

THE GOSPEL HERALD



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A REFORM NEEDED

Mrs. E. G. White

IF Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame,—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. The diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctified by heaven.

Great care should be taken to form habits of right eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

COMMON ERRORS IN DIET.

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by over-eating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quantity and quality of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day is entirely out of place. The Sabbath is the day set apart for the worship of

God, and on it we are to be especially careful of our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises on the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance that affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

RELATIONS OF HEALTH PRINCIPLES TO SPIRITUALITY.

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great op-

portunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we

transgress God's holy law by following selfish practices? Shall our inconsistency become a byword?—*Review and Herald, May 27, 1902.*

OUR DUTY

A FEW of our brethren have felt that pending the raising of the \$150,000 fund, \$50,000 of which comes to the South, we ought to cease urging the claims of that branch of the work to which the Southern Missionary Society is devoted; namely, establishing and maintaining small mission schools, providing modest school and church buildings, and fostering other lines of missionary effort including the ministry of the word.

But how could we cease to present the needs of this particular branch of the Lord's work pending the raising of the "big fund" when *the work of this Society receives no share of the \$150,000?* The big fund is for the purpose of establishing and strengthening institutions, while the efforts of the Southern Missionary Society are very largely expended in *aggressive field work.*

For a number of years this Society has done what it could with the means at its command, and something has been accomplished; nevertheless we have been told that, as a denomination, "we have touched the work for the colored people only with the tips of our fingers." Our denominational attitude toward this work has not changed materially since this statement was made; therefore the statement must be still true. But, however much or little has been accomplished, by far the greater part of it is due to the efforts that have been put forth by the Southern Missionary Society.

The fact is that the work and importance of the Southern Missionary Society have not been fully understood in the past by our people. Nor can we hope to enable our readers to comprehend fully what has been accomplished, or the possibilities that are still in the future.

Several of the conferences in the South have done some work for the colored people, but not all of them put together have done as much as the Southern Missionary Society alone! All other colored work in the South, does not equal in importance that of the Southern Missionary Society.

But let the reader remember that this

is not claiming that the Society has accomplished nearly as much as ought to have been accomplished. These facts only emphasize the statement that but comparatively little has been done in this needy and neglected field.

As a people we have never yet seriously taken hold of the work for the colored people. Only a small fraction of the membership of the denomination in the United States has ever become really interested in this line of work. Comparatively few of our churches in the various conferences have ever felt any particular responsibility for the success or failure of the colored work.

In the past this work has been looked upon as being somewhat irregular, which accounts in part for the lack of active interest in it by the great mass of our people in the United States.

Another factor that has entered into this matter has been the fact that other fields and other objects have been kept more prominently before the various conferences by the conference officers. But, brethren, we believe the time has come when not simply the few who are in the South, but when as a denomination, Seventh-day Adventists must take hold of this work with both hands and push it just as earnestly and just as untiringly as they have ever pushed any line of work that has ever fallen to us as a people.

Here are approximately eight millions of people who must have the Third Angel's Message *in this generation.* These people are at our doors; they have a special claim upon us; not only because of their geographical location, but because of their past history. For generations, and up until less than forty-five years ago, these people were held in slavery. They were denied the privileges and opportunities which are the common lot of free men: and while we who are now upon the stage of action and who are dealing with this question are not personally responsible for this condition of affairs, we are a part of the nation that is responsible, and we have been told

through the Testimonies that the burden of teaching the truth to the colored people has been laid upon the Seventh-day Adventist, not in the South, but in the United States.

Brethren and sisters, let us take hold of this work whole-heartedly. Let us no longer touch it merely with the tips of our fingers, or make it a matter of convenience, or be satisfied with doing a little here, or a little in some other place, but let us take hold with both hands to push the work to a successful issue. Nor can we feel, even when we do this that we are entitled to any particular credit for so-doing, for it is plainly our duty, and when we have done all we can do we must still say that we are unprofitable servants.

This does not mean that those who stand at the head of the Southern Missionary Society do not appreciate what has been given to assist this work, or what will yet be done by our faithful people. It simply means that while we feel grateful to our brethren and sisters who have stood by the Society in the past, we realize that it is still true that as a denomination we have come far short of what the Lord says ought to be done.

We feel that instead of treating this matter as of small moment, Seventh-day Adventists in the United States should regard it as a work of paramount importance; a work second to none; instead of allowing it to be supported merely by crumbs, as it were, which fall from the table of other branches of the work, it should have a support equal to that given to any branch of the cause; and instead of being the last thing to consider its claim should now be first.

We would be glad indeed to correspond with conference or church officers, or with individuals, about the needs of this field, and how they can best be met. We have repeatedly appealed to churches to become responsible for the support of mission schools. We still appeal to them for this purpose, and ask not only churches, but individuals who are able to contribute enough for the support of a school to write to us asking for information upon this subject. We would be most happy to give all the information at our command.

C. P. B.

"I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God." Ps. 40: 17.

List of Colored Laborers in the South.

The following is a list of the several colored laborers in the Southern field, that is within the bounds of the Southern Union Conference:

COLORED MINISTERS -

W. H. Sebastian, 287 A. Chapel St., Atlanta, Ga.

Thos. Murphy, 209 Fayette St., Vicksburg, Miss.

Page Shepard, 9 Minor St., Natchez, Miss.

Brother Brice, Louisville, Ky.

A. Barry, Box 414, Huntsville, Ala.

A. C. Chatman, 1001 Marengo St., New Orleans, La.

S. A. Jordan, Brookhaven, Miss.

Sydney Scott, S. Warren & Delaware Sts., Mobile, Ala.

LICENTIATES -

N. B. King, Yazoo City, Miss.

D. E. Blake, Spartanburg, S. C.

Brother Shelton, Winston-Salem, N. C.

W. P. Gaskin, Canton, Miss.

Joseph Lawrence, with Sydney Scott, Mobile, Ala.

SCHOOLS AND TEACHERS -

Vicksburg: D. V. Barnes; Mrs. D. V. Barnes; Geneva Wilson, 209 Fayette St.

Columbus: Mrs. Finley, 1512 Ninth Ave. N.

Yazoo City: J. W. Allison; Katie O. Johnson, 408 Ninth Ave. N.

Natchez: Page Shepard; Mildred Anderson, 9 Minor St.

Jackson: Peter Vandenberg; Stella Glasco, S. D. A. Chapel, Blair St.

Greenville: Mrs. M. A. Murphy, 717 Broadway.

Palmer: Roland Williams.

Canton: W. F. Gaskin.

Clarksdale: vacant.

Edgefield Junction: Helen Washington.

Nashville, Tenn: Julia P. Lowe, 409 S. 10th St.

Atlanta, Ga.: Mrs. A. E. Gibson.

Charleston, S. C.: Mrs Edna Wright, 236 Cumming St.

Spartanburg, S. C.: vacant.

Memphis, Tenn.: Mrs. Garland Jones, 14 West Illinois Ave.

Kings Crossing, Miss.: vacant, Signal P. O.

Brook Haven, Miss.: Mrs. O. C. Jordan, Self-supporting.

Plant City, Fla.: Ella Sauks; Lula Munford. Self-supporting.

NATCHEZ, MISS.

THIS is the vacation season but we are still pushing the gospel wagon along, and the outlook seems encouraging, as there are some very intelligent and conscientious people deeply interested in the truth. I believe that God is mightily impressing the honest-hearted now as never before. A consistent life will be abundantly attended with the blessings of God. Some of our little band are receiving unmistakable evidences of the latter rain. O how grateful we feel for the witness of his hallowed presence; it fills our hearts with joy unspeakable.

Pray that we may so empty ourselves that we may be filled daily with the precious, satisfying, encouraging power to work which is well pleasing in his sight.

PAGE SHEPARD.

RECEIPTS FOR JUNE 1907

The following report is for the donations received during the month of June, 1907

DONATIONS

Austin Stitzel	\$ 25	George W Barker and Family	4 25
Mrs M E Guthrie	05	J G Mikkelsen	5 00
A Sister	12	Mr & Mrs S C Mansfield	60
P Christenson	40	Mrs Smith	30
Mrs M L Morehouse	1 25	A H Kenyon	10
A Bergfeldt	5 15	J J Moss	40
Mr & Mrs J F Lomeneth	3 75	Martha J Sevrens	1 50
Mrs Fannie Woolf	3 00	Milton Lyon	54
N P Smith	80	M C Morgan	1 50
Mrs Anna M Rice	1 40	V Sell & Family	7 00
Mary Spencer	5 00	George Kuhn	2 00
T J Eagle	8 10	Phebe A Fish	1 40
Al Lovgren	10 00	Mrs S D Wagon	1 55
Perry McDonald	20	Mrs S A Johnson	1 25
Mrs Julia Harvey	50	O D Phillips	1 31
W L Payne	40	N H Guthrie	2 00
F H Schramm	7 80	Eva M Davis	50
Thompson Lowry	15	Mattie A Price	31
Mrs N A Honeywell	1 00	Ada Goldie & Otto	75
Geo Fayette Knapp	25 00	Mrs M L Casebeer	50
General Conference	32 39	Mrs M Putvin	3 50
B L Chaffee	30	A Jones	25
W J Mock	15 50	J E Lovell	60
Sarah B Leighton	20 20	Mrs C Kiel	1 10
M Harrie	2 26	Lizzie Van Tilborg	97
Elliston Warner	5 00	Mrs C A Skoog	42
Wakeency, K a s	2 50	Herman Brinkman	55
Church School	2 50	Edith Cordis & children	55
Total	\$152 47	Sarah J DeVore	1 00

FROM THESELF-DENIAL BOXES

Lucy Frost	29	E D & L B Hurburt	5 00
Willy Mc Conn	15	Allan & Esther Johnson	50
Mabel Raley	60	Total	\$68 81
Mary Warren	71		
H Arpirath	50		
Mrs S Edwards	20		
Mr & Mrs A E Henderson	60		
H C Miller	10		
C L Wilson	2 00		
A A Anderson	100		
Lillie Fish & Family	15		
Mrs M E Hayes	25		
Joseph D Hayes	06		
Leora D Hayes	04		
Jennie M Hayes	5 55		
Mrs Dora E Guy	1 00		
Mrs Sam Baker	1 25		
E C Silsbee	10		
John E Lloyd	1 84		
John Chadwick	1 10		
Emma T Johnston	45		
Perry McDonald	12		
Mrs Sarah Thomson	1 25		
Eva M Bunch	1 25		
Alvin H Osman			

FOR THE SUPPORT OF MINISTERS WORKING FOR THE COLORED PEOPLE

H C Miller	8 40
C A Frederick	16 10
F H Schramm	7 20
A Friend	11 60
Total	\$43 30

NATCHEZ BUILDING FUND

J N Loughborough	5 00
SIGNAL, MISS. BUILDING FUND	
J N Loughborough	2 00

The Gospel Herald

PUBLISHED MONTHLY BY THE
SOUTHERN MISSIONARY SOCIETY
North Station, Nashville, Tenn.

August, 1907. Price 10 Cts. a Year

In reply to questions on the subject, we wish to state that Self-Denial money and other donations to the Southern Missionary Society should not be sent in as a part of the One Hundred Fifty Thousand Dollar Fund.

THE colored believers in Knoxville are taking steps toward erecting a school and church building in that city. They have applied to the Southern Missionary Society for assistance and we are doing what we can to help the work in that place.

THE old portable chapel erected at Vicksburg some years ago and which has served the cause there for church and school purposes, must be replaced at the earliest possible date. We have fully decided to provide a new building in that city and hope to be able to do so without placing a debt upon the property.

PROF. F. R. ROGERS, superintendent of mission schools in this field, is now traveling in the interests of this Society. His special burden being to secure funds for erecting two or three much needed school and church buildings. The way has been opened for him to do this and we feel very grateful to those who are thus willing to extend a helping hand to the work in this field.

ATLANTA, GA.

WE expect to start our tent-meeting about the first part of next month, here in Atlanta the Lord willing. You must pray for our success, as we desire to see many souls accept this truth. We are still adding a small amount to our building fund weekly. We would like to see our building up, but we desire to have sufficient means on hand before building to keep us from getting into debt. We ask our brethren and sisters to remember us in our struggle.

July 26,

W. H. SEBASTIAN

It has been definitely decided by the Committee of the Southern Missionary Society to erect a church and school building at Natchez, Mississippi, where two lots—very favorably located—have been donated to the Society for school and church purposes. The plans for the building have not yet been fully matured. It will cost probably about one thousand dollars. The lots, which have been donated are valued at five hundred dollars. They were the gift of two of our good sisters in California.

A NICE lot has been donated to us for school and church purposes at Signal, Mississippi. This is a small country village and a very modest building will suffice for that community. There are two or three carpenters there and it is said that if the Society will provide the lumber, which would cost from one hundred and fifty to two hundred dollars, they will erect a building without further cost. We feel very anxious to do this if possible.

A FRIEND of this work at Palmer, Mississippi, has offered to give land for a church and school building there if this Society will provide a modest building. This is also a country neighborhood and a small, plain building will meet all the needs of the cause there. A suitable building could probably be provided for two hundred and fifty dollars as it is right in the woods with saw mills near at hand. We hope to be able to provide a building at this place.

THE WORK IN MOBILE, ALA.

IN January last, the Alabama Conference asked us to come to this place to do what we could for the Sabbath-keepers here, and also to engage in tent work in connection with Elder Sydney Scott.

We arrived here early in February. One of the leading members had recently died and the few remaining ones were feeling somewhat discouraged. It was with much joy that we entered upon the work of strengthening that which remained.

A very rainy season set in shortly after our arrival in Mobile, which delayed the beginning of our tent effort for some time. It was not until the 8th of May that we were able to hold our first meeting in the tent which was well attended though the evening was rainy.

The church was revived and began to work. By the blessing of God our meetings were successful from the first, nevertheless the enemy of all truth was on our track.

Shortly after our work opened, the wife of the writer who had been in ill-health for some time commenced to grow worse. This continued to May 30, when she quietly fell asleep. I am thankful to say that her last moments were spent in prayer for the work she loved and for which she sacrificed her life. We felt her loss severely as she was our chief dependence in singing. We firmly believe she rests in Jesus.

For a time the writer was compelled to leave the work and spend some weeks at Huntsville, subsequently returning to continue work in Mobile.

Before changing the location of our tent we asked for the signature of all who would keep the commandments of God, and were surprised by receiving over twenty favorable responses.

We are now holding meetings in the southern part of the city with a good interest which is steadily increasing. On a recent night we were unable to furnish accommodations for the people. The subject presented was the "The Sabbath of the Lord," which was well received by those who heard.

We are holding our Sabbath services in the Y. M. C. A. hall. This was given to us free of charge for this purpose. We need a mission school in Mobile and hope before leaving to mature plans for the same.

Our aim is to sow the seed in this city that in the harvest many precious souls shall be gathered into the garner of the Lord. The harvest truly is great, but the laborers are few.

Many members of the Sabbath-keeping company in this city have children and a large mission school could be opened here in the fall if we could secure a good teacher. At present we have no one in sight, the one we had hoped to see in charge of the school being now dead.

I feel deeply interested in this line of work and sincerely hope that a good worker can be sent to this place to take charge of the mission school. We solicit the prayers of all the brethren and sisters for the work here. Our courage is good in the Lord.

J. H. LAWRENCE.