

# THE GOSPEL HERALD

ON EARTH  
PEACE

TOWARD  
GOOD WILL  
MEN

VOL. II.

BATTLE CREEK, MICH., JANUARY, 1900.

NO. 1.

## COTTON RAISING.

WHEN the cotton is ginned and baled it is then ready to ship to the market. Along the rivers there are landings at almost every plantation; to these landings the bales of cotton are hauled from the gin and are left to await the arrival of the steamer which carries it to its market. Inland from the rivers the cotton is drawn to the railroad stations and there shipped by rail, or if not too far from some regular market, it is drawn in by mule teams.

From the cotton buyer it is generally sent to the "Compress." The picture on this page shows the compress store-yard. The compress itself is a place where bales of cotton are placed under enormous pressing machinery worked by hydraulic power. By this process the ordinary bale is reduced in bulk to about one half its original size. It is now ready to ship to cotton factories in the North, or to the seaboard for trans-shipment to foreign countries.

But there is another product of the cotton plant which has recently acquired a great value, and this is the cotton seed. Until recent years this product had no commercial value,

and was only used to enrich the land; but now by improved methods of manufacture they have made this one of the most profitable parts of the whole cotton product, although the use of it in this way is impoverishing the soil.

When the cotton seed is received at the oil mill, it is covered by a close

net in feeding their stock. The pulp is then placed in proper moulds and placed in the hydraulic oil press from which the oil is then taken in tank cars and shipped to different points for commercial purposes. It is from this product that Cottoline, Cottosuet and such products are made. When the oil is fully extracted from the pulp it

leaves a hard yellow block in the press. This is taken and ground into oil meal and sold for feeding stock. So it will be seen that not one atom of the cotton seed is wasted but is turned to some commercial use.

On the next page is shown a picture of a group of river steamers as they appeared at the landing at Yazoo City with their cotton bales and sacks of cotton seed. The loading and unloading of a cargo from



Cotton Bales in "Compress" Yard.

fine lint or cotton; so the seed is first passed through some ingenious machinery and the scrap of cotton which adheres to the seed is taken from it. This fine short fibre of cotton is only used for making a low grade of cotton batting.

The seed is then passed through machinery which removes the hull and separates it from the pulp. The hulls are then sold to the farmers who use

a steamer or barge is an interesting sight. The sacks are carried on the head or shoulders of the roustabouts, a stream of which is coming and going on the gang plank continually. On the boat two men stand, and each grasping an end of a sack of seed, swing it upon the back of one of the carriers and he passes off with it to make room for the next one. It is astonishing with what rapidity this

work is accomplished. The steamers run both day and night. At midnight it is a beautiful sight to see one of these great boats passing with many lighted windows and with its electric search-light hunting the channel where only it is safe to go.

There are many dangers attending this river navigation. The channel is constantly changing, new obstructions and snags are coming into previously safe channels, and almost every season records disastrous sinking of more than one staunch river craft, even on the Yazoo River. Somehow it seems like losing an old friend to hear of one of these craft, with which we have become familiar for months, running into a snag or some other obstruction and sinking to the bottom of the river. We feel thankful that no serious accident has ever overtaken the "Morning Star." It is not to our superior understanding of navigation that this is due. The boat has many times been in dangerous positions, and we believe that the "Great Pilot," to whose service this

boat was early dedicated, has protected it and guided it in its mission work along the dangerous channels of these rivers. We pray that his hand may ever guide it, lead it, and care for it in its future mission.

#### INDIVIDUAL RESPONSIBILITY.

The following selections are from a private letter written on the camp ground at Maitland, New South Wales, Australia, Nov. 6, 1899:

"How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds. Our earnest cry to God is, 'It is time, O Lord, for thee to work; for they have made void thy

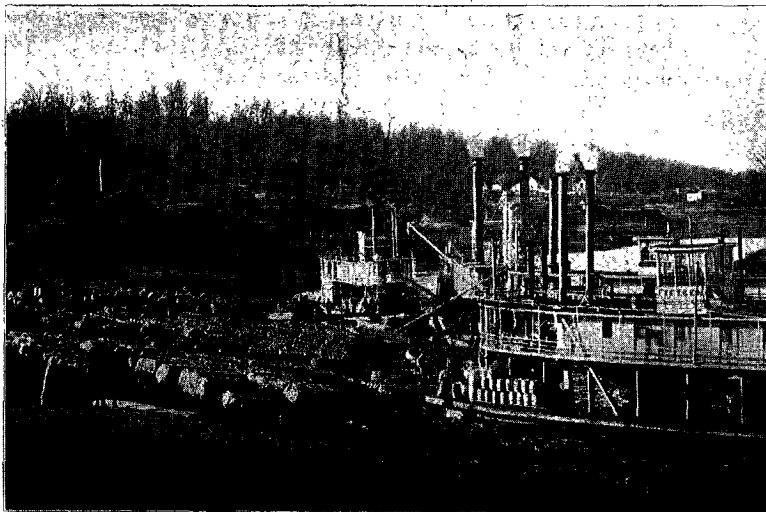
law. Therefore I love thy commandments above gold; yea, above fine gold.' We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty, men and women are making void the law of God, and he will punish them for their iniquity. 'The earth shall disclose her blood, and shall no more cover her slain.' 'The Lord is slow to anger and great in power; and will not at all acquit the wicked; the Lord has his way in the whirlwind and in the storm, and the clouds are the dust of his feet.'

"If ever there was a time when

quity is gathering to itself the world of professed Christians, what are we about? Are those who know the truth for this time anchored in Bible doctrine? Are our weapons, 'Thus sayeth the Lord;' 'It is written?' Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to

them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul. . .

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to



Steamers Unloading at Yazoo City.

those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in their vessels with their lamps, it is now, just now, without a moment's hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of ini-

quity is gathering to itself the world of professed Christians, what are we about? Are those who know the truth for this time anchored in Bible doctrine? Are our weapons, 'Thus sayeth the Lord;' 'It is written?' Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul. . .

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to believe the truth, but who do not practice the truth, that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful. If one thread of selfishness is woven into God's service, He is greatly dishonored. Unless those who have a knowledge of the truth are sanctified through the truth, their profession counts for nothing, and their condemnation will be proportionate to the

light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places.

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, 'Take my yoke upon you, and learn of Me.' This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul-temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence, 'for out of it are the issues of life.' Then pleasant words will be spoken, notwithstanding that temptations are pressing in to occupy the soul-temple. The devil is not dead."

MRS. E. G. WHITE.

more than anything else. We shall be glad to have the names of any such, for we wish to correspond with them.

#### SCHOOL AT JUNIATA, ALA.

THIS picture represents the school building for colored people at the above-named place. It was undertaken as an industrial school under the instruction of Miss Nellie Patchen and Mrs. H. S. Curtis. Connected with the school is a farm of fifteen acres under the charge of Bro. C. E.



Juniata (Ala.) School.

#### COLORED WORKERS.

OUR experience in the South has taught us that much work in this field can be done to better advantage if consecrated colored workers can be induced to enter the field and work for their own people. Our instructions have been plain upon this point, and we are glad to see a prospect this season of something being accomplished in these lines. Some colored workers have already gone to this field and others are preparing. We shall be glad to correspond with any of this class of workers who are willing to go to this field with the love of the salvation of their own people burning deep in their hearts. Just now we need colored school teachers

Giles. On this has been planted fruit trees, strawberry beds have been set, and such farms products raised as can be used in the school.

A Christian Help band has been formed, and the good work done by it has removed much of the prejudice that was at first met.

They have now a school house 20x30 feet, and a ladies' dormitory 16x-32 feet, one and a half stories high. There is yet a debt of \$300 on this latter building. Room is also needed for a laundry, a place for their carpet loom, and a work-shop. They have more applications from students abroad than they can accommodate, and cannot receive them till they have more room.

They are in need of school books and school facilities, furniture for their dormitory, flour, beans, dried apples, and other table supplies, and clothing which they can give to needy students. Address all communications to Miss Nellie Patchen, Juniata, Alabama.

#### "OUR LITTLE FRIEND."

\* NOT *one* little friend, but many little friends, boys and girls, we have discovered all over this land. But first we want to make you acquainted with "Our Little (paper) Friend," who lives way out in Oakland, California, who has done so much toward making some of you acquainted with us and our work. We hope a great many are acquainted with this friend, and will hunt up his card of Jan. 12, if he called on you, and see in what a nice way he went about it to make a great many little folks acquainted in an article, "Ask Papa for a Dollar." Some little friends asked papa for a dollar, and they got it, too; and some had money of their own, which they had earned

in as many different ways as you can imagine, and in the next number of the HERALD we are going to introduce you to the names of "Our Little Friend" Company. Don't you want to come to the party?

ELD. SHIREMAN'S school at Hildebran, N. C., is in need of serviceable bedding and good second-hand clothing. Bedding and clothing are also needed in other places in the work. We are not now prepared to give definite instructions as to shipping, but if you can supply anything in these lines please correspond with the Southern Missionary Society, Battle Creek, Michigan, and arrangements will be made.

## The Gospel Herald

BATTLE CREEK, MICH., JANUARY, 1900.

J. E. WHITE, EDITOR.

### ON ITS OWN FOUNDATION.

FOR months we have been looking for the time when the Southern Missionary Society would be so situated that it could stand upon its own feet and bear its own weight, as do the other organizations of the denomination. It had to be carried by individual effort at first, as its income was not sufficient to meet its expenses; but since the brethren have come to the aid of this work so liberally, we feel that the time has come for the Society to walk alone. It has therefore been put upon its own foundation, and will pay its own bills and transact its own business. As the Society grows it will have more and more and individuality of its own, and less and less the appearance of a "private enterprise." We hope to see this Society so well equipped that its influence may be felt for good in many directions in the Southern field.

We thank our people for the hearty interest they have taken, and for the timely relief they have given. We hope the reports from the work this season will be such as to rejoice the hearts of all who have taken a part in this work.

### THE 'HOLY SCHOOL.'

THIS is the name that is being given to our school at Lintonia, in Mississippi, because in it the Bible and books that teach Bible truths are the only reading and history books used. Hence people coming in from the country who have heard of the school and desire to visit it, ask for the "holy school." We are pleased with the name they have given to the school, and hope its work may ever correspond with the name.

During the first year the regular public school readers were used in the school, but with the beginning of this season the stand was taken that so far as possible no books should be used except such as were consistent with a true Christian education. The par-

ents were called together and the matter placed before them. They expressed themselves as pleased to have their children read and study from books that taught the Bible and instructed them in regard to Jesus.

The four readers now used in this school are, "Gospel Primer," "Gospel Reader," "Christ our Saviour," and the Bible. The book, "Christ our Saviour," is also used as the textbook on history. It is better to teach the children the history of Jesus Christ and his work on earth, than to teach the history of heathen kings and heathen kingdoms. The scholars like it. The lesson hour often proves to be too short, and sometimes covers the time of two recitations, and the children are loth to stop, as they want to know what Jesus did next.

But more than this, the influence of the work is extending to the homes, as the parents say that at home the theme of their conversation is "what Jesus did." The influence this is having in the homes of these people cannot be estimated.

### OUR NORTHERN OFFICE.

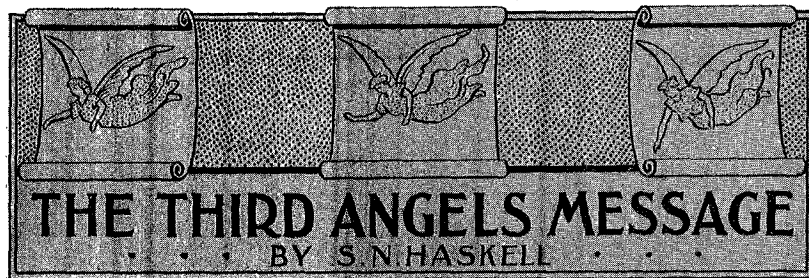
LAST fall failing health compelled us to leave the South for a time, and hence the office of publication of the GOSPEL HERALD was removed to Battle Creek, Michigan. Here it seemed necessary that an office should be opened for the transaction of business connected with the work, for so long a time, at least, as we should be held in Michigan. The College kindly opened its doors, and we have very pleasant quarters.

Our connection with the College is very fortunate, as we are in close connection with Professors Sutherland and Magan, who are also members of the board of directors of the Southern Missionary Society, and we are thus in a position to consult with them in regard to the management of the work. The printing office of the GOSPEL HERALD and the College plant have been consolidated, and the interests of the GOSPEL HERALD will be looked after during such times as the work demands our presence in the field, thus insuring the regular issue of the same.

FROM the G. S. Blodgett Co., Burlington, Vt., we have recently received one of their portable ovens to be used in the manufacture of health foods. We acknowledge special missionary rates on this oven, which have been of great assistance to us. We can speak highly in regard to the work done by this oven, as it far exceeds our expectations in all respects. The baking is done by a circulation of hot air instead of by radiation as in ordinary ovens.

WE have recently received from Bro. J. L. Rumery, of Hopkins Station, Mich., seven bags of beans to be used in the Southern work. This shipment came in exactly the right time, as we were shipping supplies to Bro. Shireman, of Hildebran, N. C., and to the "Morning Star," at Yazoo City. Such supplies are of great benefit to the work. Bro. Rumery sent us also a barrel of squash for the same purpose. For the last two or three years we have received from him a good shipment of beans each year, and they have been highly appreciated.

PLEASE do not get the idea that we consider the Southern Missionary Society as the "Southern Field." It is only one branch of the great Southern work. The field is wide and the work is great, and we hope that every line of work in this neglected field may be carried on with greater force than ever before. In several localities work is being done for the colored people, and these efforts are doing much good so far as their influence extends. Some of these efforts have been noticed in different numbers of the HERALD, and we shall be glad to hear from all who are engaged in this work, and to give through the paper such notices of their work as may be of interest to the readers, and assistance to struggling workers. We hope that with greater energy than ever before this Southern work may be pressed forward in many localities. And as the influence and effort of the Southern Missionary Society broadens and deepens, we shall ever pray for wisdom that its work may be done in the wisdom and counsel of God, so that his blessing may make it successful.



## The Nature and Importance of the Three Angels' Messages of Revelation Fourteen.

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Revelation 14:6-14.

Here is the most solemn message to be found in the Bible. And in our study of it we wish the student to not only read the text quoted or referred to, but to also study carefully the expressions to which attention is called.

In "Early Writings," back portion, entitled "Spiritual Gifts," page 121, is the following: "Woe to him who shall move a block or stir a pin of these messages. The true under-

standing of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received."

What expression in the three angels' messages, as quoted above, shows them to be a complete line of prophecy?

"The third angel followed them." If the last one in the series is called the third, then there are just three in this prophecy, no more or less. Let this point be carefully studied.

What event immediately follows the giving of these messages?

"A white cloud, and upon the cloud one sat like unto the Son of man." Verse 14. The coming of Christ at the close of these messages shows that a three-fold warning is to be given during the last generation, which is to prepare the people for that event. Therefore, the destiny of each individual hangs upon the reception or rejection of these messages.

What expressions in these messages show them to be world-wide?

(1) "I saw another angel fly in the midst of heaven." "In the midst of heaven" is as truly in one portion of the earth as another, so in no sense whatever can they be confined to any one country or people.

(2) "To every nation and kindred and tongue and people." Wherever there are a people these messages will be proclaimed.

(3) "With a loud voice." The first and third messages are said to go with a loud voice. In Revelation 19:17, this expression is used to show extent rather than a loud noise. "All the fowls that fly in the midst of heaven" heard the loud voice of the angel, "Come and gather yourselves together to the supper of the great God." Therefore, when God says a message is to be given with a loud voice, every creature will hear it.

(4) "If any man worship the beast and his image." This makes it personal, so that it applies to every individual.

(5) "Here is the patience of the saints. Here are they that keep the commandments of God," etc. These words are also univer-

sal, as *here* would mean wherever any people are in the world. See verse 12. In "Early Writings," page 139, we read, "I heard everywhere a multitude of voices saying, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'" Again, we read on page 117, "The third angel closes his message thus, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'"

Thus by five distinct expressions it is said that these messages are to go to *all* of the world.

What announcement is made in the first angel's message?

"The hour of his judgment is come." Verse 7.

How does the apostle Paul, in his day, speak of the time of God's judgment?

"He reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

To what point does the apostle carry the mind as to when the judgment will take place?

"Who shall judge the quick (living) and the dead at his appearing and kingdom" 2 Timothy 4:1.

What shows that God's judgment covers a period of time?

"To every purpose there is a *time* and *judgment*." "God shall judge the righteous and the wicked, for there is a *time* there for every work." Ecclesiastes 8:6:3:17.

Upon whom will the judgment *first* begin?

"Judgment must begin at the house of God; and if it *first* begin at us what shall be the end of them that obey not the gospel of God?" 1 Peter 4:17.

What expression does Christ use to show that the judgment will have passed on the righteous dead before He comes, and the resurrection takes place?

"They that shall be *accounted* worthy to obtain that world, and the resurrection from the dead." Luke 20:35.

How does He speak of the righteous living?

"Watch ye therefore, and pray always, that ye may be *accounted* worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. To *account* is "Counting one by one, to find out the account." Ecclesiastes 7:27.

What expressions in the three angels' messages of Revelation 14, show that when the judgment came,

as announced by the first angel in the series, it was this investigative judgment to which reference was made?

"And there followed another angel." Verse 8. "And the third angel followed them." Verse 9. These expressions show that probation had not ended when the hour of judgment came; but it was the investigative judgment which takes place before Christ comes in the clouds of heaven. When the Lord takes his seat upon the great white cloud, as described in verse 14, then the righteous dead, as we have shown, are raised incorruptible, and the righteous living are changed in a moment, in the

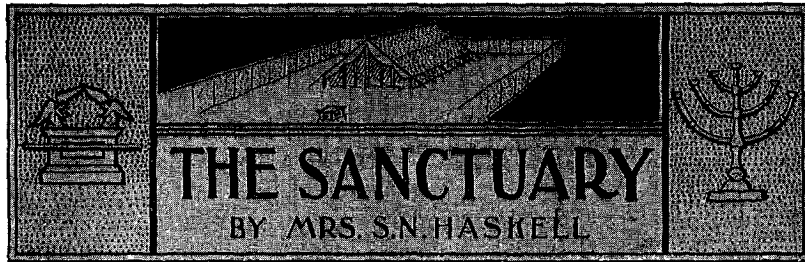
twinkling of an eye. There is then no time for judgment on them.

The investigative judgment is explained by the sanctuary question. It is the cleansing of the sanctuary which began in 1844. This will be brought out in another series of Bible readings by Mrs. Haskell. The expression, "*hour* of his judgment," shows that there was time connected with the first angel's message, but time will never become a test again.

other denominations when we have such glorious truths that will give them strength to stand amid temptation? (Let them enter by faith into the door which no man can shut against them. Revelation 3:8.)

Hebrews 4:15, 16. Does "*our*" High Priest understand all our weakness? Why can He so fully sympathize with us? In what respect does He differ from us? How are we to come? Where are we to come? Why are we to come? Who compose the congregation that worship in that holy temple? Why could not the angels belong to this number? (They have no infirmities. The *temple* is the Lord's, the Priest belongs to *us*. We who have infirmities compose the congregation.)

Hebrews 8:3-5. What was the service in the earthly sanctuary? How may we know of the heavenly service? (By studying the shadow together with what is revealed of the real.)



"SUCH subjects as the *sanctuary*, in connection with the *2300 days*, the *commandments of God*, and the *faith of Jesus*, are perfectly calculated to explain the past Advent movement and show what our present condition is, establish the faith of the doubting, and give certainty to the glorious future. These, I have *frequently* seen, were the principal subjects on which the messengers should dwell."—"*Early Writings*," page 53.

(We will begin our Bible study with the first subject mentioned in the above paragraph and study a few of the precious texts throwing light upon it. We trust that all will carefully, prayfully study each text,—not only *study* them but commit them to memory. Those who will do this will find they are laying up strength for future use in the great warfare against the enemy of souls.)

Revelation 11:19. What did John see opened in heaven? Whose temple was it?

Psalms 102:19. From what place does the Lord look upon us?

Jeremiah 17:12. What has been closely connected with the sanctuary from the beginning?

Psalms 11:4. Where is the Lord? If He is seated upon his throne, where then is his throne?

(From these verses we learn that there is a *real* temple in heaven, that God's throne is there. From this temple his eyes behold the children of men.)

Hebrews 12:2. Who sits near the throne?

Hebrews 4:14. What is his work? To whom does he belong? What effect will a knowledge of this truth have upon us?

Hebrews 6:19, 20. What is this knowledge or hope? Will it hold in the storms? Where is it fastened? Who is in the same place? Why has he gone there? What office is given him? After what order? Can we hope to stand secure without that anchor?

Hebrews 7:25. Whom can he save? What is one object of his life? What is his work? Will the study of the sanctuary and the work of our High Priest in heaven have converting power in it? Can the *most degraded* be reached by this? (Yes, He is able to save them *to the uttermost*.) Why not go with this glorious truth to the fallen, and let them have an anchor for their souls? (If their anchor is within the vail, centered in the heavenly sanctuary they will be secure.) Why hope to save them by simply teaching them the truths taught by

## THE EVANGELIZATION OF THE WHITES.

OUR work in the South is not a work for one class or one race alone. As all-embracing as is the gospel of Jesus Christ, so widely extended must be the sympathies and the efforts of his servants. To the white as well as to the black we are debtors, and the truth which we carry must be a benefit to one as much as to the other. Has not the inability to understand this been the reason for much of the opposition which laborers among the colored people have encountered? And has not the failure to appreciate this been the secret of the poor success of many a devoted missionary?

Prejudice, the great bulwark which Satan has erected against the entrance of truth, is not a thing to be taken by storm; it can not be battered down by argument, nor laid low by bald assertion. It must be destroyed brick by brick, every suspicion and every fear of which it is composed must be dissolved by the action of a disinterested love for the soul that holds it. A great prejudice on the part of the Southern whites, and especially the poorer whites, exists against the edu-

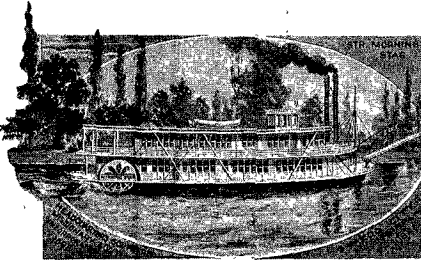
cation of the negro, because their feelings revolt against the idea of elevating the negro to a social and intellectual equality with the white man, and this is generally believed to be the object of those engaged in educational work among the colored people. Let the true object of our mission be known,—not to raise the colored man above his level in society, but to educate him to live and work as God would have him work, in the place which is his allotted sphere, and we may expect the support of the intelligent white classes of the South. This we know from experience.

There is another class who have been more entirely neglected even than the negro. The "poor whites," or "the buckra,"—or by whatever other name they may be known,—a class varying widely in characteristics in different sections, but everywhere under the conditions of poverty and ignorance, appeal to us with the silent and unconscious paths of generations of neglect. We have a mission to the poor white, a mission to enlighten, educate, and train. If their ignorant pride makes them more prejudiced and contemptuous of supposedly lower classes, let us set to with a divine love to uncover the noble manhood and womanhood in them which Satan has hid. Through the children, the hearts of the parents will be reached, and the work of education will go on until the principles of universal brotherhood, of love of all men's souls, shall animate them.

Through the white we must reach the black. When the soul of the white man is stirred to help the colored man, we have accomplished a double work in doing one, and instead of blindly driving against obstacles, we have allowed God to turn the obstacles into stepping-stones by which his truths shall mount to triumph. There are exceptions to the principle, as where the great preponderance of the colored race requires a work to be done directly for them. Thus it is in our work in Mississippi, in the midst of the "black belt," but we have much to learn in evangelistic economics concerning the use of the powers that lie at our hand.

This method has been tried with success, and we should not be laggard in stepping into God's open doors. Educational work among the poor whites is being carried on by Brother Shireman in North Carolina, by Sister Annie Knight in Mississippi, and in some other places, and good reports have been received as to progress and results. But we must be more ready to devote ourselves to this mission. The time of the end is closing; let us not fail to note the direction of God's finger, and appreciate the all importance of his plans. A new field is opening; it calls for greater faith, deeper faith, deeper consecration, and it promises more wonderful results.

E. A. SUTHERLAND.



#### THE "MORNING STAR" AGAIN.

AGAIN and again we have been met with inquiries and criticisms regarding the missionary steamer "Morning Star," and the need of its work. The advisability of such a boat has sometimes been severely criticised. Recently it has been suggested that the "Morning Star" ought to be put into business, and the money it could earn used to carry forward the work.

Now, my friends, I wish to make a few statements in regard to this boat which I think will settle questions of this kind.

*First.* The boat is the personal property of J. E. White. Early in the work; instead of buying real estate in Battle Creek or some other good place, and building a home, he used the money that such a home would cost in building a home upon a boat which he could also use as headquarters for his work while in this Southern country. Not a dollar of Conference money was put into this boat, and any financial aid that might have been given at the time has been fully returned.

*Secondly.* As to the matter of cost: The expense has been no greater than the cost of homes of many of our people scattered throughout the land,

and the owner of the "Morning Star" sees no reason why he should not have this as his home, and dwell in it with as clear a conscience as those owning stationary homes upon the land.

*Thirdly.* As to the use of the boat? It is not only a home for its owner, but it is missionary headquarters which cares for a company of from eight to fifteen workers. In addition to this, it contains on the upper deck a comfortable chapel in which not less than two thirds of all our public meetings are held. Hence it can readily be seen that the owner of this boat is not using it merely as his own home and for personal gratification, but it is also one of the most useful agencies for good connected with the work in that field.

*Fourthly.* "Should not the boat be put into some trade where it could earn money for the work?" No, I thank you; we tried that and found that the boat is not adapted for river business, for it was built for an entirely different purpose; hence the efforts in this direction were never profitable. On the contrary they always resulted in disaster to the best interests of the work, as the two interests could never be made to work together. This boat when built was dedicated to the work of the Lord, and so long as it can be made useful in this direction, as it is at the present time, the owner has no desire to see it go into any trade or business enterprise whatever. More than this, we see no more reason why this boat should be put to money making for the cause, than that we should demand that the individual homes of people in the North should be turned into money-making institutions. The boat is the home of the owner. It is his personal property. If he desires to use his own home to carry forward the work of the cause of God it is his privilege to do so, and there is no reason why he should be expected to turn it into a money-making institution in any way whatever, or be criticised for not doing so.

The boat has been successful in doing a great amount of good. We can refer to eight earnest Christians who have accepted the truth entirely through the influence of this boat, and its usefulness in the cause has been very apparent and the good it is accomplishing great. We have felt that the hand of the Lord has guarded it and protected it through dangers, and we believe his hand will go with it in its future work; and our prayer is that the Lord will bless it to the further advancement of his cause in this field.



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SOCIETY, Battle Creek, Mich., College  
Building.

THOSE BIBLE READINGS.

WE refer to the readings beginning with  
this number of the HERALD, on the Third  
Angel's Message and the Sanctuary, by  
Brother and Sister Haskell. You cannot  
afford to miss one of them. They contain  
the pith of present truth for our times. It  
is these subjects, by these authors, which  
have had such a stirring, arousing effect  
upon our people attending general meetings  
this season.

Study them carefully. Master every les-  
son and every text. Where proper use them  
in your Sabbath-school and church services.  
If properly used these lessons may be made  
a great blessing to our churches. As indi-  
viduals we will soon see the time when  
such knowledge will be more valuable to us  
than gold.

THE SOUTHERN KNITTING COMPANY.

As bearing directly upon the notice given  
of this Company in the October number of  
the GOSPEL HERALD the following interest-  
ing yet unfortunate intelligence has just  
come to us. Brother E. P. Auger, of Corinth,  
Miss., who had the operation of this enter-  
prise in charge has written us:—

"I never expected to see Rev. 13:17 ful-  
filled in my case. . . . 'And that no man  
might buy or sell, save he that had the  
mark, or the name of the beast, or the num-  
ber of his name.' . . . I have been barred  
from the market by the Trust. . . . Certain  
questions were sent me, which to try to  
evade would make matters worse, and I  
frankly answered each one. 'That the  
object of the Company was to furnish  
home employment for keepers of the Bible  
sabbath, and that we did not believe in  
joining trusts,' etc. . . . I never heard from  
them again; but upon sending in my next  
order for yarn and thread, my money and  
all was returned saying they would not sell  
to me on any terms, as was the case with  
every mill which I tried.'

Brother Auger writes us that several letters  
have come to him asking for particulars of  
his knitting enterprise which we mentioned,  
and that as he has suspended operations, and  
is busy in other lines of work, he cannot

afford to reply to the inquiries, as only a few  
were accompanied by return postage. We  
therefore take this opportunity of placing  
him in the right light.

SMOUSE MISSIONARY ENTERPRISE.

Mrs. S. D. Stone . . . . .	\$1 75
B. C. Chandler . . . . .	3 00
Mrs. S. J. Cox . . . . .	1 75
Mrs. A. C. Chase . . . . .	2 00
Hannah Mc Chesney . . . . .	1 90
Nancy J. Cady . . . . .	1 75
Mrs. Jacob Jensen . . . . .	3 60
Mrs. Lydia E. Moore . . . . .	1 75
Mrs. E. Spicer . . . . .	1 90
Jno. Schroder . . . . .	5 00
Mrs. A. M. Dunlap . . . . .	2 10
Mrs. W. J. Wilson . . . . .	3 25
Dunbar Nebr. Church . . . . .	3 00
Maud Morton . . . . .	3 00
Jesse Werfield . . . . .	2 00
Mrs. M. J. Ward . . . . .	1 75
Mrs. O. B. Hill . . . . .	1 75
Mrs. H. C. Mitchell . . . . .	2 00
Frank Teeter . . . . .	1 00
Total . . . . .	\$44 25
10 Subscriptions to the HERALD, . . . . .	2 50
	\$46 75

MICHIGAN FUND FOR TEACHERS'  
TRAINING SCHOOL AT PORT  
GIBSON, MISSISSIPPI.

ON or about Dec. 15 last, with the hearty  
approval of Elders J. D. Gowell, C. N. Saun-  
ders, W. R. Matthews, and Wm. Ostrander,  
of the Michigan Conference, a circular let-  
ter of appeal was sent to the Michigan  
Churches in behalf of funds for a Teachers'  
Training School at Port Gibson, Mississippi.  
Bro. U. S. Struble, who is a Michigan man,  
has been on the ground for months, doing  
preliminary work, and as all connected with  
the establishing of this school are Michigan  
men, it was considered appropriate that  
Michigan people be asked to raise a fund of  
about one thousand dollars to put this en-  
terprise in working order. Since the above  
date the following donations have been re-  
ceived for this fund:

Entrican Church \$1 50, Mrs. F. A. Potter \$1 00, H A. Washburn \$2 00, B. A. Rogers \$1 00, Mr & Mrs W. D. Lakin \$25 00, Myrtle G. Kellogg \$1 00, Geo. R. Manby \$100 00, Bro. Nickels Grand Rapids \$5 00, Caroline E. Frank \$1 00, Jno. M. Wilson \$1 00, Mrs. Wealthy Greenleaf \$5 00, Spring Arbor Church \$1 10, J. J. Davenport \$1 00, W. Holling \$1 00, Mrs. F. Hagerman \$1 00, Mrs. H. W. Carey \$1 00, Byron Centre Church \$9 40, Minnie A. Cornwell Wash- ington D. C. \$5 00, Mrs. M. J. Rathbun \$5 38, Mem- phis Church \$2 00, Sand Lake Church 50 cts, Ovid Church \$2 00, Detroit Church 90 cts, Carson City Church \$3 50, Orange Church \$6 40. Total \$199 88.
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VICKSBURG CHURCH LOT FUND.

Previously reported . . . . .	\$390.00
A. C. Woodbury . . . . .	5.00
Marie Johnson . . . . .	6.00
A. F. Ballenger . . . . .	10.00
Minnie A. Cornwell . . . . .	5.00
	\$416.00

Baby's First Wardrobe.

HYGIENIC PATTERNS for complete outfit. Full  
directions for making, showing necessary material  
etc., sent postpaid, upon receipt of 50 cts. together  
with an interesting booklet on the proper care of  
infants. Mrs. F. M. Kellogg, 38 Washington  
St., Battle Creek, Mich.

SOUTHERN MISSIONARY SOCIETY FUND.

SINCE the last issue of the HERALD the  
following donations have been made to the  
Capital Stock of the Southern Missionary  
Society. It is hoped it will early reach  
5000 shares.

Miscellaneous. Tuscola Mich friends \$ .20, E. V. Higgins \$ .84, Neenah Wis Church \$1 95, Mt Hope Wis Church \$3 09, A. D. Westcott \$15 00, Bro Shulte Alexander Iowa \$ .50, Christ Appel \$ .20 Chas Baldwin \$ .50, Sheridan Ill Church \$27 10, E. G. Bennett \$2 50, Bloomington Ill Church \$2 50, Jno H Niehaus \$4 00, A. H. Mathews \$20 00, Flo- rence Dufur \$3 00, Janesville Wis Comp \$4 00, Mrs Anna Christy \$5 87, Lenore Galloway \$1 01, Mrs M Caffy \$ .50, Myrtle Flowers \$1 25, Walnut Grove O Soc \$1 45, "Friend" Osceola Iowa \$ .25, J. M. Haines and family \$4 00, "Friends" Bozeman Mont \$ .60, A. Schlotthauer \$3 00, Pulaski N Y Church \$2 29, E. Brodersen \$4 00, Hartley Iowa Soc \$ .56, "Friend" Hutchinson Minn \$ .25, Mr and Mrs L. D. Estes \$3 00, Ida E. Richart \$25 00. Total \$138 41.
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\$50 each. A. C. Woodbury, Mr and Mrs G. W.  
Barker. Total \$100 00

\$10 each. B. Armitage, Mr and Mrs H. W. Pierce,  
Louisa Benn, Grand Rapids Church, Mrs S. L.  
Hill. Total \$50 00

\$5 each. Henry S. Osterloch, Hans Olson, Elsie  
Olson, Jorgen Mikkelsen, P. J. and Frankie Peter-  
son, J. W. Parlin, O. P. Galloway and wife, Mrs. M.  
A. Morrow, J. P. and Catherine Ochs, Mrs. Maren  
Christensen, Calvin N. Pike, Mrs. H. K. Pike, Min-  
nie A. Cornwell. Total \$65 00.

\$2 each. Mr and Mrs S. T. Crosbie, Cordelia and  
Franklin Squires, Frederick Riffel, D. H. Hauser,  
Miss May Walling, G. W. Swift, Bel R. Flesher, H.  
P. Jensen, J. W. Christopherson, Jane Gray, E. M.  
Strong, Mr and Mrs G. H. Gates, D. L. Roser, Addie  
Hutchison, A. O. Saunders, M. V. Miller and wife,  
J. D. French and wife, Chas. Schroeder, Mr and Mrs  
T. J. Bailey, O. R. Brown, D. W. C. Mc Neit, Mr and  
Mrs J. Guster, Mrs C. Johnson. Total \$46 00.

\$1 each. Lafayette Lockwood, Theresa Sea-  
mans, Mrs N. L. Weed, Orville Nowlin, Mrs Helen  
Nowlin, Miss Celian Nowlin, Orson Nowlin,  
Albert Nowlin, Miss Alice Lewis, D. C. Stevenson,  
Maretta Stevenson, F. F. Riffel, Conrad Ulrich,  
Geo. Schneider, Mrs Mary Osgood, Mrs J. W. An-  
drews, Mrs Mary Dolson, Miss Mattie Kimble, J.  
M. Kimble, G. N. Rich, Sarah Rich, Wm. Atkinson,  
Emma Atkinson, Maggie Swank, Lila Swift, Mrs.  
Sue L. Stout, Jos. Ferren, W. H. Lainsou, G. W.  
Stahl, F. Worthing, C. B. Runnels, Jno. Dirksen,  
Tina Dirksen, Wm. Christopher, Anna Christo-  
pher, G. A. Shaver, Minnie Shaver, Walter Shaver,  
Harry Ellis, Chas. H. Thompson, W. N. George,  
Clara Loop, Mrs Eliza Lambertson, Soren Wind,  
J. M. Mook, Ella Chaffee, J. M. Becker, Rosa B.  
Ricke, Thos. Branch, Bertha Herrell, Chas. Leight-  
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Graham, Adda Jenkins, C. A. P. Wearner, F. L. Mc-  
Mahn, I. A. Haskins, M. G. Meade, Mrs M. A. Meade,  
Mrs Lina Hall, Lena J. Church, Isabella Rich-  
mond, M. W. Moss, E. Turley, Leo Crockett, Caro-  
line Myers, M. E. Pierce, Gus Folger, G. W. Sargent,  
Dan' Hamilton, John Moe, Robt. Carr, E. D. Post,  
Clark Wishey, W. R. Babcock, L. D. Randall, Mrs E.  
A. Randall, F. P. McClellan, T. M. Clark, Mrs A. J.  
Beadsley, Emily Hale, James Sorenson, Mrs.  
Alice Sherman, Miss L. J. Taylor, Chas. Evans, F.  
Morrow, Mrs M. E. Kiune, H. L. Hahn, Miss Eva  
Davis, W. F. Merry, Sarah J. Barnett, J. Backlund,  
Willis Farrow, V. S. Peasley, Minnie H. Ketton, Z.  
S. Hundley, Ella Hundley, W. A. Lloyd, A. W. Fox,  
Jas. Burton, R. A. Rittenhaus, Mrs Mary Green,  
Anna Hess, Chas. Hess, Carrie Garbett, M. J. Bol-  
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Green, C. Shireman, John Schreiber, Mrs Mary  
Schreiber, A. Weitz, J. J. Bye, J. L. Locke, M. S.  
Spicer, A. C. Raymond, L. B. Hoyt, Mrs C. C. Pax-  
ton, Mrs Mary Downing, Mrs Susan Myers, Mrs  
Rebecca Gilson, J. R. H. Nickle, Geo. Edgar, Miss  
Mary Van Syoc, Miss E. Della Vaughn, Miss L. C.  
Walker, Peter Nielsen, M. J. Magee, Mrs B. Scho-  
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Holcomb, E. J. Schoberg, R. Holcomb, Mrs Flora  
E. Payne, D. Jensen, Miss Emma Thompson, S. B.  
Craig, A. F. Tenney, Geo. Taylor, G. H. Brandenbur-  
ger, Wm. Chadwick, H. P. Larson, Dora Hanson,  
Jorgen Pedersen, Andrew Christensen, Julia  
Cady, S. D. Smith, Eugene Shepard, "Friend" Nor-  
Wolcott V. L. Ladoni, Silas Pike, Leon  
M. Pike, G. F. Bourne. Total \$ 150 00.

Previously reported \$ 597 95.

Grand Total \$1153 36.