



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.

NOVEMBER, 1905.

Number 11.

CONTEMPLATE CHRIST'S PERFECTION, NOT MAN'S IMPERFECTION

MRS. E. G. WHITE

IN this world we shall become hopelessly perplexed [as the devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God.

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will cooperate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify Himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like Him, follow the instruction of the word of God, which says, 'Let this mind be in you, which was also in Christ Jesus.'"

THE FIRST LOVE

We are made partakers with Christ if we hold the beginning of our confidence steadfast unto the end. Our first love for the truth is most surely included in this. Sin only can cause the first love to grow cold, "by beholding we become changed." "Because iniquity shall abound, the love of many shall wax cold." The Spirit of Prophecy tells us that many who have been bright lights in the message will cease to shine.

Since the days of Adam, apostasy has marked every age, and this time is not exempt. Never was the church so in need of men and women who have inwrought into

their very lives the principles of the first love for the truth. It is a barrier against evil surmising, evil speaking, envy, jealousy, lack of brotherly love, and all other works of the flesh. The first love must actuate all who proclaim the last solemn message. Without it the message cannot be seen in its purity and power. Not long since, one who had but recently embraced the truth attended a meeting with those who had long known the truth. In speaking of it afterward the testimony was, "They had lost their first love."

Nothing but the baptism of the Holy Spirit can renew the first love; unless this is done, the candlestick will be removed out of its place. The True Witness represents all as fallen who have lost their first love. What a solemn thought! "Remember therefore from whence thou art fallen, and repent, and do the first works; else I will come unto thee quickly, and will remove thy candlestick out of his place." "The first works of the church were seen when believers sought out friends, relatives, and acquaintances, and told them what Jesus was to them and what they were to Jesus."

There is no promise to the one that has lost his first love. This alone will give the power to endure, and only to him that shall endure to the end is the reward to be given. Without it we shall not be made partakers with Christ here or hereafter. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." 1 John 2:24.—*M. C., in Southern Illinois Herald.*

KNOWLEDGE OF THE ANCIENTS

We can learn many wise lessons from the ancients, notwithstanding the great tendency of the present age to despise them. The leading principles of arithmetic and geometry were known and applied thousands of years ago. The doctrine of proportion was certainly known in the age of the seven wise men. Pliny relates of Thales, one of these men, that he applied the principle of proportion in a very practical way by ascertaining the height

of an object by its shadow. By setting up a stake and watching when the shadow was as long as the stake, he was able to learn the height of the Pyramids in Egypt by measuring the shadow at the same time he did that of the stake. Most of the sciences have been established by the observations of some genius on simple objects around them. Those who affect to despise such simple objects never accomplish much themselves.

It is related of the same philosopher that he watched the olive trees in his native land before they were in blossom, and, seeing signs of a fruitful year, he bought the fruit of all the trees for that year beforehand, and made a handsome sum of money. What modern speculator could do better than that?—*Selected.*

LOVE'S COMPELLING

"Yes, a woman got me out of the church and a woman got me in," said a man to me one day, when asking him the secret of his enthusiasm as a Christian worker.

"You see, it was this way: At the close of the war we were very poor. I wanted to go to school, and mother wanted me to go, but I was ashamed. I had no shoes. The term opened in March, and the frost pinched my feet like stinging nettles. My only clothing was an old pair of army pants, much patched, and cut off so as not to drag upon the ground. Mother made me a pair of suspenders to hold them up. My body was protected only by a thin, blue, much-faded cotton waist. I would often walk half a mile out of my way to avoid meeting other boys better dressed, as I hated being laughed at for my poverty. It was not so bad when I got to school, as no one could say anything to me during school hours, though the looks given me and the fingers pointed at me cut into my heart like a keen whip into the flesh. I was always the first one out, and then would run for home.

"One Sunday I told mother that I wanted to go to Sunday-school. She cleaned my rags as well as she could, and off I started. The teacher was friendly and kind, a young woman who did not know much about boys, but whose voice was rather sweet, and somehow it soothed me. Few people know how a boy sometimes longs for sympathy. He doesn't often want to be kissed, at least not publicly, but he does want to feel that he is cared for. What I wanted above all things was to be made to forget my miserable poverty, of which I was perhaps foolishly ashamed.

"When summer came, the Sunday-school had a picnic, and I was told that I could go. How my heart bounded at the thought! We were to spend the day in the woods, and I thought that in the woods all would be well with me; for people would hardly be expected to wear good clothes, and a barefoot boy at that time of the year was too common a creature to attract special notice.

"We played all sorts of games, climbed the trees, laughed, and enjoyed ourselves until dinner was announced. Each class was to eat at the table of its teacher. I was bashful, and sat with another boy at the far end of

the table appointed to our class. We sat there and shot pebbles at the roots of the tree, waiting for some one to bring us something to eat; but our teacher had apparently forgotten our existence. She was so absorbed in some of the young people about her that not one morsel did she pass to us. Others who sat at the table paid no more attention to us than did she. I was hungry, and, more than that, I was hurt. A great lump arose in my throat, and I looked at my bare feet, homespun suspenders, much-patched trousers, and felt as miserable as only a very poor, sensitive child can feel.

"The boy with me grew red with indignation. 'They ain't goin' to give us nothin' to eat,' he whispered. I did not answer, simply because I would have broken down if I had tried to utter a word.

"When it was all over, and the fragments were being gathered up, my teacher looked over to where I sat. 'Have you had any dinner?' she asked.

"'No,' I answered.

"'I'm so sorry!' she said. 'I'll try to find something for you, though nearly everything has been eaten.'

"'Don't trouble yourself,' I said. 'I'm going home.'

"My anger and resentment rose during my long walk home; for I was unwilling to wait for the wagon in which I had come, and equally unwilling to ride in it with those who had not been overlooked.

"'Mother,' I said when I reached home, 'I'm not goin' to that Sunday-school any more.' And then I told her what had happened. She did not say anything—only took me in her arms, and the big tears in her eyes and the tenderness of her embrace broke the flood gates within my heart, and I sobbed myself to sleep.

"Some weeks after this, a boy asked me to go with him to his Sunday-school. At first I demurred; but he gave me such glowing accounts of the school, and especially of the kindness of his teacher, that I unwillingly consented. I cannot describe my feelings as I started that Sunday morning. It was a beautiful day in the late summer. The fields were filled with clover standing white and glistening amidst the wheat stubble. Corn high and luxuriant was growing in the river bottom. The air was full of the hum of bees and the sound of church bells, and with it all there was strangely mingled that Sunday quiet which is felt to the full only in the country.

"The teacher paid more attention to me than to any other boy in the class, and from that hour I was her willing slave. When school closed, she asked me to go home with her to dinner. For a little while I was too astonished to answer. It was the first time in my life that any one had ever asked me to go home to dinner with her, and my admiration for her then and there became both love and adoration. Could she have penetrated the secret of my heart hunger? I did not know. I only knew that this gentle woman had asked a ragged boy to her home. I told her that I could not go; but that on the next Sunday, if she wanted me, I would go home with her.

"I think there could not have been in all the world a human happier than I was when I started to Sunday-school that next Sunday. I had studied my lesson as I had never studied before, anxious above all things to please this teacher, who had been so kind. Her smile of welcome as I took my place in the class was like the sunlight breaking through clouds after days of dreariest, drizzling rain. She did not wait to be reminded of her promise, but as soon as school was over said: 'You promised to go home with me to dinner to-day.' I do not know anything about what we had for dinner. I do not remember what she said, but I do remember what she did. She took me into a little room. 'This used to belong to my boy,' she said, 'and I think some of his things will fit you. Will you let me give them to you?'

"She gave me a suit of clothes that could not have been worn more than once, and a pair of shoes that fitted as though they had been made for me. She gave me underclothing, the first I ever remember to have had, and it was all done with a gentleness that somehow made me feel that I was doing her a favor in accepting them.

"Yes, sir; it was this practical Christianity that made a Christian of me, and from that day to this I have thanked God for that good woman; and if I have done anything for the Master, it is due to the fact that one of his chosen ones treated a heart-sore boy with kindness."—*James A. Duncan.*

MISSION WORK IN INDIA

THE following from the *Christian Herald* shows what some good people are doing for India. Similar work might well be done in our own great Southland.

"How is it possible, the reader may ask, that any woman, especially a white woman, should think of becoming a farmer in India, that land of famine and drought? Yet this is what more than one devoted missionary has done. Agriculture, the art primeval, is still in its infancy in the East, and nowhere more so than in India. The census gives 191,691,731 of the population as farmers, of whom 131,000,000 own their farms, while 18,750,000 are landlords drawing rents, and the remainder are farm laborers. Thus, over eighty per cent. of the population are agriculturists. It naturally follows that in a season of drought and subsequent dearth the suffering is very widespread.

"One of the American missionaries—Miss Alice Yoder, of Berar—has sent to the *Christian Herald* several very interesting photographs illustrative of her work on her 'buffalo farm,' for Miss Yoder has courageously set out to make a name for herself among missionary agriculturists. One of the missionaries at the Khamgaon station—Miss Emma Krater—gives this description of the workers there:—

"The cotton fields are now yielding their fruit, and the girls are busy picking. As the cart-loads of snow-white cotton are ready to be sent to the market, Mirabai (an orphan girl) is by the cart, giving directions, tying

the ropes and suggesting the price it ought to bring. She is interested in her work and joys in the fruit of her labors. Mirabai is a Christian. Not long ago, on her way to the fields, she met an uncle whom she thought had died during the famine. This uncle wanted her to leave the orphanage and go with him. He promised to deck her out with bangles and get her a husband. She gave him a decided answer in the negative, and then told how Jesus had saved her from sin. She pleaded with him to forsake idol worship and turn to the true God. She assured him she could never return to Hinduism.

"Kumberlabai and Mirabai are two of our orphanage children whom the *Christian Herald* readers have supported. They are grateful for all the gifts that have meant so much to them. Kumberlabai, the younger, is about twelve years old. . . . She has accepted Jesus as her Saviour. Being of a quiet, studious nature, it is not hard for her to keep up with the other girls. She knows how to do plain sewing. She is a general favorite. Mirabai is about sixteen, and just the opposite of Kumberlabai. She is always foremost in every kind of fun and frolic. She is whole-hearted, generous, good natured, happy, and a comfort to us all. Her ringing laugh is often heard across the compound. Before coming to the orphanage, she nearly died of starvation. She broke stones on the public roads for grain to keep her alive. When she was quite young her parents died, and her only brother, with whom she lived, forsook her during the stress of famine. After the bitter experiences of those days, the orphanage seems

like a haven of rest to her. During the time she has been with us, she has done her best with books, and tried hard to keep up with her class. She is able to read and write a little, which means something for a native girl. Our orphanage stock consists of Buffaloes, cows, and bullocks—about fifty in all. If the cattle are sick, she helps doctor them; and at one time, when an epidemic of mouth-and-hoof disease was raging, she and the girl whom she helps, by their care and skill saved the lives of the animals. All around us cattle were dying, but our girls did not lose one head. In the field work she is indispensable, and looks after the crops with a zeal and interest that would rejoice a farmer's heart. She joys as much in sowing, weeding, and even in picking stones, as in the crops.

"At one time we were in great stress for want of rain, and some of the fields suffered. Mirabai at once planned to carry water to the fields. She hitched up the bullocks, and taking two large water-barrels, carried them to the fields, herself driving the bullocks. She kept this up day after day, until the rain came. The grass, which was stacked for the cattle, ran low, and it was necessary to bring fresh, green grass from the orphanage grass land, a distance of five miles. Mirabai was among the first to go for grass, and would be up at daybreak, starting for the grass lands with cart and bullocks. When the grass from these fields is being stacked, Mirabai is always at the stack helping to oversee the work."

"CHARITY suffereth long, and is kind."

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WANTED: \$600 for two or three years. Will pay good interest. Security, first mortgage on house and 10 acres land within half mile of railroad station. Value of property, \$1,200. Good references given as to value of property. For full particulars address, W., care GOSPEL HERALD, Edgefield, Tenn.

WHATEVER may be said to the contrary, it is possible for a young man to be true to his conscience and to lead a correct, Christian life. We admit that there are peculiar temptations that beset the pathway of young life, but the promise holds good, namely, that "God will with every temptation make a way of escape." Daniel and the other Hebrew youths proved what young men could be in their day, despite the wicked influences in the midst of which they were forced to live. It often happens that some of the finest examples of loyalty to truth and duty are to be found where circumstances appear to be most unfavorable to the growth of piety.—*Children's Visitor.*

SOME mothers shut the sunlight out of their houses to save the color in their carpets, and the color leaves the children's cheeks, and then they use iron preparations with the hope of restoring the color.

A LITTLE practical pity is worth a lot of professional piety.

PILLOW SHAM HOLDER

This is a HOLDER that combines SIMPLICITY and STRENGTH which means durability.

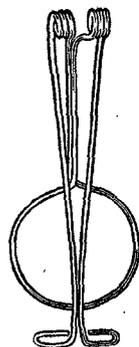
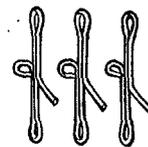
It is so small as to be scarcely noticed, and yet it will HOLD your pillow sham without wrinkles.

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This useful device is made of heavy coppered steel wire, and will last indefinitely.

The articles herein mentioned are manufactured for the SOUTHERN MISSIONARY SOCIETY, and the profits from their sale will be used in the Mission School work for the colored people.

We will allow a liberal discount to any one ordering in lots of one dozen.

We invite all to assist in selling them; especially will those canvassing for our books find these articles of great help in meeting expenses; while the profit coming to the Society will be of much valued help to this sadly neglected field.

A liberal discount to Agents by the quantity.

A sample by mail, post-paid, Ten Cents. Full illustrated directions with each holder. Address—

SOUTHERN MISSIONARY SOCIETY
EDGEFIELD TENNESSEE

THE GOSPEL HERALD,

PUBLISHED MONTHLY BY THE

SOUTHERN MISSIONARY SOCIETY.

*Address all correspondence
to Edgefield, Tennessee.***November, 1905. Price, 10 Cents per Year.****WHAT IS THE SOUTHERN MISSIONARY SOCIETY?**

LEGALLY the Southern Missionary Society is a corporation of the State of Mississippi, organized for the purpose of carrying on missionary operations among the colored people.

It was necessary to have this legal organization in order to hold real estate. It was found to be impossible to carry on the work satisfactorily without school and church buildings under the control of those who had charge of the work. There was at that time no legal organization in the South capable of holding this property; therefore a legal body was one of the necessities of the situation.

This legal organization, like all of our older corporations, is a joint stock company. The shares are one dollar each, and each share entitles the holder to one vote annually in the election of a board of seven directors.

At the present time the directors are J. E. White, P. T. Magan, Mrs. N. H. Druillard, F. R. Rogers, Dr. J. E. Caldwell, W. O. Palmer, and C. P. Bollman.

The stockholders of the Society are scattered generally through the North and West. The board is elected annually at a meeting which must be held in the city of Vicksburg, Miss.

Of course only a few stockholders can be present in person at the annual meeting; but at each meeting a large proportion of the stock is represented by proxies issued to brethren who are familiar with the working of the Society.

The board is selected with a view to having upon it responsible persons of good judgment, who are interested in the school work for the colored people, and also as far as possible persons who can attend board meetings whenever necessary. For about five years the principal office of the Society has been in the vicinity of Nashville, and most of the board meetings are held either at Edgefield or Nashville; recently several board meetings have been held at the Nashville Normal and Agricultural College, four miles from the office at Edgefield, Tenn.

As a working force, the Society is composed of a number of earnest Christian workers banded together for the establishment and maintenance of colored mission schools.

The Society is supported largely by contributions made through the Self-denial Boxes, by profits from the sale of the "Story of Joseph," and by special donations made by those who are deeply interested in this line of missionary work.

It will be seen from the foregoing description that the Society is not simply a name for a personal work. At the organization of the Southern Union Conference in Battle Creek, at the General Conference held four

years ago last spring, the Southern Missionary Society was made a department of the Southern Union Conference. The Society has from time to time received appropriations from the Southern Union Conference in its apportionment of general funds coming to this field.

In like manner the Southern Missionary Society is recognized by the General Conference; as its president, J. E. White receives a regular salary from the General Conference, the same as other laborers in mission fields; in the second place, the Society has received appropriations from the General Conference. It was prominently mentioned also as one of the objects to be remembered in the general collection of October 7, 1905; so that no organization among us has the sanction of higher authority than the Southern Missionary Society. As before stated, it is not simply a name for one phase of the work of an individual, but is a regularly organized, thoroughly officered organization for the maintenance of an important line of missionary work.

We have made these explanations because the sphere and nature of the Society have not been understood in the past, some supposing that the Southern Missionary Society was little more than a name. Any inquiries touching the Society and its work, or its methods, will be cheerfully answered by the Secretary, C. P. Bollman, Edgefield, Tenn.

SELF-DENIAL BOX ECHOES**THE ORIGIN OF THE SELF-DENIAL BOX PLAN**

THE plan of aiding the mission school work of the Southern Missionary Society by means of the Self-denial Box is not of human origin. It was first suggested by Sister E. G. White, January, 1904. At the General Conference Council in College View, September, 1904, Sister White explained how it was given to her, and also gave a very earnest exhortation concerning the use of these boxes. She said:—

"As I have considered the poverty and needs of the Southern field, I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me which I will describe.

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practice self-denial, and to send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family.'

"I have written concerning these boxes, and the self-denial they will encourage, and I now ask if you will not respect the light

that God has given to His people? These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation.

"Let every mother teach her children lessons in self-denial. Oh how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need. Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to save their pennies wherever possible to be used in missionary work. They will gain rich experiences through the practice of self-denial, and such lessons will often keep them from acquiring habits of intemperance.

"Let the work of these Self-denial Boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need.

"The Saviour commended the widow who cast her mite into the temple. Others had put in of their abundance, but she had given of her living, all that she had.

"The Lord calls upon every one to whom He has entrusted means, to give for the support of His work. And He will greatly bless those who follow His example of self-denial."

In forwarding donations to this Society through the "regular channels," please be sure to state definitely what the money is for. It is not enough to say that it is for the colored work, or for the work in the South. If you want your donations to be used in establishing and maintaining mission schools for the colored people, please say to your librarian or church treasurer that it is "For the Southern Missionary Society."

THE USE OF THE SELF-DENIAL BOXES

ONE of the chief sources of support of the colored mission school work is the revenue derived from the Self-denial Boxes.

The Society has sent out about 15,000 of these boxes, enough to supply, practically every Sabbath-keeping family in the United States. The returns from this source, however, have not been such as to lead us to believe that any considerable number of our people are using these boxes with any great degree of regularity.

We do not think that this is due to any intentional indifference, but because of a failure to realize the importance of the work to which these boxes are dedicated.

As related in another column, the Self-denial Box plan did not originate in any human mind. Sister White says:—

"One night as I was praying for this needy field a scene was presented to me which I will describe. I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practice self-denial, and to send of their means to help the work among the colored people of the South.'

It will be observed that the spokesman on this occasion said that these little boxes were to be placed in the home of "every family"

"willing to practice self-denial." This is certainly a very comprehensive statement.

The importance of the adoption of this plan is further emphasized by these words:—

"I have written concerning these boxes, and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to His people. Let the work of these Self-denial Boxes be carried on more than it has yet been, and do not become weary."

We believe the secret of the difficulty is found in the last sentence of the foregoing quotation. Too many have become weary of the Self-denial Boxes; but brethren and sisters, will you not look up these little reminders of our duty to the colored people, and resume their use? or if the boxes have been mislaid or destroyed, will you not drop us a card and ask for a new supply? These boxes cost money, and it costs us postage to send them out, and we do not want to send them unnecessarily, but will cheerfully supply them to those who are willing to use them.

There is another feature of this work, which should not be overlooked. It is this: the statement was made that there is a blessing in the use of these boxes, and that the children are taught useful lessons of self-denial.

We want to secure, if possible, the co-operation of every Sabbath-keeper of the United States in the placing and using of these boxes. The Sabbath-schools should become interested in seeing that homes are supplied with them. Young people's societies, where they exist, can render valuable services in placing these boxes, and in seeing that they are not forgotten. We believe that much good could be accomplished if the young people would interest themselves in this plan, and also in the sale of the little book "Story of Joseph," the profits from which are dedicated to the support of the colored mission schools.

Understand we are not scolding or finding fault. We feel thankful for what has been done. We are sure that more would have been done had the plan been better understood; and what we are saying now is in the line of assisting to a better understanding of this subject.

This work must grow. Those who are pushing it must move forward. But growth and progress mean increased expenses. We must add new schools to the number already in operation, and additional teachers must be provided. We believe the Lord will stir up the hearts of His people so that they will contribute of their means to make this possible, and we want every reader of this article to have a share in the blessing that is in store for those who co-operate with the Lord in doing this work.

We have just orderèd a new supply of Self-denial Boxes and Calendars, and by the time this reaches the readers we will be in shape to fill every order promptly.

The boxes are sent out free of cost to all who ask for them. A request on a postal card will bring you as many as you will undertake to place judiciously.

There is no reason why this Self-denial Box plan should be confined to Seventh-day Adventists; there are other people who are will-

ing to help in this work. We are told this by the same authority that gave us the plan.

Doubtless many of our readers will find their neighbors ready to accept and use one of these boxes; then a pleasant little call could be made once a month, or perhaps once in two months, to inquire about the boxes and receive the money deposited in them. This would give opportunity for a little conversation about the colored mission schools, and would doubtless lead in time to inquiries on the part of your neighbors regarding various points of truth which we hold as a people.

The fact is, in many cases we are holding ourselves entirely too much aloof from our neighbors. It is true that we must be separate from the world, in the sense of not being led away by the fashions and follies by which we are surrounded; but we ought not to make ourselves inaccessible to our neighbors. We ought not to give them the impression that we are not willing to associate with them in a friendly way.

We might be the means of doing a great many people much good, if we would but place ourselves in an attitude to invite questions from them concerning various points of our faith. Their hearts will become warm towards us when they find that we are engaged in a genuine missionary work, trying to help uplift the poor and despised of earth.

These few suggestions have been thrown out with a desire to increase the interest already felt in the Self-denial Boxes, and to encourage their systematic use. Please write to us freely, if you have questions to ask. It is always a pleasure to give information about the work in which the Society is engaged. We need your help, and we want to help our readers as far as possible.

C. P. B.

A GOOD PLAN

THIS is not a good world, but there are some good things in it. We have just received from a Sabbath-school in Nebraska a good letter telling us of a good plan and sending us a good donation. It is not every day that so many good things come to us all in one letter.

The donation is not a large one, only \$2.54; but it is not always the largest things that are the best. The Saviour said that the poor widow who gave two mites had cast into the treasury of the Lord more than the rich men who had given much larger sums. This was true in two senses; first, she had given all her living, while others had given only a small part of their surplus; second, her unselfish example has for many centuries been an inspiration to other givers, both rich and poor, and because of her gift untold millions have flowed into the Lord's treasury.

Now we do not suppose that any member of the church sending this donation of \$2.54 gave all his living. But the letter in which it was enclosed breathed a liberal spirit, and contained a suggestion that may result in bringing a good deal of money to the needy colored mission schools.

The idea may be old to others, but it is new to us; it is this: The Sabbath-school

sending this money has a birthday box. Each person on his birthday puts into the box as many pennies as he is years old. Then once a month the school decides to what object the birthday money shall be given that month. This time the school, to which we refer decided to send their birthday money to the Southern Missionary Society.

We do not know where this plan originated, or how extensively it has been adopted; but it is certainly a good one, and we hope that many other Sabbath-schools will act upon this happy suggestion.

A part of the \$2.54 came from the Self-denial Boxes, and we believe that every family ought to have at least one of these boxes; but it is a good idea for each Sabbath-school to have a birthday box. The children may have only a few pennies they can give, but then they have but a few years for which to give; so you see it is not hard for them to use the birthday box.

Then there are very old people; may be that in some cases grandpa and grandma do not have pennies enough to represent all the years of his or her life. In such a case where is the family in which the younger members would not gladly make up the number of pennies, hoping the while for many other opportunities to do the same, for they all want the dear old grandparents to live a long time?

Churches and Sabbath-schools do not vote where the Self-denial Box money shall go, for it is dedicated in advance to the support of the colored mission schools; but it is a good idea for each church to have different objects presented from time to time, objects to be discussed and talked about, so that every member will understand just how the money he contributed is to be used.

The people here at the Southern Missionary Society office want a great deal of money because they see a great deal of work that ought to be done; but they do not want all the money that our people give to take the truth to people who have not yet heard it.

The cause we all love is one, and a human soul is just as precious in the sight of the Lord in Europe, or Africa, or Asia, as it is in this country.

But while this is true, it is equally true that here in the great Southland of our own country there are many thousands of black faces that ought to glow with love of the truth that God has committed to this people to give to the world.

We want to do all we can to teach the truth to these thousands of poor people. Many of them have never had a very good chance to know much or to enjoy much of the good things of this world. They work hard and they live humbly. Many of them cannot read the blessed Bible, as nearly everybody in the North can, and we want them to learn to read it so that their lives may be sanctified by it.

Every penny, nickel, and dime received by this Society enables us to do just that much more for these poor people who have been neglected so long. Therefore it makes us glad whenever anybody sends us money for this

work, and especially when the letters they write show that they are planning to help this work still more; for then we know they are praying for it as well as contributing toward it.

DONATIONS

The following report is for the donations received during the month of September, 1905.

DONATIONS.

Mrs. Nellie Maples.....	\$ 2 00
Mrs. Marie M. Robertson.....	1 00
D. B. Webber.....	12 50
A. Friend.....	25
Friends.....	31 34
A. Friend.....	1 00
Amelia M. Rockwell.....	2 25
R. E. Brandt.....	2 00
A. Friend.....	73
Mrs. E. E. Phelps.....	1 00
Mrs. James Swingle.....	1 00
F. G. Thomas.....	2 90
Jennie Smith.....	1 00
T. C. Degering.....	1 00
S. T. and Lucinda Coney.....	1 00
College View Young People's Society..	5 00
Mrs. Sarah Harle.....	2 00
F. H. Schramm.....	17 00
Mrs. E. E. Merchant.....	1 50
T. J. Sutherland.....	10 00
Cedar Grove Church.....	2 50
A. Friend.....	4 00
C. G. Leitzmann.....	16 00
H. C. Miller.....	82 56
A. Friend.....	4 00
G. Wright.....	6 60
M. L. Williamson.....	5 00
A. J. Stover.....	1 00
L. J. Lauritsen.....	1 00
Mrs. H. G. Noble.....	2 25
Robert Ladlee.....	25 00
West Michigan Conference.....	47 38
Total.....	\$293 76
FOR THE NASHVILLE COLORED SANITARIUM.	
S. J. Lashier.....	\$ 1 00
FROM THE SELF-DENIAL BOXES.	
Lucy E. Mayo.....	\$ 2 65
C. F. Stewart.....	3 00

Phebe A. Fish.....	1 40
Mollie James.....	25
Mrs. Steele.....	25
Mr. Peyton.....	25
C. A. Carter and Mrs. Glasscock.....	60
R. R. Hitchcock.....	50
John Steinel.....	3 25
Mrs. Chas. P. Capp.....	25
Mrs. Lucy Eaton.....	40
Mrs. Alvin Caster.....	30
Julia Blount.....	25
Sadie Blount.....	05
Mrs. Della E. Gossage.....	1 00
J. G. Smith.....	2 00
David A. Fisher.....	38
Lillie Fish.....	25
Johnnie Fish.....	25
Jennie Bunch.....	20
Amelia Rodell.....	50
Arthur Fish.....	20
Joyce Fish.....	20
West Michigan Conference.....	67
Elmer McConnell.....	34
Mrs. Eva Rader.....	10
Charlie, Eva, and Cecil Gibbs.....	1 60
Mrs. L. A. Sheffield.....	3 90
John W. Montgomery.....	1 00
E. A. Field.....	1 50
Neta Herman.....	05
M. D. Sperra.....	50
Mrs. G. C. Arey.....	85
Mrs. Brown.....	61
Mrs. Jennie Woodworth.....	50
Mrs. Mary L. Watkins.....	48
Mrs. Merrill.....	25
J. P. Ferguson.....	1 25
Mr. and Mrs. S. C. Mansfield.....	50
R. C. Andrews.....	85
Mrs. James Smith.....	25
A. Friend.....	10
Martha J. Sevrens.....	1 00
Joplin Church.....	3 00
Louisa Smith and mother.....	7 00
L. J. Butterfield.....	5 00
D. A. Piper.....	1 69
Mrs. M. J. Jones.....	1 00
Edna Smith.....	50
A. L. Randall.....	1 75
Ruth Renfield.....	41
Mrs. G. F. Grow.....	1 50
R. R. Hitchcock.....	1 05

Daphne Robinson.....	86
Alice Hitchcock.....	06
Edith Hitchcock.....	26
Mrs. J. R. Hunneley.....	1 00
Alice Lawson.....	50
Jas. Ellis.....	1 75
Mrs. E. T. Nowlen.....	1 15
Audrey Batten.....	20
Belle C. Saxby.....	2 50
Mary Gibbs.....	25
Total.....	\$66 11
FROM THE SMOUSE MISSIONARY ENTERPRISE.	
C. W. Smouse.....	\$17 25
FOR THE \$450 FUND.	
S. J. Lashier.....	1 00
Thos. T. Heald.....	10 00
A. Friend.....	3 00
J. Richart.....	25 00
Total.....	\$39 00

The following report is for the donations received during the month of October, 1905.

DONATIONS.

Paul Jensen.....	20 00
Mrs. Harriet Barrows.....	5 00
Florence Yule.....	1 00
Lydis Johnson.....	10 00
Lovina Howe.....	1 00
Eliza & Ella Bronson.....	50
A. A. Johnson.....	2 55
A. Friend.....	1 00
M. & L. M. Ratliff.....	1 00
Guthrie Church.....	95
Eula McCurdy.....	2 79
A. J. Heald.....	7 50
Sterling Sab. School.....	8 36
Upper Columbia Conf.....	8 42
So. California Conf.....	7 33
West. Washington Conf.....	1 50
Mrs. Grugel.....	2 35
C. Mae Towle Treas.....	10 00
Mrs. Mary Spencer.....	15 00
Emma Bunck.....	3 34
Mrs. A. J. Bennett.....	50
D. B. Webber & wife.....	6 40
Mrs. W. R. Byrd.....	12 77

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- The Temple Library at Nippur.
- Names and Order of the Books of the Old and New Testaments.
- Maps of Bible Lands.
- Pronouncing Dictionary of Scripture Proper Names.
- Tables of Passages in the Old Testament quoted by Christ and His Apostles in the New Testament.

- Tables of Time.
- Tables of Offices and Conditions of Men.
- Analysis of the Old and New Testaments.
- Illuminated Marriage Certificate and Family Record.
- Chronological Index to the Bible.
- Brown's Concordance.
- Full-page Dore Pictures, Half-tones and in Colors.

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If you prefer a copy of the Parallel Bible in place of the Red Letter style, you may substitute at the same price and on the same terms.

I desire to benefit by accepting of your special offer for Family Bible and enclose one dollar, and agree to pay one dollar each month hereafter for four months. You may send the Family Bible express paid to—

NAME.....

POST-OFFICE.....

STATE.....

Mary Campton	78
Ollie Byers	50
Pearl Cook	11 00
Myrtle Jacobson	7 94
Mrs. M. V. Howard	1 00
Wm. Humphries	5 00
Phoebe White	1 00
P. J. Latham	10 46
Lizzie Wallace	28
Mrs. J. Lynam	12 25
Mrs. James Swingle	3 75
Wm. Rocke & wife	5 00
Lydia Johnson	5 00
Mollie Whitney	90
A. Barry	5 55
Ontario Conf. S. D. A.	72 13
Mrs. M. J. Sheffield	26 30
Wm. Saxton	1 00
Charles O. Fuller	11 20
J. G. Shackelford	10 00
Eva Zielke	2 25
Ralph Siems	4 85
Wm. H. Smith	4 10
Charlotte M. Dunbar	3 00
Hurlbutt Home S. S.	31 50
W. G. Randall	2 10
A Friend	6 20
Cedar Grove Church	11 84
A Friend	14 60
L. E. Edgerton	7 23
E. E. Vinson	16 60
D. Kistler	5 00
F. H. Schramm	9 00
Mrs. E. G. White	26 65
Battle Creek Tract Society	6 00
Maria Johnson	50
Lydia Nelson	15
Mrs. Mary Arehart	50
Augusta Powell	35
A. S. Baird	10 00
Total	\$478 22

FOR THE NASHVILLE COLORED SANITARIUM:

M. & Mrs. S. C. Mansfield	1 00
Mrs. Andrew Spedic	2 00
Ontario Conf. S. D. A.	1 50
West Oregon Conf.	5 00
So. Conf. Ass'n.	4 50
Total	\$14 00

FOR THE COLORED ORPHANAGE.

Mrs. Andrew Spedic	2 00
West Oregon Conf	5 00
Total	\$7 00

FROM THE SELF-DENIAL BOXES.

Herbert A. Wirth	3 74
Mrs. M. E. Sutton	1 50
Lois Ross	2 00
Mrs. S. J. Wentworth	90
Grandville Church	2 00
Mrs. S. E. Abbot	4 00
J. P. Larsen	1 80
Mrs. H. E. Warner	1 00
E. D. Hurlburt & wife	5 00
Gertrude Baldwin	01
Violet & Percy Scott	13
Hanzel & Ernal Read	25
Hanzel & Louise Couch	10
Satterlee	11
Mrs. R. E. Tefft	1 75
Minnie Furrow & Friends	45
Mr. and Mrs. S. C. Mansfield	50
R. C. Andrews	30
Mrs. James I. Smith	25
Mrs. M. L. Stevens	1 15
Mrs. B. L. Firminger	60
Grandville Church	3 45
Mattie A. Price	90
Maude Vaughn	1 00
Mrs. Mollie Beard	65
Lucy E. Mayo	2 43
Wm. F. Gaskin	28
Jennie Barlow	1 00
H. Barlow	76
Mrs. A. E. Barlow	1 00
Mrs. Grugal	1 96
Mrs. Sam Baker	50
V. S. Whisler	60
Emma Bunck	1 66
Mrs. A. J. Bennett	25
Mrs. Andrew Spedic	2 05
Mrs. R. T. Cornell	65
R. E. Knowles	50
Mrs. Cora Smith	10
Mrs. T. C. Degering	25
Mrs. T. Johnson	30
Carry Smith	65
Hortense Andre	25
H. S. Chase	2 35

Mrs. W. C. Boynton	2 54
Libbie Gregg	1 00
Mrs. R. E. Tefft	1 00
John Steinel	2 00
Mrs. C. H. Ward	1 50
Arthur K. Ferris	1 00
Hattie Westerfield	2 00
Annie Culver	1 05
Otto, Elmer & Robert Stadelman	55
Charlie & Earl Hoffman	20
Florence Westerfield	50
Sadie Tuttle	25
Iva Small	13
Amanda Peterson	35
Irving Ramsdell	16
Ruth Small	15
Mrs. S. Christiansen	36
Mrs. Mary Lamont	1 10
R. R. Hitchcock & wife	1 00
Wm. Rocke & wife	35
Wm. Stineman	87
Edith Hitchcock	35
Amy R. Kelsey	50
George Whitney	10
T. Wilcox & family	1 16
Mrs. J. Bemis	50
Mrs. Tena M. Pope	32
Amelia Hagmann	75
Addie Gott	30
Annie Peet	75
Virgil Srockford	12
Redland Young People's Society	5 27
West Michigan Conf.	20 02
Mrs. Etta E. Dickinson	2 25
Ralph Siems	1 65
Frank L. Chitwood	26
Mrs. Emma Abbott	2 60
Mrs. Julia Norman	75
Mrs. Belle Hebard	1 20
Mrs. E. T. Nowlen	1 50
Mrs. M. R. Wakem	1 00
Mrs. Addie Brooks	80
Mrs. W. H. Wilson	1 25
Total	\$112 54

FOR THE \$450 FUND.

Charles O. Fuller	2 00
F. H. Schramm	11 00
Total	\$13 00

HOW TO GET A RED LETTER BIBLE and a RED LETTER NEW TESTAMENT FOR \$1.00

THE holidays are upon us and many are accustomed to purchase gifts for friends and members of the family. What more appropriate or acceptable gift could be made than a copy of the Bible or the New Testament? For Bible study in the home, for teachers' use, or for use in Bible work, the Red Letter Bible will be found most helpful.

It is bound in French Seal and the size 6 1/4 X 8 1/4 inches makes it convenient for any use. The Red Letter Testament is in a soft pliable binding of leather, red under gold edges, and rounded corners, silk marker, size 5 3/4 inches.

PRINTED IN RED

The words of our Saviour are printed in RED both in the Bible and New Testament. For ready reference, they are especially serviceable owing to the emphasis given to Christ's own words, and the facility with which favorite passages may be found.

OUR OFFER

The regular price of the Bible is \$4.25
The New Testament 1.80
\$6.05

but that every family may have this special New Testament for the children and a Bible so helpful in individual study, we make you this offer:

On receipt of only

ONE DOLLAR

we will send both the Bible and Testament, express paid, at once. The first of each month, for four consecutive months, you can send us one dollar. Thus you are getting for \$5.00, payable in installments of one dollar each, \$6.05 in value. It is only by special arrangement with the publishers we are enabled to make this desirable proposition, and we hope that you will benefit by it and send in your order to-day. IN ORDERING use the coupon attached.

COUPON

I desire to benefit by accepting your special offer and enclose \$1.00, and agree to pay \$1.00 each month hereafter for four months for the Red Letter Bible and the Red Letter New Testament, which you may send at once express paid, to

NAME.....

POST-OFFICE.....

STATE.....

If you want the Bible only, use this coupon:

I desire to benefit by accepting your special offer and enclose \$1.00, and agree to pay \$1.00 each month hereafter for three months for the Red Letter Bible which you may send at once express paid, to

NAME.....

POST-OFFICE.....

STATE.....

THE GOSPEL HERALD.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

THE Board of Emmanuel Missionary College, Berrien Springs, Mich., has donated twenty double school desks to the mission school at Jackson, Miss. This will be welcome news to Brother Lawrence, who has charge of that school.

THE *West Michigan Herald* notes that "the Battle Creek Sanitarium has done away with a chaplain, and they now have a pastoral committee composed of the following, named persons: Elders A. T. Jones, L. McCoy, G. C. Tenney, E. J. Waggoner, and Charles Taylor."

A MISSION training school for teachers is much needed. If we had such a school, it would be quite an easy matter to find young colored men and women who, with a few months' training, could take right hold of the mission school work. Such a school is one of the necessities of the situation.

WE are receiving most encouraging reports from all the mission schools now in session. The Nashville school will, we trust, be in operation by the time this paper reaches the readers. Arrangements are under way to open a mission school near our office at Edgefield, and there are many other places where schools might be opened if we had men and money.

It is difficult to realize at first glance the real value of the Red Letter feature of the Bible advertised on another page of this paper. Not only are the words of our Saviour printed in red, but in the Old Testament the passages quoted by our Lord are printed in red. References printed in red in the Old Testament refer the reader to some particular utterance of Christ in which the corresponding quotation or allusion may be found. A red star after a verse in the Old Testament indicates that in the opinion of Bible students the verse embodies a prophetic reference to Christ. These are all most helpful features.

Moreover, the red lettering interspersed among the black serves to break the monotony, relieves the eye, and adds to the pleasure of Bible study.

REPORT FROM ELDER WOLLEKAR

WE are receiving good reports from Elder H. C. J. Wollekar, who is representing the Southern Missionary Society on the Pacific Coast, under pay of his home conference, namely, Western Washington.

In an article published in the *Pacific Union Recorder* of October 26, Brother Wollekar says:—

"Since September 22 I have been visiting

our churches in the interest of the work among the colored people. I feel to thank the Lord for the success attending my efforts, and for the interest our people in general have in seeing the work expand and grow, thus hastening the coming of the Lord.

"I have visited Aberdeen, Elma, Connie, Centralia, Ridgefield, Vancouver, and also some isolated families; have placed a large number of Self-denial Boxes in the homes of many of our people, and among some outsiders. Out of many interesting experiences on this trip, one, that of a little girl, impressed itself upon my mind.

"To begin with, she was not a Sabbath-keeper, but she had become interested in the work among the colored people, and, having taken a Self-denial Box home, was putting her savings into it. She was taken sick and died; but before she died she began keeping the Sabbath. When she found that she could not live, she requested her mother to have the money sent in for the work among the colored race in the South.

"When the mother came and gave me the money, and told me of the faithfulness of her little daughter, it brought tears to my eyes; and I thanked God for the Self-denial Box which brought the blessing of light and truth to that precious soul. Who knows how far the influence of this one child's life may extend? The effects of it will most certainly reach into eternity.

"Denying ourselves by giving of our means to God's work brings a blessing and deepens our interest in that particular branch of the cause to which we give. Brethren and sisters, let us not become weary of the repeated calls for means which come to us from time to time, but let us give willingly, cheerfully; the more we give, the greater will be our interest in the message.

"On this trip I have sold 364 copies of 'Story of Joseph,' thirty-seven sets of charts, and received in cash and pledges \$80.45. I am now in Seattle for a few days, to attend the missionary convention at the Green Lake church. Last Sabbath we had a very interesting and profitable program, and there seems to be a desire on the part of all to be up and doing what their hands find to do. In a few days I will leave again to attend another convention in the northern part of the conference, and to visit other churches in the interest of the Southern work. May we all be awake to the privilege of carrying this glorious message to all the world, and then will the end surely come."

A GOOD WORK

THE following letter, published in the *Wisconsin Reporter* of Oct. 24, 1905, shows what can be done by families who come South and live the truth among the people:—

"It has been three years since we came South. We have thought of you many times, but we never found more friendly people, better neighbors, or nicer climate than here. We have had prayer-meeting at our house, the evening after the Sabbath, for several weeks, and the house has been crowded. One

family has begun the observance of the Sabbath, but has not fully accepted the truth. Some of the other neighbors attend Sabbath-school occasionally. We had twenty in attendance to-day. If we could get a minister to come and hold some meetings here, we believe several would accept the truth, but the laborers are few, especially in the mountainous countries.

"We need a church school here, and now is the time to start one, but we cannot do so without help. Some of the children have to walk three miles to school, while others do not go at all."

There is plenty of room for this sort of work in every part of the South. Doors are wide open; who will enter and do that which needs to be done now?

PLEASE to read carefully the editorial pages. Every one ought to know all about the Southern Missionary Society and its work. We can feel but little interest in that about which we know but little. We want every reader of the GOSPEL HERALD to know what this Society is and just what work it is doing. It is also essential that the various plans for raising means to carry forward the work shall be understood.

A VAIN REGRET

ONE day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I will not return her call if she comes here again." Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear; as she died an hour ago." "You do not mean it? Surely you are only teasing us for our uncharitableness?" "She is really dead. I heard it on my way home to dinner." Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when they are taken from us.—*Sel.*

Every One Any One You! Can help the Colored Mission School Effort in the South

Brother C. W. Smouse of Mount Pleasant, Iowa, manufactures and sells Wall Pockets and Mottoes; and sends to the Southern Missionary Society a part of the profits on these articles.

Over Two Thousand Dollars

has come to the Society from the sales already made.

Mothers and children who feel interested in this worthy cause will find this an excellent way to assist.

Write Brother Smouse to-day for particulars.