

THE GOSPEL HERALD

Volume VI

NASHVILLE, TENNESSEE, AUGUST, 1909

Number 8

BRING ME TO THY FEET

'Tis my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
'This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should be a castaway?

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Saviour's feet,
Lay me low and keep me there.

—Selected.

✱ ✱

THE LORD WILL BLESS

TO OUR BRETHREN AND SISTERS:—

THE following words were spoken by Sister E. G. White, before the General Conference Committee, and others present at the meeting held in College View, Nebraska, Sept. 20, 1904. 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 practise self-denial, and to send of their means to help the work among the colored people of the South. Such boxes will be a con-

stant 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 practise 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.

"Mrs. E. G. WHITE."

✱ ✱

"IN God is my salvation and my glory:
the rock of my strength."

THE WORK IN THE SOUTHEASTERN UNION

ON account of the extensive territory formerly operated by the Southern Missionary Society, and on account of the growth of the work undertaken by the society and the apparent impossibility of successfully carrying on the work in so large a field, at a meeting of members of the Southern and Southeastern Union Conferences, recently held in Nashville, it was decided to give over the work formerly carried on by the Southern Missionary Society in the Southeastern Union into the hands of that organization.

This notice, therefore, is to indicate that the Southeastern Union Conference Negro Mission, with headquarters at 169 Bryan Street, Atlanta, Ga., will hereafter attend to the work formerly conducted by the Southern Missionary Society in the Southeastern Union, and to inform our friends who have so kindly assisted us in the past that we shall still look to them for a continuance of their prayers and means to carry on the work in this neglected portion of the Master's vineyard.

As rapidly as is consistent our Union is being organized in an effective way to carry forward and advance work among our colored brethren and sisters, and we earnestly solicit the co-operation of the many friends of this work, and ask that all correspondence designed to assist this work in North and South Carolina, Georgia, Florida, and East Tennessee be directed to either the undersigned as chairman, or to Elder R. T. Dowsett as secretary of the Negro Mission, at the above address.

We trust, through the columns of the HERALD, to keep our readers informed

as to the progress of the work in this Union, and we solicit the prayers of God's children everywhere, that we may be successful in our plans for advanced work.

We are very happy to report that the work in Atlanta is shaping up encouragingly. Sister Anna Knight is very rapidly getting in touch with a class of intelligent people who are deeply interested in the truths of the third angel's message. She has a large number of Bible readings, in fact more than she can well attend to.

Elder W. H. Greene of Pittsburg, has within a few days past joined us in the work for his colored brethren in Atlanta, and we anticipate a goodly harvest as a result of the efforts being put forth.

Throughout the Southeastern Union there are coming an increasing number of calls for help, and while we cannot see yet how we are going to meet all the demands made upon us, yet our faith holds out that God will give us help, so that we can carry forward a much larger work during the year to come than has ever yet been possible to perform.

W. A. WESTWORTH.

✱ ✱

THE INVASION OF PELLAGRA

THE statement by Surgeon-General Wyman of the public health and marine hospital service that there is more "pellagra" in this country "than at any time since the new disease was discovered, and from information received it is apparently on the increase, especially in the South," will awaken interest. It is further stated that Dr. Lavinder, the pellagra expert, is visiting Peoria, Ill., where fifty patients in the insane asylum there are suspected of having the disease. A recent copy of the *Charleston (S. C.) News and Courier* contains a dispatch from Durham, N. C., which reports an epidemic of pellagra there which has resulted in eight deaths, five of them recent. Other places in the South have been affected.

Now what is pellagra?—It is a disease new to the United States, but not a new disease. The *Standard Dictionary* contains this explanation: "A kind of elephantiasis, often recurrent in the spring, common in southern Europe among the peasantry, said to be caused by a fungus parasitic on maize or by a ptomain developed by its putrefaction.

Called also Italian leprosy, Alpine scurvy, Asturian rose."

The fact that this serious trouble has been attributed to bad corn has already awakened popular prejudice in the South against the use of corn for food, although the cookery of that section has been from the early days so largely predicated on corn products, without peril hitherto to anybody. The *Standard Dictionary* further quotes a passage from an article by Carmen Sylva in the *Forum* magazine that is full of creepy suggestiveness, as follows: "Rather than give up the use of spoilt maize, they endured the horrible disease, pellagra, in which the body slowly becomes coal black, and the patient falls into the profoundest melancholy and the lowest state of physical prostration."

This depiction of the queen of Rumania embodies so much of gloomy prophecy, now that we are being forced to learn about pellagra, that the sharper watch the government experts can keep on this new invasion of the United States, and the more they can do to check it, the better for us all. Some accounting for the prevalence of this disease in the South, and the reason for this outbreak in Illinois, is in order. Is corn still held responsible, and what must be done to guard that, and to protect the people? Italy has long been working on this serious evil that afflicts the people in her corn belt, but with slow progress on the remedial side. The late Dr. William Pepper of Philadelphia wrote of pellagra:—

"A form of nervous disease with a peculiar skin eruption. The symptoms refer to the stomach, the nervous system and the skin. The disease is apt to be chronic, growing in severity with succeeding years. It is likely that poverty, hunger, overwork, and filth combined are the causes alike of the scaly eruption and of the other attendant evils."

It does not appear, however, that present victims in the South are underfed or dirty, and certainly this should not be the condition of the half a hundred patients in a public institution in Illinois. The last victim reported from Durham, N. C., was "the wife of an extensive lumber dealer."—*Springfield Republican*.

✱ ✱

"Thy vows are upon me, O God: I will render praises unto thee."

SUNDAY LEGISLATION IS RELIGIOUS

S. B. HORTON

NO ONE should be deluded into believing that there is no religion connected with Sunday legislation. Religion is the very basis of Sunday laws. This assertion is verified in the attempt to answer the question, Why make criminal an act performed on Sunday when the same act performed on any other day is right and legitimate? The answer must unquestionably be, Because of the religious estimate placed upon the day by Sunday observers.

In a recent work by Rev. R. C. Wylie, entitled "History of Our Sabbath Laws," this significant statement is made:—

"In more recent years there has been a marked and growing tendency to depart from the former strictness of sabbath legislation. In some States there has developed a pronounced antagonism to all laws protecting the first day of the week, except such as would make it a mere holiday. A struggle is therefore in progress throughout our country between the friends and foes of sabbath laws."—Page 3.

To this may be added many statements of Sunday-law advocates, in which is frankly stated the purpose to advance the interests of religion through Sunday laws. This kind of legislation is not only foreign to the American conception of government as held by the founders of the Republic, but it is unconstitutional so far as fundamental American law is concerned.

That our forefathers understood and held that Sunday legislation was religious legislation is well set forth in the celebrated Johnson Congressional Sunday Mail Reports of 1829 and 1830. In the report communicated to the United States Senate Jan. 19, 1829, the statement is made—and became the sentiment of the Congress at that time—that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . Our government is a civil, and not a religious, institution."

This was the verdict of that Congress on the subject of Sunday laws. On March 4, 5, 1830, Colonel Johnson,

chairman of a House Committee which had under consideration a Sunday-law measure, in his report against adopting the proposed legislation, said, among other things: "Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few provisions it contains, is one that prohibits a religious test, and another which declares that 'Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof.'" Again: "It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet exists in full vigor."

Thus it will be seen that our forefathers appreciated the fact that Sunday legislation interfered with, and was tantamount to an abrogation of, the civil and religious rights of the people as contemplated in the immortal Declaration and as guaranteed by the Constitution.

For one hundred years, or to be more exact, since 1811, repeated attempts have been made to get Congress committed to Sunday legislation. To the credit of the several Congresses since that time, this class of legislation has been, and should continue to be, defeated.

Sunday legislation was deemed by our forefathers religious legislation, and as such unconstitutional. By what process of reasoning can it be considered otherwise to-day?

Nashville, Tenn.

✱ ✱

JUDGE LINDSEY'S DECISION ON THE CIGARETTE

THERE is probably no public man in the country who has made a more exhaustive study of the causes that lead to the downfall of boys than has Judge Ben. B. Lindsey, the judge of the juvenile court of Colorado. In an article written for the *Sunday School Times* (Philadelphia, Pa.) he has this to say regarding one of those causes:—

"I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have

brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."

We are not to argue from this that it is generally only the naturally vicious that take up the use of the cigarette. But the continued inhalation of the poison of the cigarette has a dulling or deadening influence upon the moral sensibilities of the cigarette user; and after becoming addicted to the habit, he will do what he would not think of doing before. To the increasing indulgence in the use of the cigarette we must attribute, to a very large extent, the great increase in crime among the youth of this and other countries.—*C. M. Snow, in Liberty.*

✱ ✱

TOBACCO IN THE SEVENTEENTH CENTURY

ACCORDING to Jorevin de Rochefort, a French traveler, the practise of juvenile smoking was almost universal in England in the seventeenth century. In an account published in 1671 this Frenchman gives a description of an evening he spent in Worcester. He was catechised by one of the townsmen as to the habits of the French people. "While we were talking about the town," he writes, "he asked me if it was the custom in France as in England that when the children went to school they carried in their satchel with their books a pipe of tobacco, which their mother took care to fill early in the morning, it serving them instead of a breakfast, and that at the accustomed hour every one laid aside his book to light his pipe, the master smoking with them, and teaching them how to hold their pipes and draw in their tobacco, thus accustoming them to it from their youths, believing it absolutely necessary for a man's health."

✱ ✱

RECENTLY the people of Texas adopted a constitutional amendment validating upwards of three million dollar's worth of school district bonds which the courts had held to be illegal.

✱ ✱

A NEW TRACT

HAVE you seen the new tract recently issued by the Southern Publishing Association? It is entitled, "Our House

RECEIPTS FOR MAY, 1909

THE following report is for the donations received during the month of May, 1909.

B and M Lautter \$.50	School . . . . .	.70
John Bowers	John Alexander . . .	.30
J Omwako	Mrs and Miss	
E O Potter	Churchill	2.05
Cliff Kaser	Mrs J C Miller and	
A Kline	Miss M J Shultz . .	1.95
J C VanSyoc	Mrs H C Mathew . .	1.00
John H Hidley	Mrs J C Morton . .	5.00
Mrs Ellen Powel-	Mr and Mrs Geo	
son	Wetmore . . . . .	.90
Mrs W E Putnam . . .	Grace Wetmore . . .	.16
Richard Durant . . .	Virgil Hockett . . .	1.21
Mattie A Price	Mrs N J Versteeg . .	.40
Mrs N L Bolinger . . .	S S Post . . . . .	.55
W H Hammond	Lewis Phillipson . .	1.50
Ravenna Church	Mrs Geo H Scott . .	.25
School Mission-	Mary H Brown . . .	1.00
ary Society	Mrs C M Johnson . .	1.50
Mrs W H Sander . . .	Mrs V O Wallace . .	1.00
Mrs N A Honey-	Mrs M C Whitney . .	.75
well	Mrs E H Price . . .	1.50
Mrs M G Brown . . .	Miss Mildred	
Mrs Nellie A	Crooks . . . . .	.09
Barnes	Ellis Simmons . . .	6.00
A Friend	Mrs M L Pence . . .	2.20
Mrs J C Morton . . .	Mrs L H Johnson . .	1.00
Mrs W F Tilton . . .	Mrs Melinda R	
A Friend	Smith	2.50
S S Post	Mrs W C White . . .	1.15
Mrs E George	S W Phillips . . . .	.15
Mrs J Haltner	Madison Sabbath-	
Henry J Hersh-	School	1.85
berger	Mrs H G Leffing-	
H Holliday	well	1.79
Mrs Therese Loh-	J W Habenicht . . .	3.00
miller	Mrs A J Bennett . .	1.00
Mrs Jennie Haines . .	A Friend . . . . .	.10
Lars Peterson	Mrs M L Dickson . .	3.10
Adelaid Snook	Bertha Hayes . . . .	.25
Miss Mary White . . .	Margaret Springer .	1.00
D W Barr	Mrs Kate Madden .	1.25
S F Potts	Mrs Julia E John-	
Eliza Curr	son	1.30
A Friend	H E Lingo . . . . .	.90
Caroline Miller . . .	Mrs C A Bell	1.00
S C Stover and	Mrs Ida DeGarmo . .	.75
wife	Clarence L Camp-	
A Friend	bell	3.50
Vina McBride	Geo H Moser	1.30
J B Mallory	Mary A Washburn . .	1.00
Miss Lois A Cal-	Alma L Case . . . .	.52
kins	Mrs M Putoin . . . .	.51
Esther M Pellett . . .	Newark Church . . .	1.80
London Y P Socy . . .	F Squire . . . . .	.75
R E Brandt	Mrs R W Airey . . .	2.50
A Friend	W H Dean	1.50
Mrs Mary E Doble . .	Mrs M M Smith . . .	1.50
Mrs Lizzie VanBos-	Mrs S C Mansfield . .	.25
kirk	Mrs James Smith . .	.50
Mary A Pollard	Mrs Jackson . . . . .	.55
Mrs Hildebrand . . .	Lizzie A Stone	2.00
A Friend	W B Eekhout	1.00
Mrs D M Ragon	E M Jackson	1.00
John R Lee	Alice C Sargent . . .	.36
F H Schramm	A J Iden and wife . .	2.50
Mrs J E Klopfen-	J H Sylvester . . . .	.50
stein	Miss Ida E Hill . . .	.12
Mrs E R Gillett	Mrs W O Young . . .	1.28
Mrs M L Fry	W H Dean . . . . .	.50
Ada M Learned	Mrs Hettie Sher-	
H T Wright	wood . . . . .	.37
Mrs O F Demorest . .	Mrs J P Jaspersen . .	1.00
Mrs Joslin	Mrs Georgie Ru-	
Mrs J Merchant	dolph . . . . .	.25
M J Gabby	Alice E Culver . . . .	.50
Mrs Angie Hunt-	F V Baer	2.00
zinger	Hattie Franke . . . .	.50
H F Phelps	Mrs B Montgomery . .	4.35
Jennie Wood	Agnes A Anderson . .	1.00
	E D and L B Hurl-	
	burt	3.00
	Mrs Johanna John-	
	son	2.59
	Mrs C Bush	2.00
	M Rudolph	3.00
	Chatham Church . . .	1.63
	Jennie Wood . . . .	.37
	Total	\$117.97

FROM THE SELF-DENIAL BOXES

A F Horning	\$1.00
Mrs Janet Lowell . . .	1.00
J P Ferguson . . . . .	.75
D H Delano	1.85
Mrs Mary Kendall . . .	5.00
Mrs M A Whalen	1.00
O C Norris	1.00
Mrs H C Mitchell . . .	1.70
Mrs A B Kuehl	2.16
Virginia Tate . . . . .	.45
F J Wilbur . . . . .	.70
Mrs Broomall . . . . .	.30
Mrs Shade . . . . .	.80
Mr Scott . . . . .	.22
Chester Sabbath-	

FOR THE SUPPORT OF MINISTERS WORKING FOR THE COLORED PEOPLE

F H Schramm	\$10.80
Mabel Parker	3.60
P J Rennings	15.00
A Friend	2.70
Total	\$32.10

which is from Heaven, or Departing and Being with Christ, a study of 2 Cor: 5: 1-9 and Phil. 1: 23, 24." Price, 1 cent.



The Gospel Herald

PUBLISHED MONTHLY BY THE

Southern Missionary Society

85 Arcade, Nashville, Tenn.

Entered at the Postoffice at Nashville, Tenn., as Second Class Mail Matter.

PRICE PER YEAR, 10 CENTS

Remember that the financial burdens of the Southern Missionary Society have not been made lighter, but rather heavier, by the reorganization of the work for the colored people in the South. The Society is now supporting all the colored ministers and other evangelistic workers in the Southern Union Conference, instead of only the teachers and a few of the ministers.

✱ ✱

ELDER F. R. ROGERS is attending the Greenwood camp-meeting.

✱ ✱

As this paper is preparing for the press the Greenwood, Miss., camp-meeting is in progress. May the dear Lord greatly bless in that important meeting.

✱ ✱

ELDER CHRISTIAN and Elder Haysmer are both North in the interests of the work for the colored people. Brethren and sisters, they need your prayers for their success.

✱ ✱

A GREAT work must be done for the colored people of the South. It ought to have been done long ago. It could have been done a third of a century ago much more easily than now; and it can be done more easily now than a few years hence.

Let us not forget the inspired statement that came to us a few years ago to the effect that the work we failed to do in time of peace and quietness would have to be done under greatly increased difficulties. It was then the work ought to have been pushed most vigorously in this field; but it was not done then, and it is yet to be done.

The time will never come while probation lasts that we shall be excused from doing a work that needs to be done here. And the Lord will never say to any who are seeking to evade duty, "You have failed to do the work I gave you to do; it is now too late. Enter into the joy

of your Lord." No, the sentence will be rather, "Thou wicked and slothful servant, . . . thou oughtest . . . to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Friends, let us work while it is called to-day.

✱ ✱

MISS HELEN MCKINNON, Elkwood, Ala., secretary of the Young People's work, desires to correspond with the secretaries of the local Young People's societies. Secretaries, please write to her for information and such help as she may be in a position to give you.

✱ ✱

MISS JULIA LOWE recently attended a meeting at Erin, Tenn., where she had opportunity to speak to a large number of people on the subject of the second advent. The message delivered was well received, and there is an interest to hear further upon this and kindred subjects.

✱ ✱

ENCOURAGE THE NEGRO

THE negro farmers should be encouraged. The more they are, the better citizens they will become. Not many prosperous negro farmers are before the courts. It is the worthless and shiftless who give trouble, which moves us to say, also in this connection, that such movements as that in Georgia to spend only on the education of the negro child such moneys as are derived from negro taxpayers is not wise.

The revenue derived directly from negro-owned property is comparatively small, of course. But the negro contributes indirectly in that he helps the white taxpayer to accumulate, and indirectly, if not directly, he is entitled to some of the benefits which arise from such increment. Similar legislation has been proposed in Tennessee from time to time, but nothing ever came of it, because the sentiment of the white people was against it.

The way to make the negro a good citizen is to encourage him in all worthy endeavors to advance his fortunes, economically and educationally. We spend a good sum of money in schooling him, but if such expenditure makes of him a useful citizen, it is money well spent.—*Nashville American, July 30.*

FROM CORRESPONDENTS

Encouraging Words from Pennsylvania

I AM going to-day to get a barrel, if I can, to pack the clothing for Sister Hurley. I have some, but not enough yet to fill a barrel. Hope to have it ready to send next week.

I had an interesting experience while soliciting donations of clothing recently in Erie. It was long after ten o'clock at night when we left one family, for they were so interested. The lady asked us to come back, and said she was sorry we were to leave the city so soon. I promised to send the man a copy of *Liberty*.

May the Lord bless every Adventist in the world and keep us all loyal to him. The main thing is to form a character that will stand the test when we stand before our Saviour—the Saviour who poured out his life-blood for us and prayed in agony for us before we were born. I do not despise any one, but pity the sorrows of others, and pray that God will comfort everyone and do his own will in each one. He will lead us all in the right path if we only yield to his divine wisdom.

My best wishes attend you for the prosperity of your work.

MRS. J. H. AUSTIN.

ANOTHER says: "I received your very interesting letter in regard to the work in the South, also the copy of the *GOSPEL HERALD*, of which you spoke, and my heart was made to rejoice over the many blessings which our dear heavenly Father has been showering down upon his dear children and the work in which they are engaged for the salvation of souls for whom our dear Saviour shed his precious blood to make it possible that both they and we may inherit eternal life.

"My heart yearns to do more for the cause than I am able to do financially. But because I am not able to do great things, I will not despise the day of small things. So you will find enclosed twenty-five cents from the Self-denial Box for last month. Of course we cannot enclose our prayers; but I can send them to the throne of our dear Father in heaven and he can send answers to you, and to the work and workers wherever they may be."