

GOSPEL HERALD

TOWARD GOOD WILL MEN

OF EARTH PEACE

RELIEF FOR THE SUFFERING.

IN the January number of the GOSPEL HERALD an appeal was made for second-hand clothing, shoes, hats, caps, etc., to be distributed to those who were suffering for these things. We are pleased to notice the hearty response that has been made to this call. Friends throughout many States in the North have contributed liberally and nobly to this work. The call was made for fifty barrels. We are glad to state that fifty-five barrels and boxes have already been received, and word has come to us that about twenty-five more are already on the way.

We never saw so good a lot of goods received for a purpose like this. There were a large number of absolutely new boots and shoes, cloaks for women, etc., donated from the shop-worn stock of dealers, which were exactly what was needed for actual wear among this people. Recently we have received boxes containing seventy-five new derby hats for men, besides caps and hats for women and other kinds of hats for men. In all, we have received more than one hundred and fifty new hats. Of course, they are somewhat out of style, but

just as good for service in this field. Quite a large quantity of good bed clothing has also been received. It was much needed, and will do much good. We can but express our appreciation for the interest that has

of clothing. When we reached Calmar these goods were all sorted, and were passed out to the most needy of the people. We supposed that a few would be in need, and that the goods we had brought would last for a number

of weeks. We knew that there was suffering among the people, but we had not the faintest idea of the true situation. Before the goods were really ready to be handed out, our chapel, from which they were to be distributed, was thronged with women, children, and men, in the most destitute condition. We were obliged to have some order in the work, and so a rule was made that these individuals must get an order from either Brn. Bishop, Casey, or Olvin, who knew the circumstances of the people and knew who were really needy. But even with that precaution, we were not able to supply the needs of the people on that trip, and the twenty-five barrels were emptied in a few hours.

There were many touching scenes in connection with this work of distributing goods. Women would come bringing their families of almost naked children, and it was a joy to see the gratitude expressed in their countenances as they received the



"Please, Mr., will you give me some clothes?"
 Photograph of a group of boys who came to the boat at Adams Landing. Taken on the bank by our Morning Star artist.

been manifested. On our last trip down the river, from which we returned a week ago, we took with us twenty-five barrels

relief which we had for them.

But not only did we take clothing for the people, but the cash remittances, made in response to the call in the January number of the HERALD, enabled us to buy several barrels of meal, flour, molasses, and such staple things as would go the farthest and do the most good with the least money. It was pitiful to see the people who would come around the supplies and call for some help who said they were "hungry." They did not have enough of even the plainest food to keep their families from actual suffering for food.

Now, as to the result of this work. It was stated in the HERALD that this kind of work would draw the people near to us, where they would have confidence in us, and where they would be willing to listen to the truths of God's Word. We never saw anything operate more exactly as foretold. In the locality where these goods were distributed, there has been in the past much opposition to our work. Those who have accepted the truth have been turned out of their churches, and have had almost everything said against them that people could say. When Bro. Olvin was dismissed from his church, the minister stated that the time would come when he would be hungry, when he would not have clothing to wear, when all his stock would be taken from him, and where he would be in great need, and where there would be no one to help him. On the contrary, the minister said that those who had taken their stand for the "right" at that time, and had been among those who had raised their voices in turning him out of the church, would have plenty of food and clothing and all the good things of life that were needed. Bro. Olvin, in talking with us about it, said that the first part of the prediction did come true; that owing to the failure of the crops this year he had come to the point where he was absolutely out of food, where his clothing was gone, and where his family was in need of the necessities of life. But just at this time we came into Calmar with our supplies, and were able to clothe him and his family comfortably. We were also in

shape to supply him with rations, so that the danger of hunger was removed. So the last part of the prediction did not fall true. He did have friends come to his relief in his time of need, and he was very grateful for it.

But now comes the sequel. Instead of those who had raised their voice against him in the church being well fed, well clothed, and supplied with all the bounties of life, they were even more destitute than was Bro. Olvin. More than this, in a number of cases the store-keepers had come in and taken away their stock, while in the case of Bro. Olvin we have been able to save his stock for him, by arranging with his storekeeper so that he can retain it and have the opportunity to pay his bill. But more than this, we had made Bro. Olvin one of the committee to whom the people must go for orders before they could receive help, and these very parties who had been so bitter against him, were compelled by the pinching necessity through which they were passing, to come to him for orders for such supplies as they needed to keep them and their families from suffering.

This point is not mentioned for the sake of rejoicing at the outcome of the situation, and Bro. Olvin had no feeling of exultation in regard to it; but he felt that the Lord had vindicated the truth, as represented by him, and the people had had an opportunity to see the real outcome of it. We all did rejoice that the Lord had wrought in a way to show the people that He had a care for those who had firmly taken their stand for the truth.

We are glad to say that the influence of this work has been felt in all the country round about. The people are saying that "the Lord sure is with these people, or they would not be doing that kind of work." We were also glad to notice that those who were the bitterest enemies of the truth are now quiet in their opposition, and many of them are beginning to search for the truth, and are even calling for Bible readings in their homes. Many others are now attending the church who said last summer they would never go inside of it as

long as they lived. One man made the statement when we began to come down the river that he wished somebody would blow up the boat with dynamite. We were glad to have him receive help with the rest, and his opposition to the work has stopped entirely. We feel that more work was done by this practical manifestation of sympathy and aid for the suffering, than could have been done by twenty sermons, even though the people had all attended them.

At Calmar about a dozen people have newly accepted the truth as a result of the work now being carried forward at that place. Bro. Stephenson is doing good work there, and is gaining the confidence of the people. We were pleased to meet while there the minister of a little church four miles from our chapel. He has heard of our work and has attended some of the meetings, and is deeply interested in the truths of God's Word that are being taught. He has talked with his members, and they have all invited us to come and occupy his church and teach them the truth. We believe there is a great work to be done in this locality, and we are glad to state to those who have taken hold with such a noble interest to assist in bringing relief to the necessities of this people, that it has opened the hearts of the people and opened the way for the truth, such as we have never before seen in the South.

We have just received on the boat about thirty barrels and boxes of clothing, which are now being opened, and are being taken to the room where all such goods are fumigated according to the law of this State, before giving them out. We expect to start down the river again before long, and then we shall have more goods to aid those who are really destitute.

To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others. . . . Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.—*Spurgeon*.

WHO CAN DO IT ?

THE question is often asked, "Why is the Negro farmer in the South so poor? Why cannot he succeed as well as white farmers?" And then the answer is wisely given: "It is because he has no ambition. He is so shiftless!"

Now, while much of this is true, owing to their habits and disposition, yet there are circumstances which it is well for us to consider.

First, They seldom own their farms. In many localities a Negro cannot buy a farm, as the land is owned by wealthy men or companies. In many places sentiment prevents owners from selling to colored people. Of course there are places where this is different, and there are many comfortably situated Negro farmers, but the opposite is the rule.

Secondly, The above being the case, the Negro must depend upon renting the land which he farms. The basis of payment for use of land varies with different localities. Occasionally the renter gives a specified share of his crop for the use of the land. But the majority pay a cash rental or a certain number of pounds of cotton per acre.

Thirdly, The rent of the land always becomes a lien on the crop, and takes precedence of all other bills or obligations. The land-owner knows that cotton always brings cash on the market, the same as wheat in the North. Hence he stipulates that a certain number of acres be planted to cotton—enough to insure his cash rent at whatever price cotton may bring. After looking over the farming section quite carefully, we find that the tenant pays each year from one-third to one-half the farm value of the land he works. *Of course people do not want to sell their land.*

Fourthly, The Negro has no money with which to begin his season's work. His family must be supported until his crop is marketed. He is, therefore, driven to the merchant. Here he gives a second mortgage on his crop (and stock if he has any), to be paid when marketed. The merchant then specifies that he must put in *so many more acres of cotton*, that he may be sure of his pay when the crop comes off. But as in the case of

all second mortgages, his security is not of the best. A bad year comes; small crops are raised, perhaps only enough to pay the land lien, and as the tenant has no property the merchant loses his bill. If the tenant has some live stock, he of course mortgaged it as further security to the merchant, who takes it, sells it for what he can get, and so collects part of his bill.

Under such conditions many merchants fail. But, to protect themselves so far as possible, they have a special schedule of prices, often double, and more than double the price to cash customers. Thus, if they lose one-half in the end, they will still have their pay for the goods. From a business-man's standpoint we can hardly condemn them; but what about the awful load which the man who does pay has to carry? It is this evil system of store bills which is at fault.

As an example of this load which the store-bill farmer has to carry, we find that flour which we buy in Vicksburg at \$1.95 for a half barrel, is charged at such various prices as \$3.90, \$5.00, and sometimes more. Meal which we were buying for \$1.80 per barrel, was billed at from \$3.50 to \$4.00. And at country stores doing a good business I have found flour selling for 5 cts. per pound, or \$10.00 per barrel, when we were buying in Vicksburg at from \$3.50 to \$3.75 per barrel.

Now to sum up the chances of the renting, store-bill farmer: He pays about one-half the value of the land each year for rent. He pays fully double price for whatever he buys through the season in the way of clothing, food, etc. He is obliged by his rent and store-bill contracts to raise cotton which at present prices will seldom pay the cost of raising, even if the producer makes no account of his time. Now, how much better can the energetic Yankee do under such circumstances? How long will *his* thrift and ambition stay by him? How long could he *exist* in this way?

Now, where does the fault lie? Is it all in the rapacity of the merchants? Is it all in the indolence and incapacity of the tenant-farmer? Doubtless some of the responsibility lies with each; but the real trouble is

to be found in the *system of operation* all the way through, which makes such a condition of things almost unavoidable. We have traveled over most of the United States, and have observed closely, and know of no locality richer in soil, and with so favorable a climate, than the State of Mississippi. If started right, the poor man can make a living easier in this part of the Union, than in any other locality we have ever seen.

What can be done to remedy the present difficulty? If the South will not take up the work, let intelligent farmers come from the North. Let them bring in other crops, many of which will enable even the tenant-farmer to realize more from one acre than he now can from ten in cotton. Instruct the tenant to insist on a few acres, even if not more than two or three, which he can plant to such crops as he sees fit. Then teach him what to plant and how to handle his crops. First, insist that he raise a supply of corn, beans, peas, Irish potatoes, sweet potatoes, and such other crops as will give him all necessary food to eat. Then teach him to live on what he raises, even if his table does not present all the variety he desires, until he is free from debt, and has some money in his pocket. Then help him to buy a small farm of his own, which can always be done by making a small payment down, with the balance in yearly payments. The money he saves in rent will more than meet these payments. Help him to market his surplus crops, and he will soon become independent, a useful producer, and a valuable factor in developing and improving the agricultural interests of the State.

Many will not do this, but a few will at once undertake it with energy and perseverance. As others see the results, they too will fall into line. A general reformation may not result immediately, but hundreds will be benefitted. Hope, courage, and energy will take the place of listless indifference and stolidity, and their lives will be more the lives of human beings.

WHATSOEVER ye do, do it heartily, as to the Lord.—Colossians 3 : 23.

The Gospel Herald

YAZOO CITY, MISS., MARCH, 1899.

J. E. WHITE, EDITOR.

A GOOD SABBATH.

LAST Sabbath was a good day on board the Morning Star. On our return from the last trip down the river we found several copies of the *General Conference Bulletin*. As it was seen how earnestly those at South Lancaster were seeking the Lord, the same spirit came into the boat's company. Heartfelt confessions were made, and there was a drawing near to God and to each other such as had never been seen on the boat before. The prayers to God were earnest that He would cleanse us from every sin which separated us from Him, so that in our work all might voice the mind and Spirit of God. The Lord came graciously near to us, and the subduing and softening influence of his presence remains with us.

We feel that the time has come for the Lord to work in this field with power, and all on the boat are earnestly seeking to become channels through whom He can work. We are sure that the Lord is willing and ready to make this company a powerful agency in doing his work if we will submit ourselves unreservedly to Him. We are very thankful for what He has done for us, and are seeking Him for his presence and blessing in richer abundance.

WORK AMONG THE COLORED PEOPLE IN THE SOUTH

FROM time to time, during the past eight years, Testimonies have been coming from the pen of Mrs. E. G. White, setting forth our duty as a Christian people with regard to work among the colored people of the South. From the mass of this matter the following selections have been compiled, and as we read them we see but little to add in the way of explanation or emphasis. But after four seasons spent in the field, we are led to exclaim, It is all true, every word of it, and right to the point. May God help us to read these things thoughtfully and ponder them carefully, and may they lead earnest,

thoughtful, Christian people to place themselves in right relations to this work and give it the impetus which these stirring words demand.

On the last page of this paper will be found a notice of a pamphlet now being printed at the GOSPEL HERALD office, on board the Morning Star. This book is made up of the Testimonies that have been received from time to time in regard to this work. The following selections are taken, a paragraph from a place, and are given in consecutive order from the first forty-eight pages of this pamphlet. Further selections will be given from time to time.

"He requires far more of his people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race."

"The truth must be carried to them. They have souls to save as well as we."

"Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people."

"Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education."

"White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States; not picking out merely the most favorable fields. God has children among the colored people all over our land. They need to be enlightened."

"God will accept many more workers from the humble walks of life if they will fully consecrate themselves to his service."

"Not all can go through a long course of education, but if they are consecrated to God, and learn of Him, many can without this do much to bless others. Thousands would be accepted if they would give themselves to God."

"The whole church needs to be imbued with the missionary spirit, then there will be many to work unselfishly in various ways as they can, without being salaried."

"Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to

gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them?"

"Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?"

"Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved?"

"Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as He died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls."

"There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, and lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others."

"But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help they will be lost. But they may be taught to know God and Jesus Christ whom He hath sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to

catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God."

"Whatever may be the nationality or color, whatever may be the social condition, the missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God. No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have heard the gracious words, 'Thy sins be forgiven thee,' hold himself aloof from those whose lives have been dark and shadowed."

"Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, He gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance."

"Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the Word of God? We must teach them to read God's Word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition."

"Are there not those who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving

grace, that by beholding, these people may become changed into the divine image."

"Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race."

"They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children."

"They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress."

"The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past."

"Many of the colored people are among the lowly who will receive the Word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected?"

"We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored brethren at the great heart of the work."

"For years Satan has been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by."

AN APPEAL TO THE SISTERS IN THE UNITED STATES.

DEAR SISTERS:—We suppose you have read the articles in this number of the GOSPEL HERALD, and so know something of the needs of the cause in this destitute field. Especially do we hope that you have read the selections from the Testimonies. More stirring words as to our duty as a people respecting the work among the colored people of the South could hardly be expressed.

In a letter recently received from the same pen the condition of this people is spoken of as "*worse than heathen.*" From this letter we quote the following paragraphs:—

"Brethren, you have a work to do which you have left undone. A long neglected

field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field."

"The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do, in the field that has been so manifestly neglected. The Lord says: 'Their suffering, their poverty, their degradation, have come up before Me. I have heard their cries, I have seen their neglect. I have called your attention to the field; but the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields,—fields that have not such necessities, and will reveal no better results.'"

"The Lord now calls upon you to do more than begin where you ought to have begun years ago."

"God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work."

These sentences are surely to the point, and not to be misunderstood. The responsibility is not laid upon a few workers in the field, nor upon any Conference body alone, but *upon the churches and the individual members of churches. The individual responsibility cannot be ignored.*

About five years ago we learned of the desperate need of this field through reading a Testimony now eight years old. A few of us gave ourselves to this work, built the steamer "Morning Star," and came to the field. We found it a difficult field, as the Testimony said it would be. The work was slow to start, but has gone with increasing power, until now there are more openings than we can supply, and the good results may be seen on every hand.

The funds for carrying forward this mission have largely been derived from the royalties on the books, "Gospel Primer," "Christ Our Saviour," and "Coming King," which from the start were dedicated to this mission. This fund has, in the past, supplied the running expenses of the mission, although many times crippled for means. But the income from these books has fallen off to less than one-half what it has been, while the ad-

vancing nature of the work demands, and *must receive*, more than double the outlay of means, and *this must increase as the work advances*.

The "Southern Missionary Society," recently incorporated to enable it to more effectually do its work, does not want to rely upon contributions to meet the running expenses. It has never done this, as *all* contributions have been used in providing chapels and school facilities, and *all running expenses* have been met from *private funds of the workers*. But the work has now reached a place where this is *no longer possible*. The work to be done is too great and the income insufficient.

As a result of much careful thought, our Society now proposes that the sisters in the United States form themselves into a band to be known as the

Women's Southern Missionary Society,

with local societies in each church.

Such a society, working in harmony, according to plans outlined in this article, can supply all the means necessary to carry forward the work in this part of the field, without donations in money being called for. Why should not the sisters of our people organize for this work as others do in other denominations? The Baptist sisters have their "Women's Baptist Missionary Society." They have more than one hundred missionaries in different fields, and we have met several in this Southern field, working earnestly for the colored people. They raise their own funds and give their missionaries a good support, and are far ahead of us in these lines.

It will do our sisters good to have an enterprise like this on their hands. They will have a personal interest in the field, and, although not called to leave their homes, they give their time to the Southern Missionary work, and are as surely Southern Missionaries as those who go to the South to labor among the people.

The Plan

is for the sisters to systematically take up among their neighbors such work as is being done by the *Smouse Missionary Enterprise*. In the past this has done wonders for the work;

but properly organized and planned it will do ten times as much as it has done. By this plan Bro. Smouse supplies an assorted lot of leatherette wall pockets, 'which sell readily at almost every house. The sisters give their time in selling them, returning all they receive for them to Bro. Smouse. He gives all above the first cost of the goods to the Southern Missionary Society, to carry on the work, and the one selling the goods is credited with the profits on the sale as her donation to the work.

By such a plan Bro. Smouse gives his time in attending to the business, the sister gives her time in selling the goods, and the colored work gets the income to use in educating the ignorant and spreading the third angel's message. No one gives money, but every sister has an opportunity to work for the Master.

By such a plan no funds are called for that could go to any other field. Hence no objection to the plan can be offered by any.

We know of no articles so well adapted to this line of work at the present time as the wall pockets offered by Bro. Smouse. He asks for no money till the goods are sold, and prepays the express charges on the goods. So the worker *has nothing to invest*. This is a wonderfully liberal plan, and should appeal to all who are stirred to an interest in this destitute field. Those who desire to work *at once* can write to C. W. Smouse, Mt. Pleasant, Iowa, and he will send an assorted sample package of goods to be sold for the benefit of this field.

Other articles are in preparation to be used in a similar manner, so that the "Women's Southern Missionary Society" can have a variety to select from in its work.

Plans of organization will soon be completed, and it is hoped that hundreds of local societies will be formed, all giving a portion of their time to their part of the missionary work among the colored people of the South.

THE SCHOOL AT LINTONIA.

SINCE Bro. Rogers handed in his report of this school the membership has increased from 133 to 152. The daily attendance is reaching from 105

to 110. The building is only 21 ½ x 48 feet, and is so overcrowded that justice cannot be done in the school work. Some provision for an addition to the present room must be made before the fall terms begins if the interest continues.

Such a school membership would naturally lead any one to suppose that a good support for the teacher would be realized from tuitions. But the fact is that this winter has been awful for the colored people. For while little could be earned during the extreme cold of this winter, the expenses were largely increased, and to procure fuel to burn and the plainest of food to eat taxed the resources and ingenuity of this people to the utmost. The majority had no money to pay for school tuition, and the matter of pay, if pressed, would end simply in breaking up the school. This we dared not do. Such a course would be absolutely contrary to the light which has been given us in regard to this field.

The influence of this school is now felt on all sides. It is seen in our Sunday-school and church work. The Sunday-school, composed of both old and young, fills the chapel at Lintonia. At the close of the school many of the children leave the building, and their places are taken by the older people who crowd in and fill the chapel for preaching service. At present we are giving a series of discourses on the Second Coming of Christ, and the Signs of the Times. The interest is good and the attention excellent.

But to return to the day school. We dare not turn scholars away because they cannot pay their tuition. And yet only about thirty-two dollars have been collected since the school started. This will no more than pay the running expenses of the school. But the teachers must be supported. How shall this be done? So far there is no visible support from any source whatsoever. But the Testimonies say that "Small schools should be started in many places." We must have hundreds of schools where there is one now. This calls for hundreds of teachers. But how shall this number of teachers be supported? This is a subject we may do well to consider carefully. Have we a duty in this direction, or have we not?

NOTES BY THE WAY.

A letter just received from Bro. Stephen-son, of Calmar, states that two more have taken their stand for the truth at that place.

Five more barrels of clothing have just been received from the freight office. We could use one hundred barrels more to excellent advantage.

Issaquena Baptist Church, ten miles down the river from Yazoo City, is without a pastor. By invitation the Morning Star ran down to this place on the 22nd and the editor spoke at night to a large and attentive audience. We have a standing invitation to minister to this flock without a shepherd.

While at Issaquena church we were offered land free if we would build a school house upon it and conduct a school in it. Brethren, that is right in the line of work marked out for us. What shall we do about such things?

Immediately after tying up the Morning Star at the landing near Issaquena church, the ordinance of baptism was administered to Bro. F. H. Bryant. He is a young colored man with a good education who accepted the truth at Yazoo City a few months ago, since which time he has been with us on the boat, studying the principles of present truth that he might take them to others. He leaves us soon to take the truth to his relatives in the northern part of this State, and will then go to Colorado where his father resides.

Night schools are held at Lintonia suburb Monday and Wednesday of each week, and at Wilsonia Tuesday and Thursday. Bro. Rogers has charge of these schools, which, in addition to his day school of 152 pupils, makes his life a busy one.

A change has been made in the school at Vicksburg. Sister Agee has gone to the mission work in Jamaica, and Sister Jensen has returned to her home in the North. Bro. and Sister Hamel have come from the Battle Creek College to carry forward the school work at that place.

The renting farmers along the river are so discouraged over farming prospects that many seem almost paralyzed and unable to summon sufficient energy to undertake another season's work. Many are leaving the country and going to the cities. Courage, hope, and success may be brought to many of them if we will but do our duty. What will we do?

Night schools have been started at the Lintonia chapel. It is for the grown people who have not the advantages of an education. Children who can attend day school are not admitted. Three schools have been held. The interest is good. At the first, 22 were present; at the second, 40; at the third, 48. There will soon be an attendance of 75 or more.

We have just received from the Battle

Creek Health Food Co., a donation of five barrels of broken health foods, which, though not in appearance such as the manufacturers are willing to put up for the market, are just as palatable and nutritious as the best they make. More than this, the freight was prepaid. We thank them for their remembrance of this field, and assure them that these foods will be received with gladness by many a needy family, and by the workers in this field.

March 27. Brn. Isaiah Moore and F. H. Bryant left us on the morning train to-day. Bro. Moore leaves for his home in Iowa. His health will not permit him to remain in the South during the hot weather of summer. His interest in the work still continues, and he expects to represent some lines of our work in the North.

March 29. Five barrels of clothing were received to-day on the Morning Star, from Mt. Pleasant, Iowa, and, while we write this notice, are being given out to the needy at Palo Alto. In half an hour we move down the river to Joe's Walk Landing, near Issaquena church, where the same work will be continued, and services held to-night.

AN APPEAL TO CANVASSERS.

WE desire to call your attention to the fact, mentioned in another part of this paper, that the work of the Southern Missionary Society has, from the start, been largely supported



by the author's royalties on certain books. Primarily, these books teach the most important of Bible lessons. Their object is to present the truths for our times in a plain, simple, and attractive manner. *Secondarily*, the author's income has been given to carry forward the missionary work among the colored people in the South.

These books have been wonderful sellers. Canvassers find them the easiest to handle of any of the books on the market, and State Agents find them the best books to use in training new canvassers. As an evidence of their rapid sale, we would state that of "Gospel Primer" fully 600,000 copies have been sold; of "Christ Our Saviour" about 250,000; and

the newest book, "Coming King," although larger than the others, has sold over 50,000 in about a year.

But new subscription books are multiplying rapidly, and the sale of these books suffers with the rest, so that the income from them is reduced at least one-half, while the work itself requires the expenditure of means as never before.

The book that should receive the most immediate attention, is "Coming King." It treats of the live issues of our times, as foretold by Christ and his apostles, and shows that these point, with unerring fingers, to the soon coming of our Lord and Saviour Jesus Christ.

Agents are everywhere enthusiastic over the rapid sale of this book, and it is hoped that the mass of agents who were so successful with this book last year, will cling to it the present season. But more than this, cannot we have a rally of hundreds of new canvassers from our churches everywhere. If a book has proved itself a good seller, has been on the market but one year, and teaches the truths for our times, why leave it for something new. But, more than this, why not consider that a great work is being carried forward through the sale of the book, and with the double incentive, push the work as never before?

The following words of commendation are taken from testimonials received from time to time by the author:—

"This book should have a large sale, not only because of its intrinsic merit and the importance of the subject considered, but because all the profits accruing to the author are to be devoted to the education and christianization of the colored people of the South." GEO. A. IRWIN.

"I should think you ought to sell two or three hundred thousand copies of the book. It is gotten up in exceedingly interesting and attractive style." J. H. KELLOGG.

"I am pleased with it. I like the plan of the work; it is simple, direct, easy to be understood, and withal evangelical." E. J. WAGGONER.

"It is written in a manner to rivet the attention of the reader; and is one of those books that, when you begin to read, you are not satisfied until you have read it all. It is a book that the mass of the people need at this very time, and it should have a wide circulation." J. N. LOUGHBOROUGH.

For particulars address your Tract Society.

**MORNING STAR GROUP OF
SOUTHERN MISSIONARY
WORKERS.**

THE accompanying view is reproduced from a photograph taken at Adams Landing, near our Calmar chapel, Dec. 28, 1898. The group is standing on the second deck of the Morning Star, at the bow end of the boat. In front of the group can be seen part of the roof of the lumber barge belonging to the Morning Star. The camera was placed on the roof of this barge in taking the picture. The portrait cut into the upper right hand corner is of Bro. Schramm, who could not appear in the regular group, as he operated the camera in taking the picture. Beginning at the left of the picture we will describe the workers according to the numbers given.

No. 1. Isaiah Moore, of Pulaski, Iowa. Came to the boat Nov. 9, 1898, to take part in the health food business. Until the health food factory can be opened he acts as deck hand, aids in care of the boat, and teaches in night schools.

No. 2. S. W. Trump, from Salem, New Jersey. Reached the boat, Nov. 26, 1898. His position is that of printer and pressman in the GOSPEL HERALD printing office on board the Morning Star. He is also teacher in our night schools, and is under instruction in the engine room, so that he can obtain engineer's papers as soon as he has served the time required by the U. S. Marine Inspection Service. We desire to have a reserve force of God-fearing officers for the boat so that we may never again be obliged to bring unconsecrated men upon it, and so are training as many as possible to fill every office required by law.

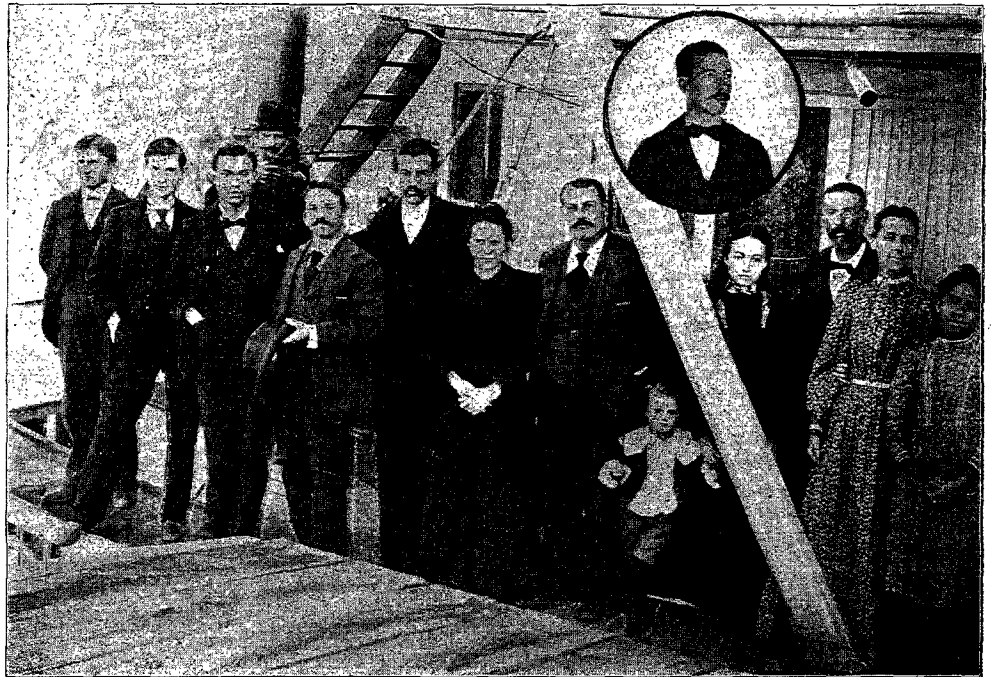
No. 3. Frank H. Bryant, of Yazoo City, Miss. Accepted the truth and joined the boat's company in August, 1898. He is a young man of good

education and soon learned to manipulate the typewriter. The correspondence from the boat is very large, often reaching twenty or thirty letters a day. These letters are dictated to a graphophone by the editor, and then are afterwards reproduced by the talking machine and written out by Bro. Bryant. In one-half an hour enough can thus be dictated to keep the typewriter busy half a day. Bro. Bryant also acts as fireman on the boat when running, teaches in our night schools, and employs all spare time in studying present truth so that he can soon become an active mis-

result of his labors at that place.

No. 6. F. W. Halladay, of Ottawa, Illinois. Joined the Morning Star's company on its way to the South in the summer of 1894. He holds ministerial license from the General Conference, is an acceptable public speaker, Bible worker, and teacher in night schools. His two years work in Yazoo City have been one of the greatest factors in disarming prejudice, gaining an influence with the people, and opening the way for the different lines of work now going forward at this place. He has also been a great aid to the work

14



1 2 3 4 6 7 8 9 10 11 12 13

sionary to his own people.

No. 4. J. R. Moore, of Vicksburg, Miss. Has been on the boat as pilot off and on for over two years. But when Bro. Halladay recently secured engineer's papers the boat was fully officered by active workers, and Mr. Moore was allowed to go.

No. 5. D. G. Stephenson. Was a photographer at Tchula, Miss. He felt it his duty to engage fully in missionary work, and so gave up his business and joined the boat's company early in December, 1898. At the last of the same month he was left in charge of the work at Calmar. Several have accepted the truth as the

along the river as he has accompanied the steamer on its missionary trips. On the boat he holds the office of engineer, to which position he was appointed by the government inspectors at St. Louis, Aug. 10, 1898.

No. 7. Mrs. F. W. Halladay, formerly, Miss I. C. Wekell, of Farlington, Kansas. Joined the work at Vicksburg in 1896, removed to Yazoo City in the summer of 1897, and at this place was married to Bro. F. W. Halladay. Since that time has worked by his side as Bible worker and teacher in house to house and public night schools. Her influence has been excellent with the people, where

her work has done much to root up prejudice and open the hearts of the people for the reception of the whole gospel of our Lord.

No. 8. F. R. Rogers, from Walla Walla, Wash. Reached Yazoo City, Nov. 21, 1898. Is principal of our mission school at Lintonia. His years of experience as a public school teacher have fitted him to bring to this school the success which it has already attained. It is a credit to the work and its influence is being felt for miles around the city. Bro. Rogers has charge of the night schools in this locality.

No. 9. Chester Rogers, son of Bro. and Sister Rogers.

No. 10. Mrs. F. R. Rogers. Assistant teacher in Lintonia school, and instructor in instrumental music.

No. 11. J. E. White, from Battle Creek, Michigan. Five years ago superintended construction of Morning Star, with which he has been connected ever since. In missionary work, is ordained minister, president of Southern Missionary Society, and editor of GOSPEL HERALD. In navigating the Morning Star he holds offices from U. S. government of master, pilot, and engineer, which enable him to fill any one position required by law as the circumstances of the case may demand.

No. 12. Mrs. J. E. White. Holds missionary credentials from General Conference. Teaches in night schools and visits with the people.

No. 13. Anna Slaughter, of Yazoo City, Miss., assistant in kitchen work on boat.

No. 14. F. H. Schramm, of Grand Rapids, Michigan. Joined the work on Morning Star in February, 1898. In missionary work holds missionary credentials from General Conference. Gives Bible readings and teaches in house to house and in public night schools. On the boat he is our photographer, attends to the press work and mailing of the GOSPEL HERALD, and is superintendent of the health food business. In navigating the boat he has thoroughly learned the channel of the Yazoo River from Vicksburg to Yazoo City. In running, his position is at the wheel in the pilot house and we hope he can soon obtain government papers as pilot on the Morning Star.

From the foregoing it will be seen that our crew is composed of all-around people. Thus there is no extra expense in caring for and navigating the boat. The missionary workers in going from place to place have the skill and experience necessary to perform all the duties required.

We are sorry not to be able to present the workers from the Vicksburg mission, in this connection, but hope to be able to do so in the near future.

SUBSTANTIAL AID.

IN an article from the pen of Mrs. E. G. White, concerning the work among the colored people in the South, published in the *Review and Herald*, of Dec. 24, 1895, we find the following statement:—

“As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done, *the work will largely prove a failure*. To say, Be ye warmed, and be ye clothed, and be ye fed, and take no steps to bring these things to pass, will have a bad influence upon our work. *Object lessons* will be of far more value than *mere precepts*. *Deeds of sympathy* will be needed, as well as words, that will touch the heart, and leave an ineffaceable impression upon the mind.”

At one point down the river is a brother who is firm in the truth, who has quite a thorough understanding of it, and is doing efficient work among his friends and neighbors. But owing to failure in crops last season, and the low price of cotton, is not able to pay his store bill of over \$80.00. Unless he can pay \$50.00 on the bill within a few days his stock and everything he possesses will be taken from him, and he left with nothing with which to help himself.

Another who has recently taken his stand for the truth must very soon pay \$40.00 on his bill or be also stripped of everything.

The men mentioned above are willing to secure the payment of these sums when their crop is marketed this season, if these small amounts can be advanced to save them from immediate financial ruin. They will, under our supervision, put in part of the land they work this season to crops that will be quite sure to bring in a fair return.

Now, what is our duty in these cases? We feel sure that it is

summed up in the quotation given at the head of this article. Eight years ago a Testimony came from the same source, stating that this kind of relief work was part of the duty of those who labor among this people, and that in consequence “they should not be sent down empty handed.” But no fund for this kind of work has ever been provided.

In the above-mentioned cases the managers of the GOSPEL HERALD are arranging to borrow \$200.00 to be used as a fund to aid these cases, and to assist three farmers through the year with provisions at wholesale cash prices, so that they shall not come out at the end of the year deeply involved at the merchant's as usual. Such work, the Testimony here quoted says will prove to be “*object lessons*” which will be of far more value than “*mere precepts*.” This means that this kind of work will be sermons in deeds, which cannot fail to reach hearts and “touch and tender” them so that they will see the Christ in our mission, and be ready to listen to his teachings. Already the little done has stirred a whole community and turned them to searching for the light to be found in God's word, as will be seen in first article in this paper. Friends, don't you want a part in this kind of work? It lies on every hand in this field, and God is going out before us and opening the way.

CHARGING IT UP TO THE LORD.

A GENTLEMAN who had promised one hundred dollars toward a certain benevolence sustained a severe loss in his business. When the solicitor went for the check, he expected to be put off with a sum smaller than had been promised, and was prepared, in view of the circumstances, to accept it. He therefore looked and spoke his surprise when a check was handed him for the full amount. “That is right,” the giver hastened to assure him. “It is true I have lost heavily, but I stand my own losses. I could not honestly charge them up to God.” —*Ram's Horn*.

Good resolutions seldom fail of producing some good in the mind from which they spring.

—*Charles Dickens*.

LAST TRIP OF THE MORNING STAR.

As a result of the interest in the Southern work which is being manifested by the Battle Creek College, Prof. P. T. Megan, on a trip through the South, reached us at Yazoo City, Feb. 7th. From here he went to Jackson, New Orleans, and Port Gibson, returning on the evening of the 14th.

The next day we ran down with the steamer to Adams Landing, which is the landing nearest our chapel at Calmar. On the 16th we met some of the leading brethren at the chapel, and talked over the various interests of the work. One feature of the consultation which impressed all was the remarks on farming by Prof. Megan. He advocated raising such products as would do well in the South and find a ready sale in the North. Among such crops come early potatoes, peanuts, some special varieties of beans, broom corn, etc.

As a result, experimental crops of these articles will be undertaken by several the present season. All see the necessity of raising something besides cotton, and are ready to change as soon as a safe way to do so is demonstrated.

In the afternoon the boat took Prof. Megan to Redwood, where he took cars for Vicksburg, at which place he remained with the company over the Sabbath, holding a profitable meeting with them, and returned North immediately afterward. We have since had two letters from him, stating that he is looking up the matter of seeds to be planted according to plans before mentioned, and that he will extend all the aid possible from that end of the line, and will assist in marketing the crops when matured. It is expected that this will be a great blessing to those who can scarcely eke out an existence raising cotton.

Returning to Adams Landing the Morning Star discharged its cargo of lumber and other material for finishing the Calmar chapel, together with rations of flour, meal, grits, and molasses for the hungry, and about twenty-five barrels of clothing which had been sent from the North to clothe the almost naked people. The next morning teams began drawing

these things to the chapel, about two miles distant, and work on the chapel was begun in earnest.

Sabbath, at 2 p. m., a fair audience had assembled. After a short discourse by Bro. Halladay, remarks were made by others, and a profitable social meeting followed, in which some took their stand for the truth before the people for the first time.

Bro. Stephenson has been doing good work in this place, and about a dozen have recently taken their stand firmly for the truth. Many more are deeply interested, and are calling for Bible readings.

Sunday there was a good attendance at 3 p. m., at which time the editor spoke on the second coming of Christ. The attention and interest were excellent. During the following week all engaged heartily in the work of putting in windows, wainscoting, putting cloth on the walls and papering the same, and painting.

Wednesday evening the room was cleared for meeting. There was a good attendance, and the editor spoke upon our accountability before God for the light which He sends us. Many had carefully kept away from all our meetings, refused Bible readings, and would accept no reading matter. The ministers had been telling their people that if they kept away from us and did not hear these things God would not hold them accountable for them. The Lord blessed as the speaker showed that all are accountable before God for rejected opportunities as well as for rejected light. The Holy Spirit impressed the hearts of the hearers, and the hearty responses indicated that the truths spoken were being received.

The work on the chapel was completed during the week, and the room put in order for the Sabbath and Sunday services, which were conducted by Brn. Halladay and Stephenson.

Thursday afternoon the editor, accompanied by Bro. Olvin, took the steamer's skiff and rowed fifteen miles to Redwood, where they took cars for Vicksburg.

Sabbath was a good season for the company at this place. Complete and perfect trust in God was the subject of the discourse. This was followed

by a most excellent social meeting. All decided to take God at his word and trust his promises as never before. Two who had wandered away from the truth returned with humble, heartfelt, tearful confessions, in which they made a full surrender of those things which led them away from the truth. Two others took their stand firmly for the truth. Bro. and Sister Bishop had received one Bible reading at Calmar, from Bro. Stephenson, and were convinced. On this day they fully decided to obey the Lord and trust the consequences with Him.

Monday we returned to the steamboat, and Wednesday started on our return trip to Yazoo City, which we reached Thursday night, feeling that this had been a most profitable trip, and with our hope and courage greatly strengthened.

WHEN we think most of others, God thinks most of us.—*M. Henry.*

THE SCHOOL AT LINTONIA.

Nov. 30, 1898, my wife and I opened the school for the colored people at Lintonia (a suburb of Yazoo City), in the chapel of the Southern Missionary Society.

The enrollment for the first day was fifteen. The opening exercises that morning were attended by the mother or some other member of each family represented.

In stating to them the object of the school, we told them plainly that it was not ours, theirs, or any other person's; but it was the Lord's school. All were pleased and said, "That's good."

The interest and attendance in the school has increased as the weeks have gone by, and we always have the word that more are coming "next Monday." The present enrollment is 133, with the prospect of not less than 150 by the first of April. We are able to care for this number by grading the school and dismissing the primary grade at 12 o'clock. The regular school hours are from 9 a. m. to 2 p. m. It is the custom of the schools throughout this section to have but one session each day.

The attendance at our school is only partially made up of residents of Lintonia. Many come from Yazoo

City, near the free public schools, but their parents prefer to pay the small tuition charged at our school, for "they learn more in one week at your school than they do in a month at other schools." Quite a number come from Wilsonia (another suburb, two miles from our school), and not less than twenty come from the country a distance of from two to ten miles. Those who cannot find places to board among friends, walk long distances to attend. Four young women walk three miles to and from school each day. These circumstances show that these people *are* interested in educational matters, and *will* respond to intelligent efforts to assist them in cultivating their minds.

The scholars are not all children. The fifteen who have entered the school during the last ten days are young men and women. There are married people in regular attendance who have families. One scholar is over fifty years old. She attends regularly and is classified in the primary grade, for she could not read a word when she entered the school in December. She learns fast, has mastered the primer and is now in the first reader. She is learning to write, and is much elated at her progress.

The government of children here, both in school and at home, is very slack. Many say they send their children to us for the discipline they get. The cases of two boys are especially at point. They would play "hookey" when they were supposed to be at school. The mothers finally placed these boys entirely into our hands. Our discipline has worked well, and both are in attendance and on time every day.

Our school is equipped with the finest blackboards made, has a good twelve-inch globe, and a regular set of eight of Rand, McNally & Co.'s school maps hung on rollers in an oak case. In these respects this is the best equipped school we have seen in the South.

One day a gentleman from Dallas, Texas, called upon us. He was traveling through the South, visiting missionary societies and schools, and examining their work. He was much surprised at the numbers in attend-

ance, the completeness of our equipment, and the deep interest the scholars were taking in their work. He said it was ahead of anything he had seen in the South. Why should it not be the best? It is the Lord's work, and that should always be the best. Truly, "This is the Lord's doing, and it is marvellous in our eyes."

F. R. ROGERS.

ORGANIZATION OF THE SOUTHERN MISSIONARY SOCIETY.

ACCORDING to the written notice sent to the incorporators of the Southern Missionary Society, a meeting to organize was called Thursday evening, March 2. F. H. Schramm was chosen chairman pro tem., and F. W. Halladay, Secretary. The meeting adjourned to Monday, March 6.

Second meeting convened as appointed. On motion the following board of seven directors was elected to serve during the year 1899. E. A. Sutherland, P. T. Megan, C. W. Smouse, J. E. White, F. W. Halladay, F. R. Rogers, F. H. Schramm. The meeting then adjourned to Thursday evening, March 9.

Third meeting, held according to appointment. F. H. Schramm in the chair.

Moved and seconded that the Board of Directors proceed to organize by electing a President, Vice President, Secretary, and Treasurer. Carried.

Moved and seconded that we elect J. E. White president, F. H. Schramm vice president, F. R. Rogers secretary, and F. W. Halladay treasurer. Carried.

On motion, F. R. Rogers, F. H. Schramm, and F. W. Halladay were chosen as a Committee on By-laws.

Moved and seconded that F. H. Schramm be appointed Business Manager of the health food enterprise, to be known as the Dixie Health Food Co. Carried.

On motion, a regular meeting of the Board was appointed for the first Monday in each month. In case a meeting at that time is impossible from absence of members, it shall be held at call of the chair as soon thereafter as possible.

Adjourned to March 15, at 5 p. m.

Fourth meeting, March 15, 1899. Prayer by F. W. Halladay.

Minutes of last meeting read and approved.

Report of Committee on By-Laws called for and read as follows:—

By-Laws of the Southern Missionary Society.

ART. I. ANNUAL MEETING.

The annual meeting of this Society shall be held at Yazoo City, Mississippi, in the month of January, in each and every year; written notice of the time and place (in said city) when and where said meeting will be held shall be duly served on each member at least ten (10) days prior thereto.

The President is charged with the duty of serving such notices, and in event of his failure or neglect to do so within fifteen (15) days before the expiration of said month, then any Director of the Society may call such meeting by service of such notices as aforesaid.

ART. II. DIRECTORS' MEETINGS.

Regular meetings of the Board of Directors may be held during the year, as the Board may appoint. Special meetings may be called by the President, or by written notice signed by two members of the Board of Directors.

ART. III. QUORUM.

At the yearly meeting the stockholders present shall constitute a quorum for the transaction of business.

At a Directors' meeting two shall constitute a quorum for the transaction of business, but one may adjourn the meeting from time to time.

ART. IV. OFFICERS.

The officers of this Society shall consist of a Board of seven Directors, and a President and Vice President who shall be members of the Board, and a Secretary and Treasurer who may or may not be members of the Board.

ART. V. DUTIES OF OFFICERS.

The duties of the officers, mentioned in Section 4, shall be the customary duties of such officers in such incorporated bodies.

ART. VI. FILLING VACANCIES.

The Directors may fill, for the current year, any vacancy in their Board, or in the officers, caused by death, resignation, or otherwise.

ART. VII. VOTING.

At all general meetings of the Society each share of stock shall be entitled to one vote, and voters may vote in person, or by proxy duly filed.

ART. VIII. DIVIDENDS AND ASSESSMENTS.

The stock of this Society is not subject to assessment, and no dividends are to be paid upon it.

ART. IX. MANAGEMENT OF BUSINESS.

All business of the Society shall be managed by the Board of Directors, or by such Managers or Committees as they may appoint.

ART. X. BY-LAWS.

These By-laws shall be enacted by the vote of a majority of the Board of Directors, and may be amended, added to, or repealed by a majority vote of said Board of Directors.

On motion, the report of the Committee was accepted and the Committee discharged.

Meeting adjourned to call of the chair.



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 Co., Yazoo City, Mississippi.

READ THIS PAPER CAREFULLY.

MATTERS of the utmost importance to the work are considered in this number of the HERALD. It is hoped they will be carefully, thoughtfully, and prayerfully read and pondered.

The needs of this field as set forth in the selections from the pen of Mrs. E. G. White are certainly positive and stirring enough to arouse our most dormant energies. Don't lose a paragraph of it.

We hope the sisters will all read, "An Appeal to the Sisters in the United States." A new impetus can be added to the work if the suggestions there made shall be followed.

"The Smouse Mission Fund" has done much for the work in the past, and can carry many future enterprises if not neglected. More earnest work is needed along all lines.

IN PRESS.

THE GOSPEL HERALD office is now at work on a book which it is hoped will be of interest to all the readers of this paper. It is a collection of the Testimonies that have been issued from time to time from the pen of Mrs. E. G. White in regard to the "Colored Work in the South." Beginning with the first one received eight years ago, it takes many others that have been issued since that time, and combines them in pamphlet form, of convenient size and form for reference.

The selections given in this number of the HERALD were taken from the matter composing this pamphlet. But few realize the real condition of the field which is made the subject of this book. All should become intelligent in regard to it.

The number of pages in this book cannot be given here, as it is not yet completed, but there is much to it. We expect to have it ready for delivery some time in April, or early in May.

The prices will be as follows:—

Paper Covers, 15 cts. Cloth Covers, 35 cts. Leather Binding, 50 cts.

Address all orders to

Gospel Herald Pub. Co.,
 Yazoo City, Miss.

THE HERALD FOR MARCH.

THE present is an "extra" number of the HERALD, although not in the line we expected to issue. The developments in the field, the special, pressing needs of the present season, and the

selections from words of instruction from the Testimonies in regard to this work, have seemed to compel us to bring this out as a special number upon these special topics. It is time our people knew more about the actual situation and needs of this field. And although the issue of the promised number may be somewhat delayed, it will be all the better for it. We need such an "extra" to use in the field, so that we can place our work in a proper light before the people among whom we are laboring.

We are glad to say that we were never treated with greater courtesy than we are by all classes of people with whom we come in contact in business and other relations in this field.

FINANCIAL REPORT

OF THE

Missionary Enterprise of C. W. Smouse, Mt. Pleasant, Iowa.

THAT all may know exactly to which object the profits of their sales have been given, we make this financial report. We hope to enlist many of the mothers, youth, and children in this grand missionary enterprise of raising means to carry the "Gospel" to the colored people of the South. These reports will appear in the columns of the HERALD from time to time. Do you not want a part in this work?

Mrs. Anna Wallen	\$ 1 50
Miss Maria Lindahl	1 50
Mrs. S. Egan	1 65
W. W. Palmer	1 75
Mrs. Sarah A. Cardell	1 75
Mrs. Jno. Sheldon	2 00
Mrs. M. A. Young	2 00
Mrs. S. D. Stone	1 50
Mrs. Fannie Adams	1 50
Albert Beck	1 25
Mrs. Emma Knapp	30
Maud and Anna Morton	1 75
Jennie Paul	45
E. A. Bowe	1 60
Mrs. C. E. Knight	25
H. R. Rumery	1 50
Floriss G. Reavis	1 25
Mrs. F. E., Mae and Opal Hayne	2 00
Mrs. E. D. Slosson	1 50
Miss Carrie Taft	3 00
Mrs. Harriet Meisenheimer	1 75
Mrs. Lizzie E. Easter	1 40
Total	\$33 15
16 Subscriptions	4 00
Total	\$37 15

Relief Fund.

Mrs. Henrietta Reams	\$ 5 00
G. W. Barker	1 00
Alex Reed	75
Viola Shrock	25
Ella L. Hiatt	1 00
Elisa Hiatt	75
D. S. Mead	1 00
H. A. Mead	1 00
Mrs. White	15
Bushy, Kas., S. S.	1 65
Bal. on hand from February	60 32
	\$ 72 87

Disposition of Relief Fund.

Supplies sent Calmar from Yazoo City	\$ 9 95
Supplies sent Calmar from Vicksburg	22 35
Supplies given out at Vicksburg	7 80
Freight and drayage	5 95
Freight on clothing	3 40
Sulphur for fumigating	90
Balance on hand	\$ 50 35
	22 52
	\$ 72 87

Donations to Gospel Herald "Extra."

A LARGE, extra number of the GOSPEL HERALD is being prepared, profusely illustrated to represent the different branches of the work being carried forward by us as a people. A large edition of this number will be printed, so that we can have them to pass out wherever we are at work. People think we are Mormons and almost everything else, and our position is hard to explain without something of this kind. The paper bill, and the cost of plates for illustrations take quite a sum of money. Hence the donations mentioned below.

Mrs. Henrietta Reams	\$ 2 00
J. E. White	10 00
Mrs. J. E. White	5 00
Church at Salem, N. J.	2 00
	\$19 00

Calmar Chapel and School Fund.

Marie Johnson	\$ 2 00
Church at Concordia, Kans.	1 08
R. M. Rocky	78
J. C. Colby	1 00
Found in shoe from Salem, N. J.	12
From Smouse Missionary Fund	33 15
	\$ 38 13

Paid out for Calmar Chapel and School Fund.

Lumber to finish Chapel	\$ 36 85
Cloth for walls and ceiling	7 47
Tacks	50
Thread for sewing cloth	20
Border	80
Lamp	75
Labor acc't paid W. H. Casey	12 35
Wharfage at Calmar	50
Barbed wire for fencing	17 90
Freight on barbed wire, etc.	1 75
Fruit Trees	10 20
	\$ 89 27
Rec'd during month	38 13
Deficit borrowed	\$ 51 14

AID FUND.

ON another page will be found the instruction that, "As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done the work WILL LARGELY PROVE A FAILURE."

This season has made the truth of this statement clear to every worker in the field. The HERALD has therefore borrowed some money and received some contributions to be used in doing this work, the necessity of which is so evident, as follows:—

Borrowed	\$ 75 00
J. E. White	5 00
Mrs. J. E. White	2 00
	\$ 82 00

Disbursement of Aid Fund.

Loaned to a needy farmer	\$ 8 50
Aid to Wilsonia man in building	23 25
Seed Potatoes for differ't farmers	6 50
Freight on Seed Potatoes	50
	\$ 38 75
Balance on hand	43 25
	\$ 82 00

Lintonia Chapel and School Expense.

Freight on Seats	\$ 12 16
Drayage	50
Lamps for night schools	7 50
Oil can and oil	1 35
	\$ 21 51