

THE GOSPEL HERALD

VOL. II.

BATTLE CREEK, MICH., AUGUST, 1900.

NO. 8.

CHRISTIAN WORKERS

A CHRISTIAN is one who follows Christ through evil as well as good report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about My Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If into the business connected with the cause and in our dealing with our brethren we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of Him.

We have a most important work to do, the work of obeying Christ and bearing witness of Him. He said to his disciples, "And ye also shall bear witness of Me, because ye have been with Me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We can not be with Christ in person as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour.

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a

union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in Me, and I in you," He says, "ye shall ask what ye will, and it shall be done unto you. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you."

"Ye are My friends, if ye do whatsoever I command you." No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering."

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with

his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. "I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles.

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and co-operate with Him, witness is borne of them before the heavenly universe that they are true workers. God's ordinances and work are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not such as He can approve, the workers are not accepted by Him.

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric.

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others.

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who co-operate with them. Let him who cherishes a spirit which leads him to accuse his fellow-workers, who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet.

God chooses his agents, and gives each an individual trial. He allows His workers to be tempted; thus He proves them to see whether they are building on the right foundation, whether they are doing what they

know Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticism or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear

to God's heart of love, and when He makes up His jewels He will gather to Himself those who love Him and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth.

MRS. E. G. WHITE.



A Blessing for Those Who Die in the Third Angel's Message.

"AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

These words do not come through the angel, but direct from the throne of God. The expression, "from henceforth," locates the time as under the proclamation of the third angel's message. All heaven was interested in the experiences of God's people, so that when from the throne came the words to John, "Write, Blessed are the dead which die in the Lord," the seven spirits of God, which went forth "into all the earth" (Rev. 5: 6; 4: 5.), bear witness; as is shown in the expression, "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Their works are taken up in the abundant righteousness of Christ, and are counted to them the same as though they had lived; so their reward will be the same as though they had passed through the time of trouble. When they embraced the truth they

took it and all there was in it. One Scriptural rule is, that a part is taken to represent the whole. Luke 24: 32; John 20: 24.

But why should God pronounce a special blessing upon those who die in the third angel's message? Was not the death of God's saints always precious in his sight? Ps. 116: 15. There are times, under certain circumstances, that make a special blessing necessary, and when that is the case the blessing is forever. 1 Chron. 17: 27. God's great heart of love is stirred at any oppression, and He arises to vindicate His people. Ex. 22: 21-24; Rom. 14: 3, 4. See also Gen 48: 13-19. Num. 25: 19, 20. This principle explains Rev. 14: 13. It reveals the fact that there would be an attempt to prove that those who died in the third angel's message would not share the same reward as those who lived to the end and went through the time of trouble, and that their death was an evidence that they had sinned or in some way failed. God pronounced a blessing on such. It is thus that God reverses the sayings of men.

It is a *statute until this day* to reward those who fail for lack of strength to endure, the same as those who endure. 1 Sam. 30: 21-29. The 144,000 are sealed with the seal of the living God. This sealing message began when the four angels took their position on the four corners of the earth to hold the four winds from blowing on the earth and sea. This was in 1848 Rev. 7. They "follow the Lamb whithersoever He goeth." They are a trophy of grace to unfallen worlds. They sing a song that no man, nor Enoch, nor Elijah, none else who ever lived could learn. They have the "Father's name written in their foreheads." These are redeemed from the earth (Rev. 14: 1-4), and they shout victory over the beast and over his image. Rev. 15: 2. They serve God day and night in the temple. Rev. 7: 15.

In "Experience and Views" we read, "And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place, and we all shouted Alleluia." Again on page 15: "I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold." "No man could learn that song but the 144,000 who were redeemed from the earth." "They were redeemed from among men and were the firstfruits unto God and the Lamb." Rev. 14: 1-4. They represent the triumphs of grace out of the most sunken age when sin had accomplished its worst on the human race,—intellectually, physically, and morally. They will occupy the position that Satan and his angels occupied before they fell. "Are these," says Satan, "the people who are to take my place in heaven and the place of the angels who are united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Will God banish me and my angels from His presence and yet regard those who are guilty of the same sins?" Test. Vol. 5, pp. 473, 474.

What did John hear?

What period of time is referred to by the word henceforth?

What shows that all heaven is interested in this?

Who takes up their works?

Give the text where a part is taken for the whole.

Where is the scripture which says God always blessed those who died in him?

How is a special blessing illustrated?

What stirs the heart of God?

Apply this principle to Rev. 14: 13.

Do those lose anything who fail to go through the battle on account of physical weariness?

How many are sealed?

When did the sealing begin?

What is said of the 144,000?

Who will enter the temple?

What position do they hold in the temple?

THE LAW OF TEMPERANCE.

O. M. HAYWARD, M. D.

IN Deut. 29: 18-20, we are told what temperance is, and what intemperance is, and its results. The Lord says He "will not spare him" that says, "I shall have peace, though I walk in the imagination of my heart, to *add drunkenness to thirst.*" Think closely on the expression, "add drunkenness to thirst."

The body must have food and drink. It can not live long unless food and drink are supplied. The body, being unable to exist without these things, expresses its need for them by a certain inward craving or desire, a feeling or sense of want. This sense of want is called hunger or thirst.

The body needs drink to keep all of its parts thoroughly washed out. Every part of it is all the time becoming unclean because of the life-fires burning within, and as a result of the work we do. The wash-water that has been used for cleansing is being passed out of the body every moment by the kidneys, and skin, and lungs. So this wash-water, which we call "body-fluids," is being used up all the time.

You have noticed that when you work hard you sweat more and get thirsty oftener than when you are not working. This is because the life-fires have to burn harder when you work, and more smoke and dirt are produced, and so more wash-water is needed to keep the body clean. Then, too, when the life-fires burn brightly, the body gets warm and would soon get too hot if it did not pour out so much of this wash-water through the skin. This wetting of the skin keeps the body cool.

You have also noticed that you

want to drink more in hot weather. This is because so much of the body-fluid is poured out through the skin to keep the body from getting too hot. These are some of the reasons why the body must have drink, and *true thirst* is the body begging for a drink that will meet these needs.

Now, what drink will most perfectly supply all the needs of the body for drink? Water, pure, cold water. Water is the best cleansing fluid; it is the best wash-water. I know we use soap in the water when we wash clothes, but we rinse the soap out before the clothes are dried. And then the body makes its own soap inside, so we only need to furnish pure water. No other fluid will do. Water, pure water, the body must have. So true thirst is the body begging for pure water.

Now, suppose I give the body coffee. Coffee is unclean, it is filthy. It contains a kind of filth that the body already has too much of, and wants to get rid of, and in order to get rid of which it is calling for pure water with which to wash it out. But how can the body wash its filth out with coffee when coffee contains the same filth? It can not do it at all. Then how can the body ever get satisfied and purified on coffee? It never can.

The body does not want coffee, so there can be no real thirst for coffee. What is coffee drinking, then, but adding "drunkenness to thirst?" Well, my friend, we are obliged to say that is just what it is. Supplying the real need of the body for drink, which need is expressed by real thirst, is temperance in drinking. Giving the body drink which it does not need and for which, therefore, there can be no real thirst is intemperance in drinking.

"But I do thirst for coffee," some one is saying, "I just crave it and must have it." Ah, friend, you crave coffee, but your body does not, can not, really thirst for it. That craving is but the drunken expression of an abused, drunken appetite, clamoring for more drunkenness. It is lust; yielding to it is sin; the end of sin is death.

Jesus came to save us from death, from sin, from lust. He will satisfy your thirst and overcome your drunkenness. O, let the Saviour in.

All that has been said of coffee may be said of many other drinks, such as whisky, beer, wine, cider, tea, chocolate, and ice-cream soda.

To be continued.

The Gospel Herald

BATTLE CREEK, MICH., AUGUST, 1900.

J. E. WHITE, EDITOR.

GOOD!

WHAT we now need is a large list of subscribers for the HERALD. This is coming in rapidly. Over three hundred names have been added to our list this month, and still they come. Let the good work go on.

GOOD NEWS

A LETTER just received from Australia states that Mrs. E. G. White and workers, and Elder W. C. White and family, expect to start for America by the August boat. If no change of plan intervenes, they will doubtless reach America very soon after this number of the paper is received.

HEARTY RESPONSES.

WE refer to the interest that has been awakened in response to the appeal in the June HERALD, for the support of poor children in our colored schools in the South. About thirty children have been provided with schooling for this season.

All may be assured that our teachers will apportion this assistance with great care, and we hope to give good reports of the results of this work in the future.

MOVING TO NASHVILLE.

WE seem fated to be held from our work at Nashville. We have only been kept from this place by a crowd of work which could not be neglected with safety. About a month ago our goods were packed and partly loaded into the car for shipment, and the editor had already gone to Nashville; but on account of unexpected circumstances it became absolutely necessary that our work should be again resumed at Battle Creek until the "Best Stories from the Best Book" should be prepared for publication.

THE COMING KING.

GILT TOP, PRESENTATION EDITION.

MANY do not seem to understand about the Gilt Top, \$1.50 edition of the book "Coming King." Some have even refused to sell this style of binding, because, as they say, "The difference in the price is too much for the difference in the bindings of the books." A few words of explanation will perhaps place this matter in the right light. We will enumerate the improvements that are made in this best edition of the book.

First—Heavier board is used in binding, and the edges are beveled.

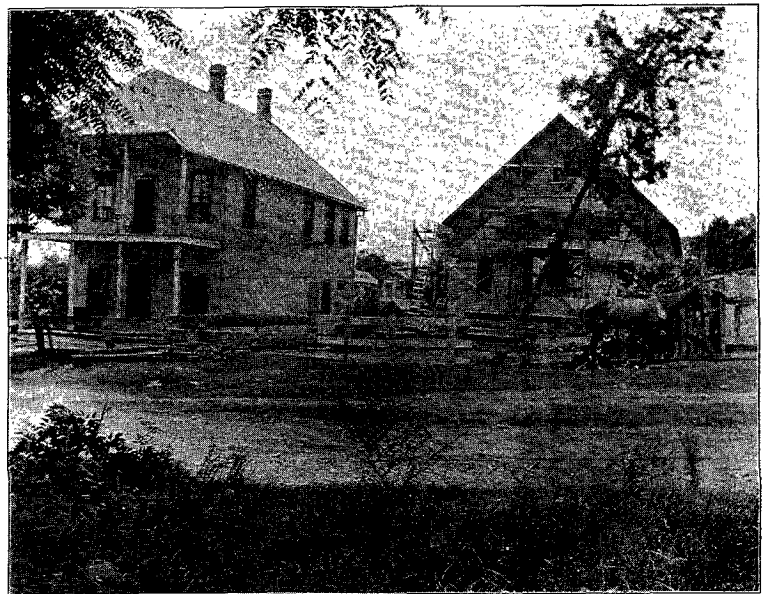
Second.—Two kinds of cloth are used in binding, which greatly increases the labor in making the cases.

Third.—The side and back stamps are ink and gilt, instead of ink alone.

Fourth.—The book is gilded on the top, which is one of the most popular methods of binding books at the present time.

Summing up these four changes in the binding, it is found that these improvements are all that it is possible to make at the price at which the book is sold. In fact, the proportionate difference in the cost of this style of binding is greater than that of the cheaper book.

Such improvements cost money, and we are glad to have them appreciated, but we are well aware that they must be understood to be appreciated.



Church, School, and Mission Buildings, Vicksburg, Miss.

VICKSBURG, MISSISSIPPI.

WE are glad to show in this number a picture of the mission building completed, and the church well under way. Between the two, and in the rear will be seen the top of a cottage of four rooms, which will make the home of the colored teacher who will work in the school in that place.

The school-room in the basement of the church is nearly finished, and the intention is to open school September 10. The church itself will be

soon completed. When we began the work of building at this place, we did not intend to finish the basement this season, but when the school was finally decided upon, it became necessary to finish it at once.

We did not intend to finish the upper story of the mission building, but it soon became evident that the whole building would be required, hence this was finished. All the buildings are well planned, and the whole presents a neat appearance.

Fences will be required around the whole grounds, and all these things have added largely to the expenses.

THE HILDEBRAN, N. C., CHURCH SCHOOL.

Situated just east of the Blue Ridge, in a basin surrounded by mountains, lies the little settlement of Hildebran, N. C. Here, four years ago, Elder D. T. Shireman held a tent meeting. As the result a good strong church was established. Owing to the results of the War many have been deprived of school priveledges, and possess

part of the work with his own hands, laboring untiringly early and late.

The buildings are on the highest elevation in this vicinity, rendering the situation both pleasant and inspiring. Every precaution has been taken to locate the buildings advantageously, and a fine view of the mountains can be obtained both from the school building and the dormitory.

Some friends, knowing of his unselfish labors, have contributed some means which has been used in the most judicious way.

At the Home, which is under the

THE HILDEBRAN SCHOOL.

WE are glad to note the success that Elder Shireman is having in getting his school for white students into successful running order. Bro. Shireman has worked faithfully for years, and he is now feeling the results of age, and needs all the encouragement he can receive in his work.

His school is located in a vicinity where crops have not been successful lately, and where the market price of farm produce is often very low. Peaches this season are selling for 25 cents per bushel, and grapes for

30 cents. This makes it quite difficult for those who desire an education to get the money necessary to carry them through the school course. Bro. Shireman, in the largeness of his heart, finds it almost impossible to turn students away, even though they may be unable to bear their share of the expense. Hence, he always takes upon himself greater burdens than he is really able to bear.

Dear friends, Bro. Shireman's school needs your help at this time. It is a worthy enterprise directly in the line of



Teachers' Home.

School House.

Dormitory.

little means, living in the most primitive way. Scores cannot read or write. Seeing the great need of a school, Elder Shireman felt a burden to help the youth and children of this section who desired to obtain an education and thereby better their condition. He himself, having been left an orphan at an early age, was deprived of school advantages and this has better enabled him to sympathize with those who have been similarly deprived. Three years ago he built a school house with two rooms that would seat seventy pupils, employing teachers at his own expense. He also erected a convenient building for a pupils home, doing the greater

supervision of Mrs. Shireman, tuition and board have been furnished free to orphans, and the way opened for others to attend at a very small cost.

So the good work has been growing, the Lord blessing their efforts. The plant is now well started. Means though is lacking to carry forward the work here.

It is believed that some who read this will feel anxious to assist in the good work here by their prayers and their means. We are sure that anything contributed will be used in the very best way to advance the school work in this place. An organ and bell for the school house are much needed. MRS. W. E. CARTER.

work laid out before us in recent instructions. Shall we rally to aid him in this work? We have passed around among a few friends and started a fund for this work; how many will join us in this? Bro. Shireman needs \$100 immediately, and he ought to have \$300 in the next ninety days. Will the subscribers of the GOSPEL HERALD join us in supplying him with this fund?

Remittances should be sent to Southern Missionary Society, 1908 Grand Ave., Nashville, Tenn., and they will be promptly forwarded to him. Reports of donations will be published in the GOSPEL HERALD from time to time.

A FUND FOR BOOK MATERIAL.

As stated in a recent number of the *HERALD*, a full printing outfit has been purchased for the headquarters at Nashville. The great object in this is to enable the Southern Missionary Society to issue cheap editions of books that can be circulated in large numbers among the poor people of the South, both white and colored. Colporters must be sent out into the rural districts, where reading matter is scarce, as mentioned in recent numbers of the *HERALD*. These books must be so cheap that they can be sold for trifling sums.

There is a great field among the white people of the mountain districts. Thousands of homes are absolutely destitute of any reading matter. They are eager for it. Shall we press in before the field is occupied with other literature? Strange as it may seem, we as a people are generally behind in such work as this. Already a strong effort has been organized, and thousands of Bibles and tons of religious and educational literature have been provided for this very field. Why should we not be crowding in with literature that will be teaching the testing truths of the present time?

The "Gospel Primer" is spoken of as the best book we now have for this field. We are preparing to issue an edition of ten thousand copies of this book that can be sold for *ten cents a copy*. It will be on as cheap paper as will print well, and bound in paper covers. But it will be treasured in thousands of homes which it will reach.

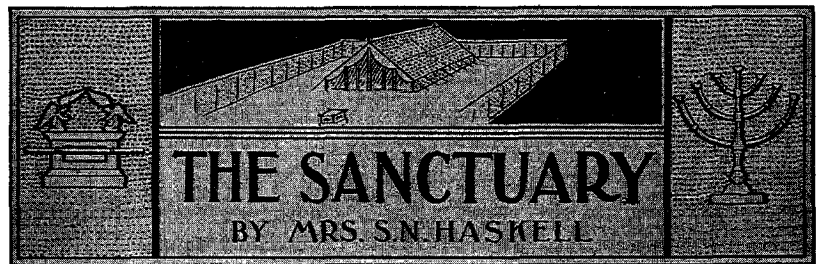
At our office we can print this book and bind it at as good advantage as any of our publishing houses. We have every facility for this work. But now comes the question of the cost of material. It takes money to buy paper for a large edition of even a book of this size. The paper for a ten thousand edition will cost not less than \$150. A fund has been started to purchase the paper for such an edition. Please see last page, and notice what has been done. Do you want to assist?

Negotiations are also pending to issue a low-priced, illustrated edition of that valuable book, "Steps to Christ." We hope soon to have an edition of that which will sell for not more than 15 cents. But let it be understood that these editions and prices are *for the Southern field only*. These books are cheap enough for ordinary sales at present prices.

We expect to also take selections from the most important portions of

"Coming King," and issue them in the same manner for this special field and work. Other books will follow. The times demand such a work in the South.

But in the South there is a prejudice against Northern made books. To make these editions successful they must be *printed in the South and bear the Southern imprint*. Shall we have the money to order the paper for an edition of the "Gospel Primer?"



The 2300 Days of Daniel Eight and Nine.

Dan. 8: 1. *When was this vision given?*

In the third year of Belshazzar, which was his last year. It was also the last year of the kingdom of Babylon. So Babylon is not represented in the vision.

Dan. 8: 2-14. *What symbols were presented to the prophet?*

The ram, the goat, the little horn, and the 2300 days.

Dan. 8: 15. *Did Daniel understand the vision?*

No. "he sought for the meaning."

Dan. 8: 16. *Who was to give him understanding?*

Dan. 8: 20. *What did the first two symbols represent?*

Dan. 8: 21. *What was the third symbol?*

Who was the first king?

Alexander the Great.

Dan. 8: 8, 20. *How was the division of the kingdom represented?*

After several years of strife, it was divided between Alexander's four leading generals,—Cassander, Lysimachus, Seleucus, and Ptolemy.

Dan. 8: 23. *What is said of these*

powers before they are succeeded by the little horn?

The transgressors are come to the full, or in other words, they fill up the cup of their iniquity and are cut off by God.

Dan. 8: 23-25. *Here we have a description of the power symbolized by the little horn. What expression of the angel reveals what power is represented?*

"He shall stand up against the Prince of princes." There was one power, Rome, ruling the world when Christ was put to death. "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together." Acts 4: 27. The Roman ruler condemned the Prince of princes.

Dan. 8: 27. *How did the revelation of the death of Christ affect Daniel?*

Dan. 8: 26 27, [margin of verse 14.] *Did the angel begin to explain the symbol of time?*

Did Daniel understand the vision?

We cannot think he did not under-

stand what had been explained so fully; but it must be the fourth symbol in the vision, the 2300 days which he did not understand.

Dan. 10: 1. *Does he finally understand the vision?*

If in the close of the eighth chapter he DOES NOT understand, and in the first of the tenth chapter he DOES understand, where should we look for the explanation?

In the ninth chapter.

Dan. 9: 20, 21. *While Daniel was praying who appeared to him?*

Dan. 9: 22. *Why had he come?*

Dan. 9: 23. *What was he told to consider or bring to mind?*

As Gabriel was commissioned to make him understand, and Daniel fainted with a part unexplained, he now bids him call the vision to mind.

Dan. 9: 24. *What does he first mention?*

TIME.

How much was determined or cut off for the Jews?

What period was there from which to take the 70 weeks?

The 2300 days of Dan. 8: 14.

Was this real, or symbolic time?

As everything else referred to in the vision was represented by symbols, we would conclude the time was also symbolic.

Num. 14: 34, Eze. 4: 6 [margin.]

Of what is a day a symbol?

Then the 2300 days represented 2300 years.

Dan. 9: 24. *How long a period is represented by the 70 weeks?*

In one week there are seven days, and in seventy weeks there would be 70×7 days or 490 days, and as each day represented a year, it would be 490 years.

Dan. 9: 25. *Where does the period begin?*

At the going forth of the commandment to restore and to build Jerusalem.

Ezra 7: 11-26. *Here we have the decree given. What is the marginal date?*

B. C. 457.

Ezra 7: 9. *In what part of the year did the decree go into effect?*

The middle of the year. The exact date when the decree went into effect was B. C. 456½.

Dan. 9: 25. *Into how many periods was the 70 weeks (490 years) divided?*

Seven weeks, three score and two [62] weeks, and one week.

How many weeks are 7 weeks and 62 weeks?

69 weeks.

How many days in 69 weeks?

$7 \times 69 = 483$ days. Each day is a symbol of a year, making 483 years.

Dan. 9: 25 states that the whole period began at the going forth of the decree 456½ B. C. 483 years later would bring us down to 26½ years A. D. As soon as we pass the first day of a new year, we always call it by the full number, so that 26½ A. D. would be called 27 A. D.

What was to be at the end of this 483 years, or in 27 A. D.?

Messiah the Prince.

John 1: 41 [margin]. *What does Messiah mean?*

In English, anointed; in Greek, Christ, and in Hebrew, Messiah.

Acts 10: 38. *With what was Christ anointed?*

Luke 3: 20, 21. *When was Christ anointed?*

Marginal date A. D. 27. There was a set time for the baptism of our Saviour, so we find as He entered upon his ministry, He announces that "the time is fulfilled." Mark 1: 15.

Dan. 9: 26. *What was to take place after this period had passed?*

Dan. 9: 27. *In what part of the week was He to be cut off?*

Our Saviour's ministry covered 3½ years, or half a week. This is the only line of prophecy which definitely located the exact time of the death of Christ.

Dan. 9: 27. *How could the covenant be confirmed for ONE week and Messiah be cut off in the midst of the week?*

Heb. 2: 3. The Lord preached the first part and his disciples the last part. They were directed to begin at Jerusalem.

What would be the date for the end of the seventieth week or the 490 years?

One week equals 7 days or years. Seven years added to A. D. 27, brings us to A. D. 34.

Acts 8: 1-4 [marginal date.] *What event took place in A. D. 34?*

The Jews rejected the gospel, as they had rejected Christ 3½ years before. After the stoning of Stephen, the gospel was preached "everywhere." The time had expired that was determined upon the Jews, they are no longer more favored than the Gentiles.

The 70 weeks or 490 years ended in A. D. 34. How many years were there remaining of the 2300 years?

490 years subtracted from 2300 years, leaves 1810 years.

At what date did the 2300 years end?

1810 years added to A. D. 34 brings us down to 1844.

Dan. 8: 14. *What was to take place at this time?*

The earthly sanctuary was destroyed in A. D. 70, so this must refer to the cleansing of the heavenly sanctuary of which we have been studying.

When did the investigative judgment begin in Heaven?

In 1844. It has been in progress the past 56 years. Truly, we are near the end.

This line of prophecy is one of the most interesting in the whole Bible. It locates two most important events; the time when Christ offered Himself as the great sacrifice for the world, and when He entered the most holy place of the heavenly sanctuary, to judge his people.

Stroy and Clark Organ.

FIVE years ago this organ company presented to the steamer "Morning Star" a beautiful organ to be used in the mission work which the boat represents. The tone of this organ is full, powerful, and sweet. It is one of the finest we ever used. It has done excellent service during the years of our Southern work. We can recommend this make of organ to all who desire a first-class instrument.



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The Blue Cross.

A BLUE mark across this paragraph indicates that your subscription to the GOSPEL HERALD has expired. We do not want to lose you from our list. Will you renew your subscription for another year? The price is only 25 cents. Can you afford to lose the remainder of the Bible readings on the Third Angel's Message and the Sanctuary? Please remember also that this is our only paper which tells about the Southern work. Those who do not renew must be cut from our mailing lists after this number.

Back Numbers.

NEW subscribers who have not received the back numbers of the HERALD containing the Bible readings on the Third Angel's Message and the Sanctuary, can get them by sending in cents to Southern Missionary Society, 1908 Grand Ave., Nashville, Tenn.

Health Articles.

IN this number of the HERALD we are glad to insert the first of a series of articles on healthful living, by Dr. Howard, of the Graysville Academy, of Tennessee. Thus the HERALD is becoming better all the time.

Paper Fund for Issuing Cheap Southern Edition of "Gospel Primer."

As noticed in editorial, a fund of \$150.00 is needed to purchase paper on which to print a low-priced edition of the "Gospel Primer." The following sums have been given for this purpose. Shall this fund be raised so that the paper can be ordered early in October?

J. E. White.....	\$5 00
Mrs. J. E. White.....	2 00
J. Woodman.....	1 00
Mrs. A. T. Orton.....	87
Clara Hildreth.....	5 00
D. A. Harbaugh.....	1 00
F. M. Kellogg.....	50
Friends.....	30
Mrs. N. Reynolds.....	5 00
F. E. Belden.....	1 00
N. V. Dice.....	50
A friend.....	25
Mrs M. J. Reed.....	1 00
V. Reed.....	1 00
Total.....	\$24 42

The Smouse Fund

Mrs. S. M. Swan.....	\$1 00
Mrs. C. S. Reichard.....	2 00
Mrs. C. O. Taylor.....	2 00
Mattie Railsback.....	2 00
Mrs. J. J. Rouse.....	2 00
Mrs. M. J. W. Hamer.....	2 00
E. W. Crawford.....	2 25
Mrs. Martha Ellsworth.....	5 85
Caroline Goff.....	4 50
Claude Keiser.....	2 00
Eld. I. Sanborn.....	2 00
Mrs. Jane La Fave.....	2 00
Mrs. Lex Smith.....	2 00
Mrs. Margaret Jordan.....	2 00
Etta Joy.....	1 25
Mrs. Louise Stevens.....	2 25
Mrs. Annie M. Lord.....	2 00
Miss. Clara Pease.....	1 50
Mrs. Sarah Price.....	4 00
Mrs. L. L. Mc Cart.....	2 00
Sisters McKeown and Yarrington.....	2 30
Jas. Dickerson.....	2 80
G. Bayer.....	2 00
Mrs. Hattie Fifield.....	75
Allie M. Byers.....	2 15
Mrs. Etta Burg.....	2 00
Mrs M. E. Hazelton.....	2 00
Mrs. L. A. Bramhall.....	1 00
Mrs. S. D. Stone.....	1 75
J. E. Budd.....	2 00
Alice Cooper.....	2 25
21 Subscriptions.....	\$67 60
Total.....	\$72 85

Southern Missionary Society Fund

Mary A Washburn.....	\$1 00
Raham E Baumgartner.....	1 00
Naomi Flesher.....	1 00
Fielding Flesher.....	1 00
Iowa Friends.....	11 25
Cash Sparks.....	1 00
Robert Jordan.....	2 50
Mrs Emily V Hartley.....	2 00
Etta Morse.....	1 00
Friends, Portland Oregon.....	2 50
Minnie Brewer.....	4 97
Robert Adkinson.....	2 00
O L Stillman.....	5 10
Ottawa, Ills. Sabbath School.....	3 43
Total.....	39 75

Columbus, Miss., School House Fund.

F A Detamore.....	\$5 00
H R Gay.....	1 00
Minnesota Friends.....	8 50
Elizabeth Christenson.....	3 40
Dundas Sabbath School.....	55
Total.....	\$18 45

Michigan Fund for Teachers' Training School at Nashville, Tenn.

Mrs Harriet M Howe.....	\$8 50
Mrs E W Whitney.....	5 00
H A Washburn.....	1 00
Total.....	\$14 50

Educational and Book Fund.

New Brunswick, N J Sabbath School Class.....	\$6 00
Vara Reed.....	2 00
Ruthland, Vt Sabbath School Class.....	1 10
Rosa V Nelson.....	1 00
Total.....	\$10 10

Linen Marker Fund

(Commissions Donated)

Susie A Colburn.....	\$1 13
Ann S De La Matar.....	87
Mrs M A Hampton.....	1 00
Melva E Cobb.....	50
Mrs Tressie Burnell.....	1 00
Mrs Nellie Mudge.....	1 62
Mrs M M Brown.....	75
Mrs M I Pearce.....	1 75
Mrs Maggie Dickson.....	1 62
Sarah Nott.....	37
Total.....	\$10 61

\$300 Fund for Hildebran School.

PLEASE read article on page 73 of this paper in regard to this school, and then join us in raising \$300 to assist in the expenses for this season.

J. E. White.....	\$5 00
Mrs J. E. White.....	2 50

The Life of Mrs. S. M. I. Henry.

IT was announced that the life of Mrs. Henry was to be written by her daughter; but in fact most of it was written by Mrs. Henry herself. In her own simple and beautiful way she has told the story of her early life with her father, of their wonderful Bible studies, of her unconscious preparation for her life work, of her struggles in the midst of the greatest poverty and hardship to keep her children together and to bring them up according to Christian principles. No woman, no mother, no Christian, can read this book without having the heart stirred and strengthened.

Arrangements have been made whereby every Seventh-day Adventist woman may not only possess a copy herself, but may also help to further the work to which Mrs. Henry was so deeply devoted. By special arrangements with the publishers, the following plan is offered.

To every woman who secures three orders for the book at the regular price, \$1.50, will be given one copy of the book free. In addition to this, five per cent (seven and one-half cents) on each copy sold, or twenty-two and one-half cents for the three copies, will be donated to the Woman's Gospel work, to be used according to the judgment of its directors. As fast as the orders come in, this money will be turned over to Mrs. Grace Durland-Mace, the secretary and treasurer of the Woman's Gospel work.

For further directions and information with regard to the plan, address,

Mary Henry Rossiter,
 294 Van Buren St.,
 Battle Creek, Mich.

Educational Literature.

THE TRAINING SCHOOL ADVOCATE for August has reached our desk. It contains an article entitled "A Symposium — The Errors of an Education which Turns Students from the Farm to the City," which should be read by every believer in present truth. It is a statement of the value of farm education and farm life, by a number of educators of the world, and should convince any parent that the city is not the place for our boys and girls. Get out of the cities now if you wish to save the children. Sample copy of the *Advocate* sent to any one addressing *The Training School Advocate*, Battle Creek, Mich. Mention the August issue.

Battle Creek College Calendar.

COLLEGE Calendars are not usually of interest to the general reader, but we find that the Battle Creek College Calendar for 1900-1901 is unique. It is a manual on Christian education, containing gems of truth on education from a large number of educators whose opinions carry weight. This Calendar should be read by every one. Copy sent to any one addressing,

Battle Creek College,
 Battle Creek, Mich.