Grand illustrated edition. About 600 elegant and artistic engravings, scattered through the pages, beautifully executed, and of every conceivable artistic shape. These engravings aptly illustrate and make forceable the subjects brought out in the text. It is a delight to turn over the pages of such a book. If you desire to interest the children in the Bible, make them a present of this one. The beautiful pictures will attract the attention of the picture-loving children, and awaken an interest in what the Bible says about them. It is self-pronouncing, bound in divinity circuit, contains concordance, maps, and other Bible helps. Selling price, \$3.50. Mailed with GOSPEL HERALD one year for \$2.50.

Holman Self-pronouncing Teachers' Bibles.

The following numbers contain the usual Bible helps, such as concordance, Bible index, analysis of the



Old and New Testaments self-pronouncing dictionary of proper names, harmony of the gospels, and many other important features.

No. 3. Bourgeois (large type edition), divinity circuit, paper lined, with GOSPEL HERALD one year, \$1.65.

No. 4. Same as above, with leather lining, with GOSPEL HERALD one year, \$1.95.

No. 5. Minion (medium size type), divinity circuit, paper lined, with GOSPEL HERALD one year, \$1.50.

No. 6. Same as above, with leather lining, with GOSPEL HERALD one year, \$1.75.

No. 7. Emerald (pocket size), divinity circuit, paper lined, with GOSPEL HERALD one year, \$1.30.

No. 8. Same as above, with leather lining, with GOSPEL HERALD one year, \$1.55.

No. 9. The Holman Self-Pronouncing Pictorial Teachers Bible. Contains 80 views from recently taken photographs of Bible lands. Contains all the usual Bible helps, bourgeois, large type edition, divinity circuit, list price, \$2.50. Sent with GOSPEL HERALD one year for \$1.90.

ADDRESS ALL ORDERS TO

SOUTHERN MISSIONARY SOCIETY, Battle Creek, Mich.

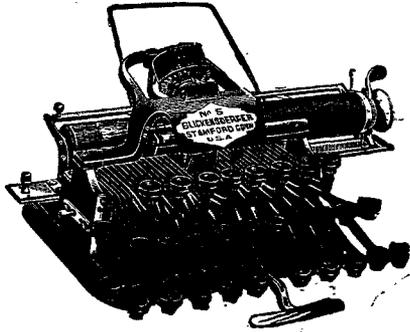
Blickensderfer Typewriter, No. 5.

Durable

Portable

Visible Writer

Excellent Manifold



Equals any hundred dollar machine on the market and excels them all in convenience and excellence of its work.

ADOPTED BY THE W. U. TELEGRAPH CO.

Sent on inspection to responsible parties.

Price \$40.00. Weight 6 Pounds.

Address

Deo R. SPERRY, Battle Creek, Mich.

361 West Main St.

Baby's First Wardrobe.

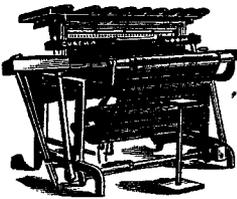
HYGIENIC PATTERNS for complete outfit.

Full directions for making, showing necessary material etc., sent postpaid, upon receipt of 50 cts. together with an interesting booklet on the proper care of infants.

Mrs. F. M. KELLOGG,

38 Washington St., Battle Creek, Mich.

THE EUREKA FLY-SHUTTLE LOOM.



The speediest, easiest running and most durable rag-carpet loom on the market. A means of support to the widow and fatherless, a mortgage-lifter, and a veritable Klondike at home. We also manufacture hand-shuttle and wide rug looms, reeds, harness, spools, shuttles, quill and spinning wheels, and other rug and carpet weavers' supplies, including warp and jute. Send for circular.

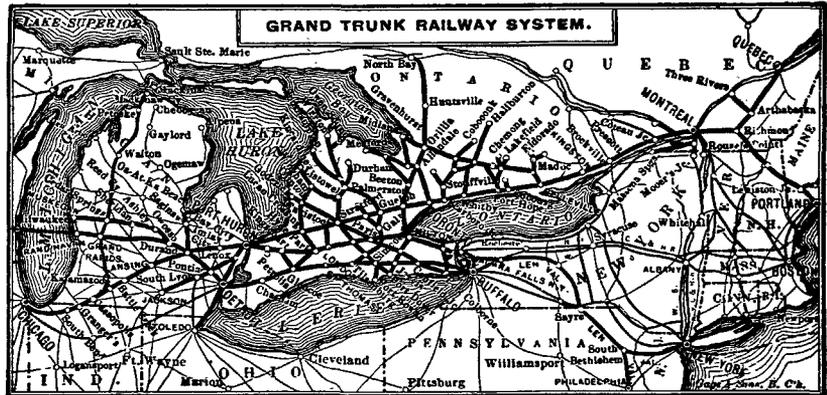
EUREKA LOOM CO.,

W. Main Street, Battle Creek, Mich.

The Traveling Public

Will find, on examination of the map below that whether you come from the East or West, the

Grand Trunk Railway System



Affords excellent facilities for your accommodation. It is the GREAT PULLMAN PALACE AND DINING CAR LINE between the East and West, and the Favorite Tourist Route of America.

See that Your Tickets are via the Grand Trunk System.

CHICAGO TICKET OFFICE, 249 Clark St., cor. Jackson Boulevard, J. H. BURGIS, Agt.

DETROIT TICKET OFFICE, 124 Woodward Ave., G. W. Watson, Agt.

CHAS. M. HAYS,
General Manager.

GEO. B. REEVE,
General Traffic Manager
MONTREAL.

W. E. DAVIS,
Gen. Pass. and Ticket Agt.

E. H. HUGHES, Asst. G. P. and T. Agt., CHICAGO, ILL.

Principal Cities of the

... SOUTH ...

are best reached by the

Illinois Central R. R.

Fast and efficient train service from Chicago, St. Louis, Cincinnati, and Louisville to

MEMPHIS, JACKSON, VICKSBURG, NATCHEZ, NEW ORLEANS.

For particulars of which, and for tickets, call on your home ticket agent, or address,

A. H. HANSON, G. P. A.,
Chicago.

W. A. KELLOND, A. G. P. A.,
Louisville.

GOLD FOUNTAIN PENS.



No. 0. Gold Fountain Pen (not jointless, but good), and the GOSPEL HERALD for one year, will be mailed, postage paid, for \$1.00.

The celebrated "Jointless, Lucky Curve, Geo. S. Parker Fountain Pen" has no joint to leak, and so can not ink the fingers. Without question this is the best fountain pen ever put upon the market

No. 1. List price, \$2.00. Sent by mail, postage paid, for 12 subscribers to GOSPEL HERALD at 25 cents each, or for 4 subscribers at 25 cents each, and \$1.00 additional.

No. 2. List price, \$2.50. Sent by mail, postage paid, for 14 subscribers to GOSPEL HERALD at 25 cents each, or for 6 subscribers at 25 cents each, and \$1.00 additional.

No. 3. List price, \$3.00. Sent by mail, postage paid, for 16 subscribers to GOSPEL HERALD at 25 cents each, or for 8 subscribers at 25 cents each, and \$1.00 additional.

In ordering, state whether you prefer a pen with fine or coarse point. We will do our best to please you.

These unheard of offers are made solely to secure your subscription to the GOSPEL HERALD. But it is a great opportunity to get a first-class fountain pen for little money.

Air Tight Ventilating Stoves.

MANY inquiries have been received regarding the stoves and furnaces advertised in the last number of the HERALD. The following statements will aid those who desire further information.

The Furnace. This is not calculated for heating large houses with many rooms. It can heat one good sized room on the first floor and two rooms up stairs. Such furnaces can be supplied, without pipe, for about \$18.

The Stoves. These are made like the furnace, entirely of sheet iron. This is also sheet iron lined and very durable. Should the lining burn out, it can be replaced by anyone. The styles and prices are as follows:—

No. 1. With ventilator in pipe, but without flues running through stove. Will heat a room 12 x 14. Price \$4.50.

No. 2. Like style No. 1, only larger. Will heat room 14 x 18. Price \$8.00.

No. 3. With ventilator in pipe and two flues running through stove. Will heat two rooms 14 x 16. Price \$10.00.

Special price for Russia iron.

Address, J. E. White,
Battle Creek, Mich.

EXCELSIOR LINEN MARKER

CONSISTS of name finely molded in rubber, a brass tube of indelible ink, ink pad and distributor, and full instructions for use. This is the simplest and most satisfactory process for marking all kinds and grades of clothing.

Price, postage paid, 25 cents.

The usual price for this outfit has been 50 cts. But anticipating a large sale, special facilities have been provided by which the price has been reduced one half.

A few samples of type for names are given on next page. If you desire to select any special style of type, indicate it by letter when ordering.

FOR MISSIONARY WORK.

This Linen Marker is manufactured at the GOSPEL HERALD office, for the Southern Missionary Society. The proceeds of the sale are to be used by the Society in its work in the South. Hence the business will be managed on the same basis as the "Smouse Missionary Enterprise" as described on page VII of this paper. But with the Linen Marker, orders must be taken, the names of purchasers sent, so that the stamp can be made for the name of each one ordering. Hence a sample will be needed by the canvasser. We therefore make the following

SPECIAL OFFER.

Fill out coupon below, and mail it with 25 cts. to the Southern Missionary Society, Battle Creek, Michigan, and the GOSPEL HERALD will be sent one year, and a canvassing outfit for the Linen Marker free. Your name will be on Linen Marker, so you can use it in marking your own clothing and to canvass with as well. Let us have three thousand orders for these at once.

This offer holds good until Jan. 1, 1900.

LINEN MARKER SAMPLES.

- (a) *Laura A. Grimes.*
- (b) *Rosa Smith.*
- (c) *Fluta Evans.*
- (d) *J. D. GRIMES.*
- (e) *Ray Burgess.*
- (f) *James E. White.*
- (g) *Lillian Binger.*
- (h) *Myrtle Reed.*

ORDER BLANK.

Fill out, cut out, and mail with 25 cts. to

*Southern Missionary Society,
Battle Creek, Mich.*

Please send "Gospel Herald" one year, and
Linen Marker Outfit, to

Name.....
Postoffice.....
State.....

The GOSPEL HERALD for 1900.

THE changing nature and fortunes of our work during 1898-9 compelled a somewhat erratic publication of the HERALD. But with the securing of permanent quarters in the Battle Creek College, and a consequent coming in touch with its faculty, the paper has secured a position which will give to it a regularity of issue, and a literary and financial strength which it has not heretofore enjoyed.

As the last three numbers will show, the HERALD is widening its field of observation, and during the coming year will endeavor to give a broader and more comprehensive view of the various missionary enterprises in the South. Half-tone views of schools and other missionary enterprises in this field, as taken from photographs, will be introduced as they can be obtained, together with accounts of the work both descriptive and historical. With all the rest the HERALD will ever endeavor to present the needs of the field in as careful and candid a manner as possible.

In addition to this we are able to offer strong inducements to subscribers in the way of two special lines of literary productions of inestimable value.

From Mrs. E. G. White.

The editor is constantly receiving from this source personal letters containing the most important instruction in Christian life, and the principles which should actuate our life and work for others.

Selections will be taken from these of matters of general interest, of such things as will seldom appear in print elsewhere, as many of these letters are in the handwriting of Mrs. White, and from which no copies have been preserved. The friends of present truth will appreciate this feature, and will surely desire to secure the paper containing them.

Elder S. N. Haskell

Has been one of the staunchest friends of the GOSPEL HERALD from the first time he ever saw a copy of it. He has kindly consented to prepare a series

of Bible readings on the all-important subject of "The Third Angel's Message." The copy for the first reading has been already received, and it will appear in the January number.

Elder Haskell writes about this series of lessons, that "It has been on my mind to write something of this kind for a number of years. Our people should commit to memory the three messages and be able, after this series of readings, with the blessing of the Lord, to meet any false theory that is coming up in these last days. I think these lessons can be so planned that they will prove a great benefit to those of our people who may read and study them."

Who will lose this opportunity? These lessons should not be lost by a single individual among our people. They alone are worth many times the subscription price of the paper. Elder Haskell has brought a simplicity and directness into the study of the third angel's message such as our cause has been losing during the past few years. Let us go over these studies with him and get back to the simplicity, faith, earnestness, and power which the message had in 1844.

Will every church officer who sees this announcement take a lively interest in securing subscriptions in his church so that the benefit to be derived from these lessons shall not be lost.

Quick work should be done, for not a single lesson should be missed or a link in the chain of the subject broken.

We would suggest that once a month, when these lessons appear, it would be time well spent to make a study of the lesson in Sabbath meeting or Sabbath-school.

The price of the GOSPEL HERALD is only 25 cts. a year. Address,

SOUTHERN MISSIONARY SOCIETY,
Battle Creek, Michigan.

DIXIE CEREAL,

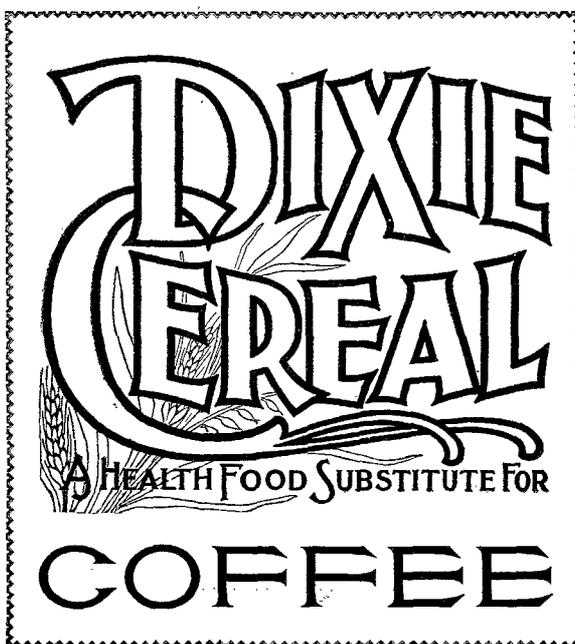
A Health Food Substitute for Coffee.

The proceeds of this enterprise will be devoted to carrying forward the missionary work in the South.

Coffee Drinking

is now acknowledged to be one of the harmful habits of the present day. The pleasing effects derived from its use are owing to its stimulating qualities and the stimulus does not give strength, but simply calls forth nature's reserve force, and when the effects of the stimulus has passed off, it leaves the individual as much below normal power as the effect of the stimulus raised him above it.

Many people, however, have become so addicted to the use of coffee that it seems to be a necessity, which they do not see the real need of renouncing. Many substitutes for coffee have been produced to take the place of the harmful beverage, but many of these contain molasses and other ingredients which do not agree with the stomachs of the users.



Dixie Cereal

contains no molasses or bran, but is made entirely from nutritious grains, and when properly prepared contain food elements which build up the system. One ingredient of this mixture is a carbonized liquid infused through the grain while it is hot from roasting, and which prevents any acidity of the stomach arising from the use of this coffee. Dyspeptics find no difficulty in using this beverage.

The appearance of this mixture as taken from the package is almost like that of genuine coffee and it is difficult to detect the difference either by smell or taste. When prepared for use on the table old coffee drinkers do not detect it as a substitute, unless their attention is called to it.

.. DIXIE CEREAL ..

will keep in any climate for an indefinite period, for it never becomes stale or wormy. Being prepared entirely from whole grains only one half of the material is required to make a cup of coffee that is necessary to use of the other preparations.

The Dixie Health Food Company is manufacturing this health substitute for coffee especially for sale in the South, where coffee drinking is doing untold harm to the masses. Experts in the production of health foods are strong in their praise of **Dixie Cereal**, and have volunteered the opinion that the sale of this product in the South will yield an income sufficient for important lines of missionary work in this field. The Southern factory for this product and other health foods, which will be introduced later, will probably be located at Port Gibson, Miss., as mentioned in the columns of this paper.

The engraver has produced a beautiful carton in three colors, and the name of the substitute for coffee is appropriate for the locality where the goods will be manufactured. A large package containing 20 ounces will be sold for 15 cts. per package. A small package has been prepared containing enough to make 25 cups of excellent coffee, which will be sent by mail, postage paid, for trial, for 10 cents.

ADDRESS ALL ORDERS TO THE

DIXIE HEALTH FOOD CO., Battle Creek, Mich.
(Care COLLEGE.)

ORDER BLANKS.

BELOW are given order blanks for different missionary enterprises mentioned in this paper. Cut out such ones as you desire to send, fill out according to instructions with each, and mail to the proper address.

NO. 1.

C. W. SMOUSE,

Mt. Pleasant, Iowa.

Please send me sample package of Missionary Wall Pockets, which I promise to sell as soon as possible after I receive them. I will send the money received for them as soon as I can sell them.

Name.....

Postoffice.....

County..... State.....

Experience is proving Dixie Cereal to be the most healthful and palatable Cereal Coffee ever produced. You cannot tell it from sale coffee.

NO. 2.

SOUTHERN MISSIONARY SOCIETY,

Battle Creek, Michigan.

Inclosed find 10 cents, for which send to the following address a sample package of Dixie Cereal.

Name.....

Postoffice.....

County..... State.....

NO. 3.

SOUTHERN MISSIONARY SOCIETY,

Battle Creek, Michigan.

Please send the Gospel Herald one year to the following names and addresses, for which find 25 cents for each subscriber. (See Premium Offers in this number.)

NAME.

ADDRESS.

PREMIUM.

NAME.	ADDRESS.	PREMIUM.
.....
.....
.....
.....
.....
.....

NO. 4.

SOUTHERN MISSIONARY SOCIETY,

Battle Creek, Michigan.

Please find below the names, addresses, and amount of stock taken in Southern Missionary Society. The money for the same is inclosed at the rate of One Dollar for each Share subscribed.

NAME.

ADDRESS.

AMT. SUBSCRIBED.

NAME.	ADDRESS.	AMT. SUBSCRIBED.
.....
.....
.....
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.....
.....

We desire to dispose of 5000 shares during January and February.

SMOUSE MISSIONARY ENTERPRISE.

An Opportunity for Women and Children to Work
for the Southern Field.

NO MONEY REQUIRED. Only give some of your time in work for the neglected Southern Field. The following plan was originated by C. W. Smouse, of Mt. Pleasant, Iowa. Of his plan he speaks as follows:—

“We are handling for missionary purposes a handsome line of German Leatherette Wall Pockets, that sell in almost every home. We put them up in packages of 12 to 18 each, assorted patterns. The profits, \$1.00 to \$1.25 on each package, we give to carry the Third Angel's Message to the Southern Field. **We prepay the express here.** We should be glad indeed to send you a sample package to sell, at once; then if you will sell more we can send them. We hope to enlist hundreds of children, youth, and mothers of our ranks in this grand work. Can we not depend on you to help us? Every Christian should be interested in this work.”

There are thousands of women and children who would willingly aid this mission to the destitute Southern field if they were able to do so. Brother Smouse's plan makes it easy for **every one** of these good people to help in this work by giving a little of their time, and so become “Southern Missionaries at home.”

HOW TO DO IT.

Cut out Order Blank No. 1, on the other side of this sheet.

Write in the proper place your name, post-office address, and nearest express office.

Then mail it to C. W. Smouse, Mt. Pleasant, Iowa.

Brother Smouse will then send you, by mail or express, a nice package of assorted wall pockets, paying express charges himself.

When you receive them you immediately sell them to your friends and neighbors, telling them that the money received goes to the missionary work in the South. You will be surprised how easily they sell when the people understand this.

When the package is sold you send all the money to Brother Smouse.

He will then send all the profits to the Southern Missionary Society to use in the work, giving the name and the amount of profit on the sale of each package sent out. This is reported in each number of the GOSPEL HERALD.

A Certificate of Stock in the Southern Missionary Society will then be issued to each one who has sold a package of the wall pockets, one share being issued for every dollar of profit.

By this plan no one pays out any money. You get the goods without paying for them. You give your time, and the profits on the sale are credited as your donation, and you have been able to help the Southern Work.

Will You Do It? If so, send order blank to Brother Smouse at once. During the last two years about two hundred women have sold these wall pockets, which has put over \$700 into the work.

READ CAREFULLY.

WE heartily commend to our readers the work of Brother Smouse in conducting his Missionary Enterprise. In detail the work may appear small, but in the aggregate it is proving one of the important sources of revenue to the Southern Missionary Society.

In summing up the amount received from this source and acknowledged in the twelve numbers of the HERALD already published, we were surprised to find that it has reached over \$700. And yet no one has been burdened to raise this amount.

But we hope to see even this amount largely increased during the year 1900. This now bids fair to be the case, for, as the result of the notice in the November HERALD, he is being flooded with orders. His last letter stated that he had been filling many orders, and yet was *thirty-five packages behind.*

Until recently, orders for these missionary goods have mostly come from a few States. They are now coming from all directions.

We now appeal to our Sisters to make a general rally all over the land. Cannot *one thousand packages* be sold between January and June? This is the easiest and simplest method of securing missionary funds that we have ever known.

Let the Sisters in every church try at least one package during the month of January.

SPECIAL OFFER.

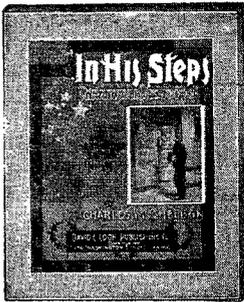
BROTHER SMOUSE says: “It you will sell one package of 18 Wall Pockets and send us the amount received for them, we will send you THE GOSPEL HERALD for one year, and will also credit you with \$1.25 donation to that needy field.”

To you who receive this paper! Will you call on your Sisters in the church and plan that one or more packages of these goods be ordered at once for your place? Will you do this before the middle of January? If five hundred churches order only one package each, the church and schoolhouse at Vicksburg can be built as soon as the lot can be bought.

Special Book Premium Offers.

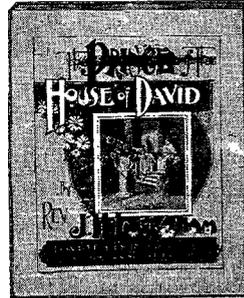
10,000

new subscribers for the "GOSPEL HERALD" should be received during the next sixty days. To facilitate this, we have had the special good fortune to secure a line of clean, wholesome, readable books which we can offer as premiums, on terms such as we never before supposed possible. These books are all printed in a clear, neat, readable style, on good paper.



IN HIS STEPS, or What Would Jesus Do? By Charles M. Sheldon. Telling how certain members of churches pledged themselves before their Lord to be governed in all their actions by the answer in their own hearts to the question, "What would Jesus do? The book is powerfully written, and none can read it without gaining many helpful thoughts. Price, in cloth

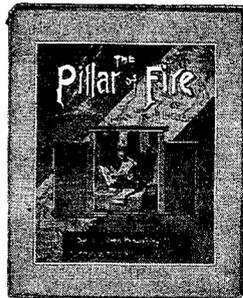
binding, 75 cts. to \$1.25. Nicely illustrated. The GOSPEL HERALD one year and this book in paper covers, by mail, postage paid, 25 cents.



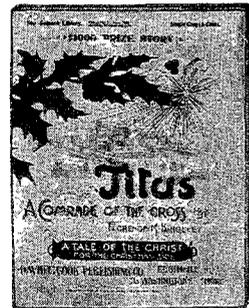
PRINCE OF THE HOUSE OF DAVID. By Rev. J. H. Ingraham. The story of this book is laid in Judea, at the time of Christ. It is written in the form of letters from Adina, a Jewess, to her father in Alexandria, Egypt. It gives the story of the Christ by one who first saw, became interested, and finally followed in his steps. Price, in cloth, \$1.50. The GOSPEL

HERALD one year, and this book, in paper covers, by mail, postage paid, 25 cents.

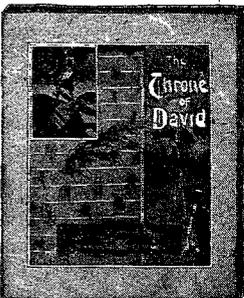
THE PILLAR OF FIRE. By Rev. J. H. Ingraham. A story of Moses in Egypt as son of Pharaoh's daughter, general of the armies of Egypt, shepherd of Midian, deliverer of Israel, receiver of the law on Mount Sinai, and leader in the wilderness. Has been a very popular book for years. Illustrated. Sold in cloth for \$1.50. The GOSPEL HERALD one year, and this book, in paper covers, by mail, postage paid, 25 cents.



TITUS, a Comrade of the Cross. By Florence M. Kingsley. A one-thousand-dollar-prize story. It represents scenes and events occurring in every-day life in the time of Christ. It gives the story of Titus, who finally ended his life as the repentant thief on the cross. The GOSPEL HERALD one year, and this book, in paper covers, by mail, postage paid, 25 cents.



THE THRONE OF DAVID. By Rev. J. H. Ingraham. A story of the life and times of David. It is written in the form of a series of letters from Abaces, ambassador from the king of Assyria, on his way to Egypt. It begins with the times of Samuel and Saul, and gives a narration of Bible events as they would appear to an outsider in those days. Has had a large sale since 1860. Price, in cloth binding, \$1.50. The GOSPEL HERALD one year, and this book, in paper covers, by mail, postage paid, 25 cents.



BEAUTIFUL JOE. A story of the life and trials of a dog. Teaches a lesson against cruelty to animals. A companion to "Black Beauty." 359 pages, bound in cloth. The GOSPEL HERALD one year, and Beautiful Joe, by mail, postage paid, 45 cts.

HANDY DICTIONARY. 60,000 words, 432 pages, bound in cloth. The GOSPEL HERALD one year and this dictionary by mail, postage paid, 40 cts.

WEBSTER'S POCKET DICTIONARY. By E. E. Miles. The most complete, perfect, and popular Pocket Dictionary on the market. The GOSPEL HERALD one year and this Pocket Dictionary in cloth, by mail, postage paid, 30 cts.

STEPS TO CHRIST. By Mrs. E. G. White. The most helpful book of the day in the line of Christian experience. Has had a very large sale. The GOSPEL HERALD one year and this book in paper covers, by mail, postage paid, 40 cts.

THOUGHTS ON DANIEL. By Uriah Smith. In paper covers, with GOSPEL HERALD one year, 40 cts.

THOUGHTS ON REVELATION. By Uriah Smith. In paper covers, with GOSPEL HERALD one year, 40 cts.