

THE GOSPEL HERALD

PUBLISHED MONTHLY BY

THE SOUTHERN MISSIONARY SOCIETY,

AT NASHVILLE, TENNESSEE,
1027 Warren Street.

Entered at the Post Office at Nashville, Tennessee, as Second Class Matter.

Volume II.

FEBRUARY, 1905.

Number 2.

SOME Spiritual Orthography

THE thought may never be popular in this age of short methods and reform spelling, but it is none the less true that in spiritual things (and more things are spiritual than we realize), "privilege" spells duty.

To Abraham the Lord said: "I will bless thee, and make thy name great; and thou shalt be a blessing." Here privilege plainly meant duty. Abraham was given the privilege of divine sonship that he might discharge its duties. He was blessed that he in turn might bless others. In his day and generation Abraham was the light of the world. He had a work to do. It was his privilege to know God; it was equally his duty to make Him known to others.

It was because he saw duty in privilege that Abraham was blessed of the Lord. Thus saith the Scriptures: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."

Unlike Abraham, Esau did not see duty in privilege. By right of birth all the privileges of the eldest son were his. And this made it his duty to cherish, yea to live "the hope of the promise of God made unto the fathers." In failing to discharge this duty, Esau despised the privilege and so lost his birthright. He treated it as something that belonged to him alone and not as something which he held in trust for others; and so when pressed by hunger he bartered his privilege for a mess of pottage. Had Esau recognized the duty devolving upon him, had he set himself to discharge that duty in the fear of God, inspiration never would have branded him as a "profane person," "who for one morsel of meat sold his birthright." There can be no better moral safeguard than a lively sense of duty.

Jesus "came unto His own, and His own received Him not. But as many as received Him, to them gave He power [margin, the

right or privilege] to become the sons of God." John 1:11, 12. But the privilege of sonship carries with it the duties of sonship. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. If any one thinks that this does not mean a strenuous life, let him read Jas. 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Another text that teaches the same spiritual orthography, that privilege spells duty, is Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here was a great privilege. Who has not thought what a grand and glorious experience those must have had who witnessed the descent of the Spirit on the day of Pentecost! What Christian is there who has not wished that sometime he might have such an experience! Yes, it was a grand privilege, but the duty of witnessing for Christ was commensurate with it. The experience was given to fit the apostles for service. And it is ever thus; the higher the privilege the greater the duty.

This principle was well exemplified by the great apostle to the Gentiles. In his epistle to the Romans Paul said: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:14-16.

The apostle's privilege in the gospel laid upon him the duty of preaching that gospel to others. The only explanation of his zeal which he felt called upon to make was: "As we have received mercy we faint not." It was this unspeakable gift that made the once proud Pharisee and persecutor, a debtor

"both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." The grace that he had received not only gave him license, permitting him to preach, but it was a mandate from the high court of heaven bidding him spread abroad the message of salvation.

And a similar obligation rests upon every one whose ears have heard the last message of mercy to a dying world; for is it not written, "The Spirit and the bride say, Come. And let him that heareth say, Come."

Reader have you heard this message? If so, are you saying Come? Is your life saying Come? Is your money saying Come? or are you saying, if not with your lips may be by your careless life, by selfishly withholding your means, "My Lord delayeth His coming?" Faithfulness now means salvation. Unfaithfulness means eternal loss.

Millions of souls in our own land are even yet ignorant of the third angel's message. In our own great Southland "we have touched the work only with the tips of our fingers." O, brethren, why not arouse now and press the battle to the gate? Are not we debtors to all men, black as well as white? And if we ignore the duty are we not in imminent danger, like Esau, of despising and losing our birthright? May God help every believer in present truth to discern duty in privilege.

FACTS ABOUT ALCOHOL.

WITHIN the last two years, says the *Presbyterian Banner*, a declaration concerning alcohol, containing the following statement, has been signed by more than 800 physicians of ten nationalities in Europe and America:—

"Science has proved that alcohol, even in moderate doses, causes disturbance of brain function, that it paralyzes reason, will-power, the ethical and aesthetic senses and diminishes self-control."

Besides these united attempts to teach people the true nature of alcohol, and the danger of beginning its moderate use, there have been

many individual utterances of warning by men whose position entitles them to a respectful hearing. Any experiments countenancing the moderate use of alcoholic drinks are condemned at the start by the fundamental principles enunciated by these authorities.

A many volumed medical work, entitled, "The Twentieth Century Practice of Medicine," says: The more generally employed of such articles (narcotics and anaesthetics) by their characteristic influence have the property of setting up and thus practically originating a desire for a fresh dose, and at the same time of so disturbing brain function as to induce moral perversion."

Prof. G. Von Bunge, the great physiological chemist of the University of Basle, Switzerland, says:—

"Every drunkard was once a moderate drinker, and every man who by his example leads other men to moderate drinking also leads a part of them to immoderate drinking. He starts a stone rolling which it is no longer in his power to arrest."

The late Prof. H. Newell Martin, of Johns Hopkins University, said:—

"The craving for alcohol is not a natural appetite; it is not a demand set up by the tissues of the body for a new supply of the material needed for construction and repair. Enough food to supply this demand satisfies; more causes satiety; but the craving for alcohol increases with its supply."

That is why Prof. Abel, of Johns Hopkins University, after an exhaustive examination of all the evidence concerning adulterated liquors, reported that the so-called adulterations of liquor are of minor importance. He says:—

"Ethyl-alcohol (the common alcohol of fermented and spirituous drinks) is poisonous enough to account for all the evils of intemperance."

Dr. Von Bunge quoted above says:—

"As long as women refrain from drinking habits, they may yet in the half of all cases leave an inheritance of pure blood. But as soon as women betake themselves to drink, nothing can arrest rapid degeneration."

"Alcohol poisons not only the individual," says Prof. A. Forel, the great psychiatrist, formerly of Zurich, Switzerland, "but through him posterity, and this is true of women as well as of men. The degeneracy of children of drinking parents is an undeniable fact which appears in most horrible form when both parents are given to drink."

"May Heaven and the efforts of all patriotic men and women preserve us from making the way easy for our women to frequent drinking resorts," says the *Banner* in conclusion.

OUR OWN CROSS.

YOU HAVE YOUR CROSS, my friend. * * * There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you, and the vision of the world's redemption is growing more certain and bright, then you can be more than brave, you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad for you are crucified with Christ.— *Phillips Brooks*.

THE NEGRO FARMER.

WHAT THE GEORGIA STATE INDUSTRIAL SCHOOL IS DOING FOR HIM.

It was a most interesting gathering which recently met at the Fifth Annual Farmers' Conference, of the Georgia State Industrial College, near Savannah. Here were representatives of various social conditions, of mental growth, of moral status, and also of ignorance and poverty, awaiting needed aid. These elements formed an interesting study for the sociologist, the moralist, and the philanthropist.

Educators met to get new ideas of helpfulness, and to impart knowledge; but the most interesting and characteristic representatives were the farmers themselves. There was the old-time negro of *ante-bellum* days, uncouth in dress and manner, who said, "I didnt expose to say nuthin' dis mawinin,' but meant to run in on the win' up." There was the newer type, arisen since the war, displaying a keen alertness, comparing favorably with that of the average Northern or Western farmer, and lastly, the negro farmer of the New South, who is intelligent, progressive, and able to compete with his white neighbor. Geo. F. Thomas, of Hawkinsville, Ga., ably represented this latter class. This man owns 185 acres of land, and last year made \$500 profit. Many of this farmer's products have won prizes at State and County Fairs. At the Atlanta Exposition in 1895, Mr. Thomas' exhibit won a premium of \$500. This shows the possibilities of negro farming in the South.

It is the aim of the Farmers' Conference to help, in an intelligent manner, by spreading education along agricultural lines, among the farmers of Georgia and adjacent States; to aid them in becoming more self-reliant, intelligent and prosperous. Many testimonies were given by different men at this Conference, that showed beyond question that they had been greatly benefited. These men told how they had received their first inspiration for home-owning, variety in crops, and improved methods of preparing the soil, from their attendance at the conferences of the school. Those who attended this year for the first time, eagerly sought for all knowledge that would enable them to improve their farms. The questions they asked, and the determination they expressed, of going home and improving their condition, evidenced the inspiration and help they were receiving.

No one made a dull or uninteresting speech; no matter how ignorant he might be, there was always something to be learned, something of interest. One man said, with great earnestness, "I tells you I ain't nebbber had any eddication; I couldn't read my name if it was writ as big as de top ob dat table; but I'se here to learn, an' I specs to do still more to better my condition." This man started with a capital of \$4.00, ten years ago; perseverance and thrift have gained him a farm of 100 acres.

There were several farmers present who owned 200 or 400 acres, the largest farm having 500 acres, ranging from this all the way down to one acre. A large number of tenant farmers were present; many of these expressed their determination to raise better crops, and make preparations to own their homes.

A canvass among the students of the school, who are mainly from the rural districts, showed the majority to be from families who own their

homes, and in only one instance did the family live in a one-room log house. This indicates that the negro farmer is slowly becoming a landowner, and that the log cabin of only one room is passing away. The negro farmer is realizing the importance and advantage of home owning, and of living in better houses.

Prof. Carver, of Tuskegee Institute, gave a very helpful talk on practical farming, emphasizing the importance of proper preparation of the soil, correct seeding, and diversity of crops.

It was also shown that the oyster industry work, which is done almost entirely by negroes, might become much more profitable if they would show themselves more reliable, if they would own their outfits, and lease and plant their oyster grounds. They might improve the product, and sell, when possible, direct to the consumer. If a man owned a small truck farm, he might combine oyster-raising with farming to his advantage. The oyster-men seemed greatly gratified at these suggestions, and the College will assist them to better their condition in every way possible.

This College combines the scientific with the practical, by collecting carefully prepared data, from which are given suggestions and methods of helpfulness.

Many fine lectures have been delivered before the school, and there is strong evidence of the great interest the Southern white man feels in the efforts put forth by the negro to better his social condition.

Under the direction of a commission of five eminent Southern white men, President R. R. Wright has, with the assistance of a faithful faculty, striven to make the school of the greatest benefit to the negroes of the Black Belt of Georgia.

Mr. Booker Washington expresses a deep interest in the work, and in a recent letter to President Wright, says: "I hope sometime by actions, rather than words, to show how much I appreciate you and your work."

There are nearly 500 students in the school this term; 113 have graduated from its academic courses; 50 or more former students are working at various trades, learned at the College; and many are instructors in schools of various States.

When the farmers' Conference in all its various phases is considered, it would seem to be one of the most useful features of the school, and should be encouraged in every way.— *Saturday Evening Post*.

AS TO EATING RICE.

COLLIS P. HUNTINGTON once told me that the best workers he ever had on his railroads were Chinese. They lived on rice. The Japanese are proving themselves great warriors and have developed a marvelous intelligence, combined with a physical prowess never dreamed of by white nations. They live on rice.

We hear that 100,000 public school children in New York are underfed. Do their parents know enough to feed them on rice? A pound of the best rice costs eight cents, and will make four good meals for a family of five. The Chinese and Japanese do not eat their rice with butter or gravy. A little salt is the only seasoning. Italians eat great quantities of rice. They are a sturdy nation. We throw rice after newly wedded couples; let us throw a little down the gullets of our underfed school children.— *Press*.

THE GOSPEL HERALD,

PUBLISHED MONTHLY BY THE

SOUTHERN MISSIONARY SOCIETY,
NASHVILLE, TENN.

February, 1905. Price, 10 Cents per Year.

A MUTE APPEAL.

THE illustration on this page is a mute appeal, better than any words could possibly be, to our people everywhere to address themselves at once to the task of assisting our poor colored brethren in the South to provide themselves with much needed church and school buildings.

Such buildings serve a triple purpose; (1) they furnish much needed facilities for holding church services and church schools; (2) they greatly encourage colored believers, binding and holding them together as witnesses for the truth; (3) they enable believers in present truth to labor far more effectively for others. It is always much easier to do effective missionary work for one's neighbors when one has a church home to which to invite them.

In an article in the *Review and Herald* of Feb. 4, 1896, Sister White said: "One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them [colored believers] to become mediums of light through which the brightness of the righteousness of Christ might shine forth."

Of course this was not said primarily in reference to having church buildings, but it is just as true of such facilities as of other advantages.

In another article in the *Review* of Dec. 24, 1895, we are told that "small schools should be established in many localities" in the South. But this cannot be done without small buildings adapted to the necessities of such schools. In country places these buildings can often be as simple and inexpensive as the one shown in the illustration, but in the towns something more elaborate must be provided. But as compared with such buildings in most parts of the North, even these may be provided very cheaply.

We trust that the picture of this humble church and school building in Arkansas, the first which our colored brethren in that State have had, will enable our people everywhere to realize the crying need that exists all over the South for small church and school buildings.

Brethren, this work must be pushed as never before. "We cannot heap advantages upon ourselves, and upon those not in need, and pass by those who are in utter want, and be approved of God."—*Mrs. E. G. White in R. & H., Dec. 3, 1895.*

The Macedonian cry, "Come over and help us," is going up from hundreds of communities and from thousands of hearts all over the South; what shall our response be? "We need to awaken, and to understand the truth as it is in Jesus." "God is our common Father, and each one of us is our brother's keeper."

THE FIRST COLORED CHURCH BUILDING IN ARKANSAS.

THE following letter from the President of the Southwestern Union Conference will bring joy to many hearts because a beginning has been made in the colored work in the south-

west. May the Lord abundantly bless every effort put forth everywhere to retrieve the great neglect of this branch of the work in the past

KEENE, TEXAS, DEC. 11, 1904.

ELDER J. E. WHITE,
Nashville, Tenn.

Dear Brother: I remember my promise to you in College View, when I told you about our first church and church school building for the colored brethren in Arkansas. I am sending you a photo of the same. It is not built of slabs as first intended, as they could not get them, but they hauled gum logs to the mill and had them sawed. There are no pine trees left in that section of the country, as they have all been used up.

We have now purchased the forty acre lot on which the building stands. I can assure you that they are a happy company to know that they have a place in which to worship, and to use for a church school. Of course we intend to build a better house when we get the means, but we will let them get along with this house for a year or so.

N. P. NELSON.



First S. D. A. Colored Church Building in Arkansas.

WHAT CHILDREN MAY DO.

"We are told in the Testimonies," says a correspondent of the *Workers' Record*, "that the time will come when children will carry this message, and we have seen a practical demonstration of this recently by a little boy about 12 years old at Gibson, Mo. He told me while visiting at his home last week that he wanted to sell some 'Best Stories.' He said he thought he could sell some books. Last week he made over \$2.00 a day selling them to his neighbors. Are there not other little boys and girls who could go and do likewise?"

The Lord requires us to work for Him by working for our fellowmen. Even the Master Himself was on earth as one who served; and "as He is so are we in this world."

TUSKEGEE GRADUATES IN SOUTH-WEST AFRICA.

WE sometimes ask what the Negro is doing for the Negro. Tuskegee is doing an unlooked-for bit of missionary work in West Africa. Three or four years ago the German government applied to Dr. Booker Washington for Tuskegee graduates to teach the people of

the Togoland colony to raise cotton. The Togo Negroes had not only to be taught, but to be coaxed to try cotton planting. The Togo cotton, too, had run wild so long that none of its three varieties were worth much, while American seed will not endure that climate.

The Tuskegee men have changed all this. By judicious crossing they have originated a new cotton plant that flourishes in Togoland and is of good, long staple. They have also disarmed suspicion among the natives, and aroused enthusiasm about cotton culture, to the extent that the crop of 1904 will be about 1,000 bales.

They have also started an industrial school, where forty-five picked Togo boys are being taught some of the energy of their Japanese namesake and its application to scientific agriculture. All these achievements have conquered the skepticism of the German colonial officials as to the profits of improving the condition of the natives. The import of this unforeseen influence of Tuskegee upon blacks in Africa can not yet be measured. But it is not too early to ask whether the men who have stood by Booker Washington financially, are not finding in this extension of the good work the satisfaction of an extra percentage of return from their investment.—*Missionary Review of the World.*

SILVER FOR ONE'S SIN.

GIVING alms, is, among the Hindus, a common way of seeking salvation from the consequences of sin. It is especially at the approach of death that the Hindu becomes generous. In the presence of eternity he seeks, as the Scripture says, to make himself friends of the mammon of unrighteousness. One method of doing this is to give in charity a quantity of silver equal to the weight of one's own body. A case of this kind occurred in the Marathi country in 1888, when a man named Wadiwala carried out this proceeding for himself and for his wife.

He assembled a crowd of priests and mendicants and of spectators. A high priest presided, and Wadiwala appeared surrounded by his sons, grandsons and great-grandsons. He received the benediction of the high priest, and then seated himself upon one side of a great pair of scales set up in the open space, reserved for this purpose. Then the members of his family brought silver pieces and deposited them on the other side of the scales until the two sides were in equilibrium. When counted, the silver amounted to 6,100 rupees, about \$2,000.

Then came his wife's turn, and her weight equalled 3,600 rupees. He then took a bath and laid himself down at the feet of the high priest, after which his kindred mingled pieces of silver with precious stones and flowers at the high priest's feet in such a way that they covered his body. The silver was then distributed among the priests and fakirs, and now Wadiwala and his wife believed that they could meet death without fear! Their miserable silver was to be their robe of righteousness, and to bring peace to their hearts, affrighted by the consciousness of sin.—*Congregational Work.*

It is what we do and not what we hope to do that will stand to our account in the judgment.

THE GOSPEL HERALD.

THE Sixth Annual Meeting of the Southern Missionary Society, called to meet in Vicksburg, Miss., Jan. 31, has been adjourned to March 10. This was done in order to afford some of our brethren from the North an opportunity to be present at this important meeting.

WE are very thankful to our friends in the various States for donations received for the work of the Southern Missionary Society. But quite above and beyond any thanks we can give are the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

WHEN prone to be discouraged because of lack of co-operation on the part of those from whom it might reasonably be expected, it is well to remember that "God's ways are not to be counterworked by man's ways." "Rest in the Lord, and wait patiently for Him."

SECOND-HAND CLOTHING.

THE Southern Missionary Society can always use second-hand clothing to excellent advantage, in relieving suffering and enabling children to attend school. The object of the Society is not to carry people indefinitely, but to help them to help themselves. Nothing is more helpful at this inclement season of the year, than warm clothing and substantial shoes.

Persons having clothing to send should first write us giving a list of the articles, and we will give prompt shipping directions. It is not best to have everything come to this Office, as reshipping increases the expense.

Words from the Self-Denial Box Distributors.

DEAR FRIENDS: Your letter in regard to the "Story of Joseph" and the Self-Denial Boxes was received by me some time since. I received a copy of the GOSPEL HERALD to-day. I believe it will help to awaken the people to the condition of the colored people. When I hear from you regarding the books, will sell some of them.

Wishing you much of the blessing of the Lord, I am, yours in the blessed hope, * *

DEAR FRIENDS: Enclosed find P. O. order for \$2.57; \$1.02 from the Self-Denial Boxes, and \$1.55 for General Fund. I am so thankful for the Self-Denial Box plan. It is teaching even the children to deny self. Last spring we gave our little girl a chicken, and told her she should have all the money it would bring in the fall. She called it the "Missionary Chicken."

When it was sold it brought 53 cts. I wish you could have seen her; she was so happy because she had something of her own to give. As soon as she got the money, she went right to the Box and put all of her money in it. Some one told her to leave part of it out for candy, but she said, "I don't want any of it. That money belongs to the Lord, and it is going where it can do some good."

Your sister in the blessed hope,

M. S.

DEAR BRETHREN: I am coming again with our little offerings from the Self-Denial Box, so will enclose \$1.75, and hope it will help. Wish it was more, but the Lord bless it for the good work. Your letter received, but I hardly know what to write about my experience

in the work. Did I ever write you that I was a cripple? It is 27 years Christmas since I have walked a step, but I do praise the Lord for His goodness, and as the Lord wills I want to send something every month, and will with His help.

S. R. M.

DEAR FRIENDS: I have decided on a plan whereby I can get the missionary paper, and also the Self-Denial Boxes into the homes of some of the members of our church at Santa Monica with the hope that a strong interest for missionary work may be aroused.

Yours faithfully,

S. M.

DEAR FRIENDS: Please send to my address eight copies of "Story of Joseph." I sold the four I ordered in less than an hour evening after last Sabbath, and found the people so well pleased with them that I thought I would send for eight more.

E. M.

DEAR BRETHREN: The books came to hand all right, and I have sold them all. I disposed of them in about four hours' time.

The first thing I did was to get down over those books and pray the Lord to open the hearts of the people to receive them. He did so. I told them I was working to get money to help fit up Training Schools for the colored people, and a Sanitarium in the South.

Yours very truly,

T. S. S.

DEAR BRETHREN: Please send me 25 Calendars and Self-Denial Boxes by return mail. Something must be done to raise funds for the Southern work, and it can be done if we only make efforts to do something.

I will put the 25 Denial Boxes in Christian homes, and take care of them, and expect to need more later. Your brother,

D. S.

DEAR BRETHREN: I received the sample copy of the GOSPEL HERALD, but I have not had much time to read it; what I have read I like very much. The work you are doing should be supported, and may the Lord impress hearts to take up the work with a will.

S. B. S.

DEAR BRETHREN: Enclosed please find a money order for the amount of \$7.50; \$6.25 for 25 copies of the "Story of Joseph," which I received and sold, and \$1.25 is from our Self-Denial Box. Yours, etc.

A. M. O.

DEAR FRIENDS: I received four copies of the "Story of Joseph" at eleven o'clock, and had them all sold by one o'clock. Enclosed you will find the one dollar. Please send me four more copies.

Yours in the work,

F. M. C.

DEAR FRIENDS: The 20 "Story of Joseph" came to hand the 2nd of this month, and will say that they are all sold but two, and I expect to have them gone before six o'clock to-night. I sold them in less than ten hours. I never saw anything sell like them. Surely the Lord has done the work, not I. I could sell more if I only had them. Yours in the work,

N. I.

DEAR FELLOW WORKERS: Enclosed are the names of a little band of girls who want to do something to help the Southern work. You may please send 54 Self-Denial Boxes and ten books to my address, and I will see that the address of each person with whom a box is left is returned to you.

With prayers for the work,

P. F. W.

DEAR BRETHREN: I enclose you One Dollar from our Self-Denial Box. The 25 Boxes you sent me last Spring were placed with families of our people. I am glad to know that some interest has been taken by the holders of said Boxes, and that small offerings have been sent to you. More would have been done had it not been for official indifference and opposition.

We make our Box Offering at least One Dollar a month.

O. D. M.

A sister writes:—

"Please send 100 books, "Story of Joseph," to the addresses given below. Enclosed find check for \$20.00, in part payment. The remaining five dollars will be paid as soon as the books are sold. Your sister in the work,

A. G. B.

GOD honors us for our service, not for our number of servants.—*Ram's Horn.*

FARM FOR SALE.

GOOD Farm, with plenty of fruit, wood, water, dwelling, etc., near Church and Church School. On rural mail route. Small Tomato Cannery with furnace, shed, and warehouse. Sixty acres, \$900. Can give part time. Property near Springville, Tenn. For information address, C. P. BOLLMAN, Edgefield, Tenn., care of Southern Missionary Society.

RECEIPTS.

The following report is for the donations received during the month of December, 1904.

DONATIONS.

Laura O Church	\$8 00	Mrs J R Dewey	1 00
Mrs Cynthia L Davis	1 00	R M Frink & Wife	5 00
Mrs Ella Torrey	1 00	Mrs Louise Spradling	90
Van Wert Church	1 76	R P White	70
St. Clair Church	5 00	E Ruck	1 00
Crystal Sab. School	1 37	Eloise Case	1 12
Akron Church	16 40	Mrs Mary E Lotti	1 75
P H Schramm	1 60	E A Bellin	3 25
Mrs Luther Smith	1 00	A Friend	80 00
Hufnagle Family	3 00	Mrs B B Crain	1 00
H W Vincent	2 45	Mr & Mrs M Henise	1 00
Eva Sumner	1 50	Mrs Julia Wanner	1 00
Homer Church	7 00	Honora Holiday	8 00
Mrs B A King	2 00	Mary B Jacobs	15
Mrs Mary J Dorcas	1 41	J C Ross	20 00
J P Ferguson	4 00	Nor. Ill. Conf.	132 63
A Friend	1 00	Mrs A D Jobs	98
Ed Olsen	2 85	Joseph Keeler	1 00
C J Evans	1 00	Ola Church School	2 50
Miss Ella Jasperson	3 35	H Stewart	1 00
Vacaville Church	21 00	J N Loughborough	1 90
Mrs J Dumkin	2 50	Frank Letterman	1 00
Mrs M Thomas	4 75		
Ohio S D A Conf	179 79	Total	529 08

FROM THE SELF-DENIAL BOXES.

Eva M Davis	1 11	Mrs S C Mansfield	90
Frank Christy	1 00	Mrs James Smith	40
Mrs Lodge	1 00	E O Anderson	25
Mrs Blount	1 00	Dr. Hillon	45
Glen Eaton		J G Smith	1 00
Bertha F Rennings	1 00	Maggie Dirksen	1 00
Mary Gibbs	2 55	Mary L Howlett	3 70
Mrs N H Parley	1 00	Jane Bridges	20
Dighton Church	1 00	Herschel Bridges	10
H C Mitchell	1 10	Hazel Jordan	20
Mrs N M Shannon	25	Mary Magary	05
Nevada Church	93	Helen Hughes	50
P J Rennings	19	Annie Frueby	25
Lucy E Mayo	2 19	Mrs D Maramontez	2 00
Mrs W D Rittenhouse	10	Mrs H M Wilson	50
Anna LeFave	10	Lucy Showers	50
Jan LeFave	10	Eloise Case	28
Johanna Johnson	26	I Eleanor Noyes	60
Mrs S D Wagar	1 00	Mrs Nettie E Davis	30
Mrs Anna Eads	1 00	Louisa Stone	50
Lueza Anderson	35	Mrs H L Haskins	1 25
Mrs Anna Opens	65	Mrs Hill & Family	75
Alice Finch	25	Mollie James	75
Mrs S D Speights	25	Mrs Percelles	2 00
Ada West	50	Martha J Sevrens	1 00
C W Smouse	50	Mrs Lillie Nelson	2 25
Mrs P A Sage	15	Mrs V Hardy	4 00
B C Chandler	25	John Saundier	50
E Smouse	1 00	J P Larsen	1 00
Viola Kelly	10	Mrs Daniel Cornell	1 00
A M Neff	73 00	Alice B Sandborn	60
Mrs J C Moore	3 00	Mrs A Phillips	25
H W Vincent	10	Mrs J Prikart	1 00
Grandville Church	1 80	Mrs Jacob Jensen	55
Mrs Erick Larson	1 24	Mrs A D West	50
Mrs B A King	25	A Friend	50
R R Hitchcock	1 00	Phebe A Fish	37
Mrs F H Wendell	1 40	Nannie Nickel	45
Mrs M E Coffin	1 00		
Simeon J Pines	25		
Mrs J W Pines	1 25	Total	76 52

FOR THE NASHVILLE COLORED SANITARIUM.

H R Johnson	5 00	Mary J Ordway	1 00
Mrs M I, McCabe	1 00	Mary Rogers	1 00
Mrs S D Wagar	1 00	Amelia Rockwell	1 00
Mrs Leonard Owens	50	L A Aldrich	1 00
George W Dodd	1 00	Mrs S B Whipple	1 00
John F Dodd	25	Mrs Allie Dean	50
Mrs Isabelle Liddle	2 20	Fannie Jones	50
Thos T Heald	5 00	C M Andrews	10
Amelia J Heald	10 00		
Mary Esch	1 00		
Charlotte J Rogers	2 00	Total	35 95

THE HUNTSVILLE COLORED ORPHANAGE.

Orville Nolin	4 00	Mrs Lucinda Lunger	1 00
Mrs W T Campbell	1 00	Total	6 00