

THE GOSPEL HERALD

ON EARTH
PEACE

GOOD WILL
TOWARD
MEN

VOL. II.

BATTLE CREEK, MICH., MAY, 1900

NO. 5.

SPIRIT AND LIFE.

BY MRS. E. G. WHITE.

"I AM the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my

flesh, which I will give for the life of the world.

... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh,

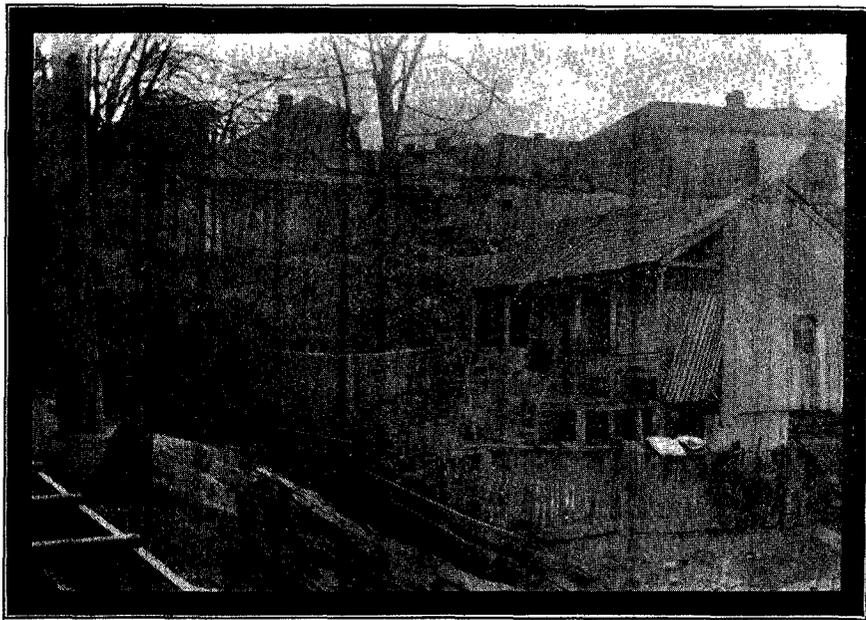
and drinketh my blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." Jesus explained what He meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his Word. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I

speak unto you, they are spirit and they are life."

The Word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to

lower. He says: "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for



Vicksburg, Miss., Typical Negro Cabins on Fort Hill, where first work of Southern Missionary Society was undertaken.

partake of the Word of God shall not see life. Receiving the Word is believing the Word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his Word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between Himself and his fol-

lowers. He says: "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth

painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been

made the depository of sacred truth, and we are to impart the precious knowledge of the Word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom He has given his precious life! He gave his own most precious life to bring life and immortality to light to all those who should believe.

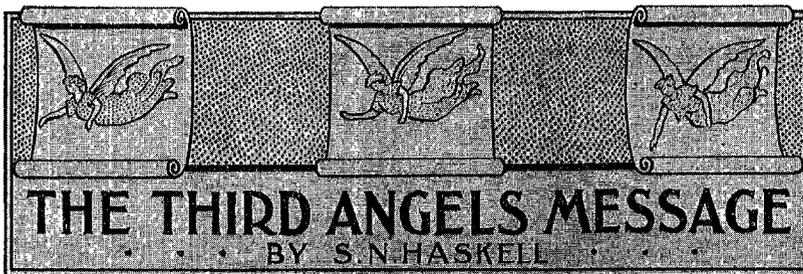
Was there any man in the temple when the seven angels were pouring out the plagues?

The four beasts that John saw were in the midst of the throne, and *round about* the throne. Rev. 4:6. God's throne is a movable throne, composed of angels. Eze. 1; Psa. 18:10; 68:17. Hence the four beasts could be in their midst. Rev. 4:7, 8. These beasts illustrate the character of Christ. He was of the royal line of the Lion of the tribe of Judah. Rev. 5:5; Matt. 1:1. He was a servant of servants. Phil. 2:7, 8; Mark 9:35; 1:1-3. He was also the "Man Christ Jesus." 1 Tim. 2:5; Luke 1:1-3. He was also like the eagle soaring to an equality with God. John 1:1-5. This was also illustrated in the priesthood, by the high priest, the Levitical order, the work of Marari and of Kohath. See also Eze. 1:10.

From Rev. 4:9-11, it is seen that these beasts were intelligent beings. The law showed they had twenty-four elders who were governors of the sanctuary. 1 Chron. 24:1-5. In Rev. 5:6-10, we learn several things more about the four beasts. They were those who had been redeemed from the earth. They were made kings and priests, and said, "We SHALL reign on the earth." Their work at the present time is also described as "every one of them (having) harps, and golden vials full of odours [or incense, margin] which are the prayers of the saints."

In Test., Vol. 5, p. 174, we read, "If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading the life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers to the faith."

In "Patriarchs and Prophets," edition of 1890, on pages 326, 330, 331, 332, 345, is a full explanation of the



The Saints in Heaven and Their Work.

UNDER the sounding of the seventh angel, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The passing of the time in 1844 was a great disappointment to those who were looking for Christ to come. Their expectations were based on Dan. 8:13, 14. They reasoned that the time mentioned in this text ended in 1844, that the sanctuary was the earth, that the cleansing of it was the burning of it, and that would take place at the coming of the Lord; therefore at the end of the twenty-three hundred days the Lord would come. But after the passing of the time, upon a closer investigation, they found that while the word "sanctuary" occurs one hundred and forty-eight times in the Bible, it never once refers to the earth. They found that after the destruction of the temple at Jerusalem, the word had direct reference to the sanctuary

in the heavens, and Christ is its Priest. Heb. 8:1.

The seven angels which had the seven last plagues came out of the temple. Rev. 15:6. One of the four beasts gave unto the seven angels the viols containing the seven last plagues. Verse 7. "The temple was filled with smoke from the glory of God, and from his power; and NO MAN WAS ABLE TO ENTER INTO THE TEMPLE, till the seven plagues of the seven angels were fulfilled." Verse 8. Thus the seven angels become the servants of one of the four beasts.

When was the temple of God opened in heaven?

Under what event was it opened?

What was seen in it?

How does this explain the mistake of those who were looking for Christ in 1844?

From where did the seven angels that had the seven viols come?

Who gave them the seven viols?

incense. We quote a few expressions: "The cloud of incense ascending with the prayers of Israel represents his righteousness that alone can make the sinner's prayer acceptable to God." "In the offering of incense the priest was brought more directly in the presence of God than in any other act of the daily ministrations." "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which alone can make the worship of sinful beings acceptable to God." These four beasts, or living creatures, were those who had been alive on the earth, redeemed by the blood of Christ, and are now engaged with Christ in offering up the prayers of those living on the earth.

Again, in Rev. 8:3-5, we have several other particulars about this work going on in heaven. The time comes when all the prayers of the saints which have lodged upon the golden altar in heaven are offered up by the Lord Jesus Christ. It is then that the smoke of the incense ascends with these prayers and fills the temple. Compare with Rev. 15:8. And then "The angel took the censer, and filled it with the fire of the altar, and cast it into the earth; and there were voices, and thunders, and lightnings, and an earthquake."

If Christ should take all the prayers of all the saints that have come up before God and have lodged upon heaven's altar, would we not have the "loud cry" of the message? Parents' prayers for their children, children for their parents, prayers for souls whose burden has been borne by friends and acquaintances. None will be saved independently. Some one has felt a burden for them. Even for those in heathen darkness,—some have carried the burden of their souls on their hearts, and prayers have gone up in their behalf and are lodged on

heaven's altar. These prayers will finally be offered in the merits and righteousness of Christ. Many times our prayers are not answered because we have neglected some important duty, and so we stand in the way of the answer to our own prayers. Those who wish to study further in regard to the incense and sweet odor, may refer to the following Scriptures: Psa. 141:1, 2; Phil. 4:18; Acts. 10:36; Eph. 5:2; Heb. 6:10.

As further light on the offering up of the incense from the golden altar, with the prayers of the saints, we quote from Spiritual Gifts, in "Early Writings," p. 118. "I saw the incense in the censer smoke as Jesus offered their confessions and prayers to his Father. And as it ascended, a bright light rested upon Jesus and upon the mercy seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blessed, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices to proclaim the solemn warning. But few at first received it, yet the faithful continued with energy to proclaim the message. Then I saw MANY EMBRACE THE MESSAGE of the third angel, and unite their voices with those who had first given the warning, and they honored God by observing his sanctified rest day."

Of what does the throne of God consist?

How do these beasts illustrate the character of Christ?

How do each of the evangelists refer to it?

How is it referred to in the law?

Who are the twenty-four elders in the law?

Who are the beasts?

What is the incense?

When does the smoke of the prayers, with Christ's righteousness fill the temple?

What will be the result of the final offering of all the prayers on the golden altar?

What works on the part of man are called "an odor of a sweet smell?"

If these references are studied, as well as the statements made, it will greatly aid those who study these lessons. The design of the arrangement of the last three lessons is to encourage right methods of study, so that other subjects may be successfully studied.

Cheapest, Best, and Most Useful.

WHAT? "The *Youth's Instructor* is the cheapest, best, and most useful public-school teachers' paper I can get," is the postscript added to a subscription received last week from an Iowa teacher. Do you have this "cheapest, best, and most useful" paper in your home? It is just as good for the church school as for the public-school, just as good for the isolated youth as for those who enjoy Sabbath-school privileges—in fact, we believe it to be the *best* youth's paper published.

Original articles and sketches; a special article, not printed elsewhere, on some phase of practical Christianity, from Mrs. E. G. White; the carefully prepared Sabbath-school lesson; the interesting Notes on the Field, to be used supplementary to the lessons on the Field, printed monthly in the *Missionary Magazine*; choice poems; and a pleasing variety of short, spicy notes and selected verse make up a weekly table of contents so varied that all must find something to please, instruct, and uplift.

The following selected testimonials from those recently received will show how those who have the *Instructor* regard it:—

In a letter from an old subscriber and contributor, written under date of June 1, she says, among other things:—"Considering its size, the amount of excellent matter the *Instructor* contains is surprising. It is becoming more and more an "Instructor;" and judging from my own observation, I should say that *the old take as much interest in it as the young.*"

From a friend who is working for the paper in New Hampshire: "My *Instructor* has been read by three families besides our own during the last year. It is a grand paper."

From the secretary of the Columbus, Ohio, Sabbath-school: "We all appreciate our good young people's paper very highly. When I distribute the *Instructors* in Sabbath-school, many an anxious eye follows me, to see if there will be enough to 'go round.' The notes on the readings for the Missionary Reading Circle are especially helpful."

From the secretary of the Sabbath-school department of the Tennessee River Conference: "I do not like to have any one miss the *Instructor*. For some time I have been very busy, and must confess I neglected my reading to some extent. When I took up the *Instructor*, and began to read it through, I thought, 'Why, the *Instructor* is so good, this must be a special number.' Then I began to read some of the back numbers, and found that they were all good. There is so much excellent instruction in the paper—so much that is helpful to me in the Christian life. Surely it is rightly called the '*Youth's Instructor*.'"

A number of good books are offered as premiums with the *Instructor*, both for new subscriptions and for renewals. A copy giving a list of these will be sent on request. Single subscriptions, 75 cents; discounts to clubs. Address all orders to the YOUTH'S INSTRUCTOR, Battle Creek, Mich.

The Gospel Herald

BATTLE CREEK, MICH., MAY, 1900.

J. E. WHITE, EDITOR.

SPECIAL SUMMER NUMBER.

WE have not forgotten our promise of a special number of the HERALD. It should have been issued before this, but some of the matter needed was unavoidably delayed. There has also been a tremendous pressure of other work at the publishing office.

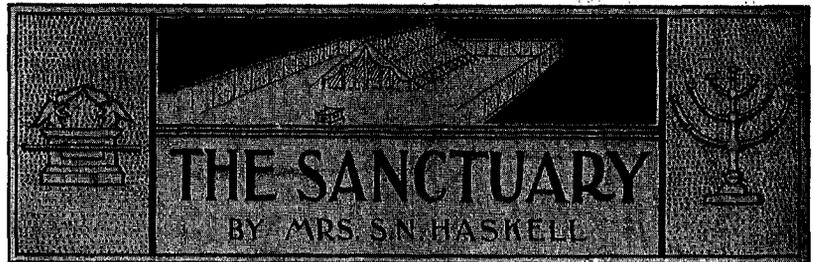
In order to keep up the regular issue of the paper, a regular number is now issued for May, and this will be followed soon by the special issue which will bear date of June.

RENEWALS.

Many subscriptions to the paper have expired ere this number goes to press. To all such a circular has been sent this month asking for a renewal. We do not want to lose old friends. The HERALD costs only 25 cents a year, and is the only paper published in the interests of the effort among the colored people in the South. You cannot afford to lose it, and we want *all* to know of the advancement of this work. The Lord is going out before us and is doing great things in this field. We all want to keep in touch with such a work.

There are many to whom the managers would be glad to continue the paper without pay on account of the substantial interest they have shown in the work, but it is impossible for them to keep track of a large list of subscribers. Hence the list must be left in the hands of a clerk who has this matter in charge, and he can only treat all alike.

Friends, send in your renewals. You cannot afford to lose a single number. The Bible readings by Elder Haskell and Mrs. Haskell are becoming more interesting and important with each issue. We do not believe you want to lose a single one of them.



Cleansing of the Heavenly Sanctuary.

1 John 1:9. *Are all confessed sins forgiven?*

Lev. 4:31. *Was this true in the type?*

The individual was free from the confessed sin.

Matt. 18:23-35. *Was the servant forgiven the debt?*

Verse 27. "He forgave him the debt."

When he turned to sin again what did his master require?

Verse 34. "He delivered him to the tormentors, till he should pay all that was due unto him."

Could the record of the debt have been destroyed if he was afterwards made to pay it?

How will God deal with us?

"SO LIKEWISE shall my heavenly Father do ALSO UNTO YOU, IF YE from your hearts forgive not every one his brother their trespasses." Sin may be forgiven and we be free from it, but if we turn back to it again we must bear the punishment.

Eze. 18:26. *If a righteous man turneth away from his righteousness and die in sin what must he suffer?*

He shall die. This means the second death as he must die once in sin, in order to die the death referred to.

Jer. 2:22. *Where is all sin marked?* Before the Lord.

Rom. 4:7, 8; Psa. 32:1, 2. *What becomes of the sins when they are forgiven?*

They are covered.

Acts 3:19-21. *What will become of the sins before Christ comes to the earth?*

They will be blotted out.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed

the sin from the penitent, but it rested in the sanctuary until the day of atonement." Patriarchs and Prophets, p. 335.

Heb. 9:23. *Is the heavenly sanctuary to be cleansed?*

This cleansing must consist in the removing of these records of sins, that there may be no reminder of them any longer in heaven.

Isa. 43:25. God himself will not remember them any longer when they are blotted out. Of the righteous at this time it is said in Gt. Cont., p. 620, "Their sins have gone beforehand to judgment, and have been blotted out and they can not bring them to remembrance." Jer. 50:20. Blessed thought, that the time is coming when we will not even be able to remember one sin that we have committed.

Rev. 11:18, 19. *When the second apartment was opened what did John say had arrived?*

The time of the dead that they should be judged.

Dan. 7:9, 10. *What did Daniel see take place as a preparation of the work of the judgment?*

The throne of God was placed or changed from the FIRST to the SECOND apartment.

Eze. 1:22-26. *Is the throne of God a movable throne?*

"I saw the father rise from the throne and in a flaming chariot go into the holy of holies within the vail, and sit down. Then Jesus rose up from the throne. . . . A cloudy chariot with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot, and was borne to the holiest where the Father sat." Early Writings. p.46.

Dan. 7:10. *When the judgment was set, what were opened?*

Rev. 20: 12. *What use was made of the books?*

How many kinds of books are here referred to?

Phil. 4: 3. *What is written in the book of life?*

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel.'" Gt. Cont., p. 480.

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, 'Whosoever hath sinned against me; him will I blot out of my book.' Ex. 32: 33." Gt. Cont., 483.

Rev. 3: 5. *What are those called who have confessed every sin?*

What special honor is conferred upon their names besides being retained in the book of life?

Mal. 3: 16. *What is written in the book of remembrance?*

Good deeds.

Then where will the wicked deeds of those whose names are blotted from the book of life be kept?

"In the book of death." Early Writings, p. 43.

Luke 21: 34-36. *How will the judgment affect those who will be living when Christ come?*

Every one will be *accounted worthy or unworthy.*

Eccl. 7: 27. The cases of all will be taken up one by one.

Rev. 22: 11, 12. *What decree goes forth when the work is finished?*

Lev. 16: 20. *What corresponded with this decree in the type?*

When the high priest "made an end of reconciling."

Zeph. 2: 1-3. *What are we admonished to do before this decree goes*

forth? "Seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

PLAN OF WORK

On Missionary — Rubber Stamps.

THESE useful articles are manufactured at the office of the Southern Missionary Society. The object of manufacturing and selling these stamps is wholly benevolent, all the proceeds being used by the Society in its missionary and educational work in the South.

All those who order stamps, as well as those who sell them, are aiding a very worthy and philanthropic enterprise. No individual receives any profit on these sales. All are working for the love of a humanity which has not had the advantages that we have. Hundreds in many parts of our land are engaged in this philanthropic work.

INSTRUCTIONS IN ORDERING.

Please be explicit in making your order. On the left side of the Order Blank (see opposite side), in the proper column give the style of stamp desired; then on the lines to the right, under the proper heading write the copy of the lettering you want to have on the stamp.

Be careful to write all names very plainly, so that each letter could be read if it stood alone.

You can select the style of type you desire for Dixie Linen Marker, but for all other stamps it is best to leave the selection with the printer. The length of name determines the style of type to be used. Always designate style of type by letter, (a), (b), etc., as in samples on accompanying sheet.

It is best to solicit until several orders are taken (the more the better), before sending for them, because in lots of from six to twenty the shipping expense is much less to the Society. Will you take as many orders as possible as soon as possible?

PLAN OF DOING BUSINESS.

Send your orders, according to specifications above, to Southern Missionary Society, address given below.

The rubber stamps will then be made to order and sent to you with all shipping charges prepaid.

You will then deliver them to your customers, collect the money for them, and send it all to the Society.

One-half the money so received will pay the cost of manufacturing and shipping the rubber stamps, and the other half will be credited, through the *Gospel Herald*, as your donation to the Southern Missionary Fund.

Every dollar so contributed will entitle the sender to one Share of Stock in the Southern Missionary Society.

Address all orders to

Southern Missionary Society,

1908 Grand Ave., Nashville, Tenn.

[OVER]

See Next Page.

MISSIONARY RUBBER STAMPS.

In the GOSPEL HERALD of last October the Dixie Linen Marker was introduced for the purpose of aiding in raising funds for the work of the Southern Missionary Society. According to the plan proposed these stamps were sold for the good of the work, without commission, the total proceeds of the sale, after deducting first cost of stamps, going into the missionary fund.

So well was the plan received that it has been decided to increase the range of this work by adding a few of the most popular and useful devices in the rubber stamp line.

There are thousands who would be glad to aid in this Southern work if they had money to spare. To such we can now offer another opportunity to become Southern Missionary workers at home. Set apart some of your time to this work. Introduce these attractive rubber stamps to your friends and neighbors, and you will be surprised to see how soon you have a nice order to send in.

These stamps are manufactured by the Southern Missionary Society, in its GOSPEL HERALD publishing department, and these stamps can be made to add very materially to the income of the Society if a general rally can be made by the hundreds and thousands who receive this descriptive circular. Will you try it?

You will be surprised to find how many of your friends and neighbors would be glad to buy one of these stamps for the benefit they will derive from its use. They will be much more ready to purchase when they know that the proceeds of the sale will be used in aiding the work of carrying the gospel and an education to those who have been deprived of the advantages of enlightenment which we hold so dear, but who are "sitting in the darkness of most deplorable ignorance".

By the plan described later you are asked to *give* some of your *time* to the work. You are not asked to give money, or to invest money in the work, only in buying a stamp for yourself, which you can use as a sample. And if you cannot readily spare the money for this sample, write us frankly, and even this will be arranged.

Of course there is no money benefit to you in this proposition; but through it you may become "workers together with God" in bringing light to those in darkness, and by so doing lay up treasures above which will pay the best kind of dividends. We hope to receive orders for a thousand outfits immediately, from those who will give some of their time cheerfully and gladly to aid this branch of the work in the world's great harvest field.

This may seem at first sight to be a little matter, hardly worth the trouble; but remember it is the small springs and rivulets which join in forming the mighty Mississippi. The Smouse Missionary Enterprise is an example of this. In two years this stream has brought over *eleven hundred dollars* into the work. This enterprise is now producing more than ever. Brother Smouse has been almost overwhelmed with the volume of business which it has brought. This rubber stamp enterprise is being managed along the same lines, and is only another channel opened for missionary home work.

We make no attempt to compete with the ridiculously cheap prices of the clap-trap rubber stamps advertised through some newspapers. We give a good, serviceable article, properly vulcanized by the most approved double steam box process. The mounts are the best procurable in the market, and all stamps are sent out well inked and prepared for immediate use. Our prices are put as low as consistent with good work and a reasonable margin.

ORDER BLANK.

SOUTHERN MISSIONARY SOCIETY,
1908 Grand Ave., Nashville, Tenn.

Please send me rubber stamp canvassing

Outfit No., for which find inclosed cts.
(Below write name of stamps desired and reading wanted on them.)

.....
.....
.....

I promise to use this outfit in securing orders for rubber stamps to aid the work of the Southern Missionary Society.

Name of Sender,

Postoffice, State,

(CUT THIS OUT AND SEND IT IN ENVELOPE.)

SAMPLE STAMP OUTFIT.

IN ORDER TO SUCCEED in this effort, you will need a sample stamp to show the work it will do. We would advise a Midget, or a Pen and Pencil Stamp and a Dixie Linen Marker.

We make the following three propositions to those who desire to use them as samples in canvassing for the stamps, for the purpose of aiding the work of the SOUTHERN MISSIONARY SOCIETY. (See "Order Blank" in next column.)

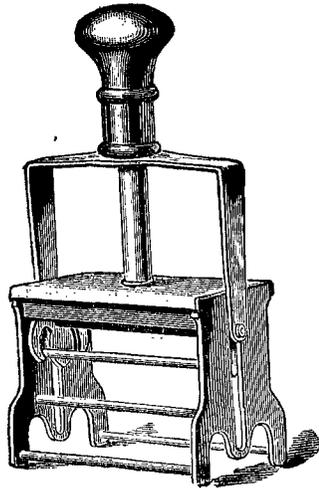
Outfit No. 1.—For 35 cents we will send DIXIE LINEN MARKER, with your name on it ready for use, and the GOSPEL HERALD one year.

Outfit No. 2. For 50cts. we will send any 50 cent stamp shown on sample page, and the GOSPEL HERALD one year.

Outfit No. 3.—For 65cts. we will send DIXIE LINEN MARKER and any 50 cent stamp shown on sample page, and the GOSPEL HERALD one year.

POPULAR AND USEFUL RUBBER STAMPS.

Midget Self-Inker.



Furnished in Three Sizes, with Ink.

Price, No. 1, \$0.50; No. 2, \$0.75; No. 3, \$1.00.

This is a substantial, automatic, self-inking stamp. It can be used for name only, or name and address, or for business card. With name and address it can be used for envelope corners, thus saving many letters going astray. On the upper left hand corner of letter or note paper it gives a very good effect. Below are samples of what can be used on different sizes of Midget.

(MIDGET No. 1.)

—FROM—

BESSIE L. JONES,
Jonestown, Ind.

(MIDGET No. 2.)

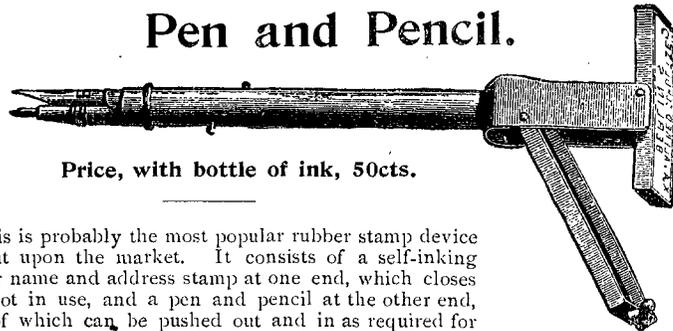
G. Gerould,
EASY BOOTS AND SHOES,
West Main Street,
Battle Creek, Mich.

(MIDGET No. 3.)

J. H. Niehaus, Agt.
Dixie Health Food Co.,
STEAMER "DAY STAR,"
Evansville, Indiana.

YOU CAN SELECT STYLE OF TYPE DESIRED FOR DIXIE LINEN MARKER ONLY. Selection for other stamps must be left with the printer.

Pen and Pencil.



Price, with bottle of ink, 50cts.

This is probably the most popular rubber stamp device ever put upon the market. It consists of a self-inking name or name and address stamp at one end, which closes when not in use, and a pen and pencil at the other end, either of which can be pushed out and in as required for use. When first introduced hundreds of thousands of these stamps were sold at \$1.25 and \$1.50, but the immense sale has reduced the price to 50 cts., which is as low as can be sold and give good work. Below are samples of what can be put upon these stamps. This stamp will hold no more.

Jennie Smith. G. D. Holmes. J. WILSON,
Nashville, Tenn.

Dixie Linen Marker.

Price, 25cts.

We would not fail to notice this popular and useful stamp. It consists of rubber name stamp, bottle of indelible ink, either red or black as preferred, ink pad, distributor, and full instruction for use, all enclosed in a neat box. Samples of type given below. Designate style desired by letter.

- (a) Laura A. Grimes.
- (b) Rosa Smith.
- (c) Gluta Evans.
- (d) J. D. GRIMES.
- (e) Ray Burgess.
- (f) James F. White.
- (g) Lillian Binger.
- (h) Myrtle Reed.

COLOR OF INK.

Indelible ink can be supplied with Dixie Linen Marker in either red or black as preferred.

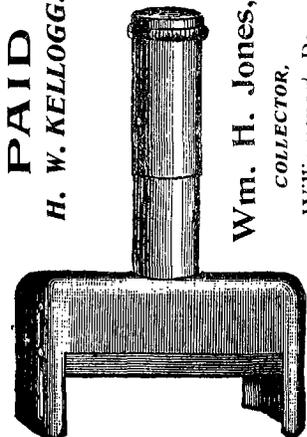
For all other stamps shown for use on paper only, either red or purple are supplied.

BE CAREFUL.

In writing copy for stamps, especially in giving names. Write each letter so it can be read if it stood alone.

Tip Top.

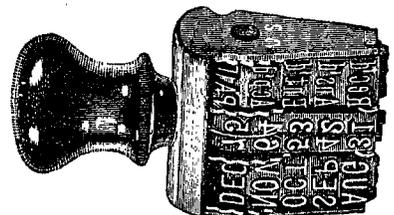
PAID
H. W. KELLOGG.



Wm. H. Jones,
COLLECTOR,
Williamsport, Pa.

Price, with bottle of ink, 50cts.

FOR THE VEST POCKET: This stamp works automatically by pressing on top of handle. It can be carried in the vest pocket as it closes tightly when pressure is removed from handle. Samples of what can be used on this stamp shown on each side of cut above.



NOV 27 1895

U. S. DATING STAMP.

Turns by wheels to any day in the year. Good for several years. Price, 25cts. With self-inking pad, 50cts.

Address all Orders to SOUTHERN MISSIONARY SOCIETY, 1908 Grand Ave., Nashville, Tenn.



PUBLISHED MONTHLY BY

THE SOUTHERN MISSIONARY SOCIETY.

(Entered at Postoffice, Battle Creek, Mich.)

Subscription Price, 25 cents per Volume of Twelve Numbers.

Direct all communications and make all remittances to SOUTHERN MISSIONARY SOCIETY, Battle Creek, Mich., College Building.

RECEIPTS AND REPORTS.

It has been thought best to omit all these business reports in this May issue, as the June number will follow so quickly. We are sure you will be interested in these reports in the next issue of the HERALD. The Auditor's report will give a summary of the financial workings of the Southern Missionary Society from the first of its organization.

THE SMOUSE FUND.

THIS effort is still doing wonders for the Southern work. Do not forget that here is an opportunity to send means to this field without paying out any money. All you have to do is to give some of your time.

Brother Smouse reports over \$400 worth of goods still out. We hope that all who have these wall pockets still on hand will dispose of them as soon as possible and send in their remittances, for delays make this work a heavy burden to carry.

RUBBER STAMPS.

THE success of the Dixie Linen Marker has made it advisable to introduce a few other popular rubber stamps. Some of these will surely interest you. Look for a description of them in this number of the HERALD.

DRIED SWEET CORN.

In most localities in the South it is impossible to raise good sweet corn that can be dried for winter use. Northern people can hardly realize how useful a lot of dried sweet corn can be. Let our friends from the country take a little pains in this matter and get some ready to ship to the field this fall.

MISSIONARY MAP OF THE WORLD.

We are pleased to announce that a missionary map of the world, representing our work in organized conferences and mission fields throughout the world, is now in course of preparation. It will be printed upon good, substantial cloth, in black and two colors. Price, 75 cents. It will be ready for delivery about July 1.

Foreign Mission Board of Seventh-day Adventists, 150 Nassau Street, New York, N. Y.

SPECIAL NOTICE.

After July 1, the price of the *Missionary Magazine* will be fifty cents per year; to foreign countries, seventy-five cents. This decision was reached at the recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

The *Missionary Magazine* has been published at a loss from the first issue, this heritage having been received from the *Home Missionary*, out of which it emerged. The subscription list has more than doubled, and yet the cost of the paper has been about twice the subscription price, and it will be impossible to ever secure a list sufficiently large to make it self-supporting at twenty-five cents. Because of this the price was raised to fifty cents, which will practically pay the cost of publication.

The *Magazine* has been before our people more than two years, so that they can judge of its value. It has been printed on better paper than was the *Home Missionary*, and bound with good paper covers. And besides this, it has been materially enlarged, and made more valuable by the addition of illustrations and other important information. It is the aim of the publishers to endeavor to increase, rather than diminish its value.

We are now offering our people, for fifty cents a year; a good, forty-eight page monthly, equal in value and size to many missionary journals which range in price from seventy-five cents to one dollar and fifty cents.

The *Missionary Magazine* and the *Sentinel of Liberty* (formerly the *American Sentinel*), will be clubbed together for one dollar and twenty-five cents.

Let all orders be sent as heretofore, either through the state tract society or direct to the Foreign Mission

Board of Seventh-day Adventists, Room 1906, 15 Nassau Street, New York, N. Y.

FOREIGN MISSION BOARD OF S. D. ADVENTISTS.

WANTED.

ANY one knowing the present address of the following persons will confer a great favor by sending the same to C. W. Smouse, Mt. Pleasant, Iowa, immediately.

Stella Norton, formerly of Darbyville, Iowa.
Miss Pearl Williams, formerly of Poetry, Texas.
Charlie W. Allen, formerly of Saranac, Michigan.
C. A. Van Dike, formerly of North La Crosse, Wis.
Delia S. Jamison, formerly of Cripple Creek, Colo.
Paul Wadkin, formerly of Montgomery, Texas.
Geo. Strubing, formerly of St. Louis, Mo.
Jacob Lengwieler, formerly of Salem, New Jersey.
Walter T. Webster, formerly of Boulder, Colo.
Johnie Robinson, formerly of Pueblo, Colo. (About 10 years old.)
W. A. Stick, formerly of Johnstown, Pa.

TEACHERS' INSTITUTE AND SUMMER SCHOOL.

To be held at Battle Creek, Mich., will open June 20, 1900.

The Institute lasts three weeks and the Summer School ten weeks. Bible-workers, Church school teachers, and ministers should attend the Institute. All who expect to become Church school teachers should attend the Summer School. Churches desiring to have a school next fall should send a competent person for this training.

This is an opportunity never before presented to S. D. A. young people. The announcement is now ready. Send for a copy. Address BATTLE CREEK COLLEGE, Battle Creek, Mich.

Why Don't You BE GOOD to Yourself?

STOP TAKING DRUGS AND PATENT POISONS.

THEY WILL NOT CURE YOU; THEY NEVER HAVE; if so, why don't you stay cured? It is a positive fact that thousands of people go annually to their graves, victims of the dosing habit. Are you to be one of them?

INVESTIGATE

The newer and more sane method of curing disease. The method by which you will stay cured. The way to gain and retain robust, rugged health. Study the needs of your body. Free your system of its accumulation of poisonous waste matter, by ejection and elimination through the skin and excretory organs.

This is best done by the use of our improved cabinet

HEATER AND VAPORIZER,

which is all right in every particular, doing their work quickly and thoroughly. Is economical in consumption of alcohol, simple and natural in method, and quick and effective in operation.



PATENTED.

Equalizes the Circulation,

Removes weakness and irregularities of women.

Reduces flesh speedily and harmlessly.

Purifies and renews the blood.

Allays all irritations and eruptions of the skin.

BEAUTIFIES THE COMPLEXION.

Affords excellent opportunity for

MEDICATED AND PERFUMED VAPORS.

The Kellogg Sanitas Hot Air and Medicated Vapor Bath Cures

La Grippe, Colds, Pneumonia, Catarrh and Throat Affections, Dispels Aches and Pains in the Joints, Muscular Soreness, Etc., Conquers Rheumatism in All Its Forms, Alleviates Kidney and Bladder Difficulties, Soothes the Nervous Forces, Overcomes Insomnia, or Wakefulness, Corrects Biliousness, Liver Troubles, Etc.

For further information, send stamp for our free booklet on health and hygiene. Address,

THE KELLOGG SANITAS CO., 72 West Main Street, Battle Creek, Mich.