

THE GOSPEL HERALD

ON EARTH
PEACE

TOWARD
GOOD WILL
MEN

VOL. II.

BATTLE CREEK, MICH., SEPTEMBER, 1900.

NO. 9.

"CHRIST OUR SAVIOUR" This revision was made for the purpose of uniting what had been two departments of the American edition. As all will remember, the American edition was opened with some very

one, and the facts brought out in the first department are interwoven with the story of Christ's life on earth. All who have seen the book are well pleased with this change.



The Presentation of the Infant Jesus at the Temple.

about three years on the market, and yet has reached the phenomenal sale of 250,000 copies.

Recently this book has been revised in Australia, and a very fine Australian edition was published.

interesting chapters on the "Child Life of Jesus." Following this department was the regular story of the birth of Jesus and His mission to earth.

In this new edition these two departments have been merged into

The book has also been re-illustrated, and the picture which appears on this page is taken from the new edition.

The book is published by our regular publishing houses at the same

price as the old edition, although the number of pages has been increased to about 180. We hope for a large sale for this book in this new and attractive form. The author's royalties are devoted to the advancement of mission work in the South.

FROM A PERSONAL LETTER.

THE apostle Paul said, "I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." See I Cor. 2: 2-14.

We have a message to bear to the world. "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is for the interest of all to know this great lesson. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who, like ourselves, are waiting and watching. There is work to be

done. The piles of rubbish that have been accumulating need to be removed. How? "Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." Cultivate personal piety. God would have us inquire, "Who hath known the mind of the Lord?" that He may instruct us, and that we may be able to say, "We have the mind of Christ." Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly watching and waiting and working, we are to be, "not slothful in business, fervent in spirit serving the Lord."

The church is the one object of Christ's intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticise. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity.

At this period of the earth's history we cannot afford to weaken one another's influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticise our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor in God. Toil does not hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes so hard. If we become so active that

we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart.

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of destruction still going on, and why? Because there has been a national apostasy. The world has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, are to cease. God will not accept the talents of the smartest, the most eloquent man, if the inner lamp of the soul is not trimmed and burning.

There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear his voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us.

How few are willing to suffer reproach and shame for Christ's sake. His word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity and knowledge.

We are Christ's witnesses. Then let us not talk of difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith. By beholding Him, studying and talking of Him, we become transformed into His image.

MRS. E. G. WHITE.

THE LAW OF TEMPERANCE.

The law of temperance in drinking reaches even farther than we went in our last study. One may "add drunkenness to thirst" in the use of water itself.

Suppose one who has been working hard in the heat of the day until the body has become very hot should drink two or three glasses of ice water and sit down to rest. Very soon he begins to feel sick. What is the matter? Well, the recent hard work produced a large amount of waste in the body. This waste was being rapidly washed out. The cold water stopped the washing-out process, the sweating ceased, the waste accumulated and poisoned the body. Poisoning is intoxication. Intoxication is drunkenness. So drunkenness is added to thirst.

Again, one sits down to dinner—maybe a wholesome dinner, of bread, potatoes, and beans, we'll say—and as he takes food into his mouth he quickly washes it down with great gulps of water. The food passes through the mouth so rapidly that

the starchy part, such as potatoes, rice, bread, etc., which should be largely digested by the mouth juice or spittle is washed into the stomach unchanged. The stomach has no power to digest starch, but it is expected to retain all food within itself until the digestive process has been carried far enough to convert the food into a smooth, milky fluid. When the mouth juice has had no chance to do its work because the meal was washed down with fluid, the stomach has to retain the food longer than it should, and the many little germs present cause the starch to ferment the same as dough ferments in making light bread. As a result of this fermentation poisons are produced—alcohol among others. These poisons are quickly taken into the blood and intoxicate or make drunk many parts of the body.

In this case the person felt thirsty while eating and so took fluid—pure water maybe—with his meal. We see how truly thirst was followed by drunkenness in this case. He "added drunkenness to thirst."

The person drank while eating, not because he was really thirsty and needed water, but because he did not understand the voice of nature, or else was in such a hurry to get his food swallowed that he did not listen to the voice at all. The voice was really telling him to chew his food.

It is not a good plan to drink soon after a meal either. In such a case

the work of digestion ceases, largely, until the fluid can be absorbed from the stomach, and if the fluid taken is very cold, work comes to a standstill while the stomach is warming up.

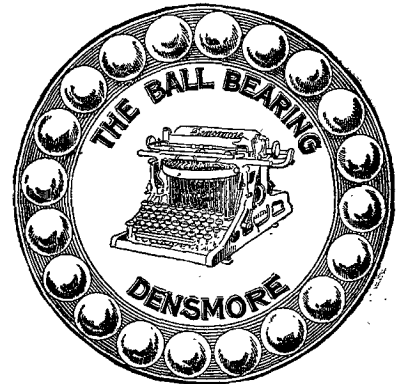
So the law of temperance in drinking reaches to the time of taking drink as well as to the kind taken. One should refrain from drinking from one-half hour before meals to two or three hours after.

Drinking, then, even of pure water at such times and in such a manner as to interfere with the digestive work of the stomach is a form of intemperance, and tends to weaken the forces of the body and make it a prey to many maladies. One who is "temperate in all things" does not get sick.

This wonderful body cost much. This marvelous life has a high value. The cross of Calvary measures its worth. The life of the dear Son of God, the Crown Prince of Heaven, is the price He paid. Who does not desire most earnestly, then, to "glorify God in his body and in his spirit, which are God's?" Truly, deeply desire this and "He shall give thee the desires of thine heart."

To be continued.

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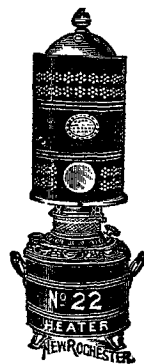
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The Gospel Herald

BATTLE CREEK, MICH., SEPTEMBER, 1900.

J. E. WHITE, EDITOR.

ACROSS THE CONTINENT.

NEAR Ogden, Utah, Oct. 11, 1900. My visit to the Pacific Coast is now over, and we are well along on our return journey.

It was a pleasure to meet my mother and brother who have been in Australia for the past nine years. I was also glad to meet them in connection with the presidents of the Review and Herald and the Pacific Press Publishing Companies, and counsel with them in regard to the publishing work of our Society. Plans were laid which will result greatly to the advantage of the work in the future.

I was in California eleven days, and during this time was glad to speak to the people six times, mostly in regard to the work of the Southern Missionary Society. My talks were given at Oakland, San Francisco, St. Helena, and on the camp ground at Napa. At three of these talks the stereopticon was used, and the Southern views awakened a lively interest in the field.

REMOVAL.

THE necessities of our work have held us in Battle Creek for months. While this has been unavoidable, it has been a source of deep regret.

But, with "Best Stories" nearing completion, we can safely look forward to reaching our Nashville headquarters early in November.

Correspondence may be addressed to us at 1908 Grand Ave., Nashville, Tenn.

OUR SCHOOLS.

Recent letters from the South inform us that our schools at Vicksburg, Lintonia, and Columbus have all opened in a satisfactory manner, and that the attendance and interest are all that could be expected. The condition of the finances of the Society will not permit us to start more school this season.

OUR BAKERY OVEN.

WE have been fortunate in securing a portable oven, manufactured by the G. S. Blodgett Co., of Burlington, Vt. The principle of it is unique, as the baking is done by hot air instead of direct radiation. It is the best and most even baker we ever saw. It is manufactured in several sizes, and those using much bread cannot afford to do without it. It gives the sweetest bread we ever tasted.

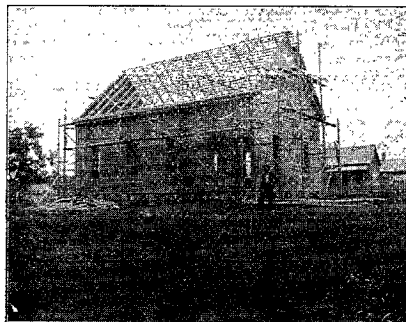
THE SCHOOL AT COLUMBUS, MISSISSIPPI.

IN our recent trip through the South, we spent two days at the camp-meeting held at this place.

We were pleased with the work that Brethren Pierce and Nash have done in building the school-house for the colored people at this place.

The picture below shows the building as it was when we last saw it; it has since been completed, and the teacher has already gone to undertake his work. The one selected to have charge of this school is J. W. Dancer, the colored teacher who had charge of the school at Wilsonia last season. We hope the school at this place will be as successful as anticipated.

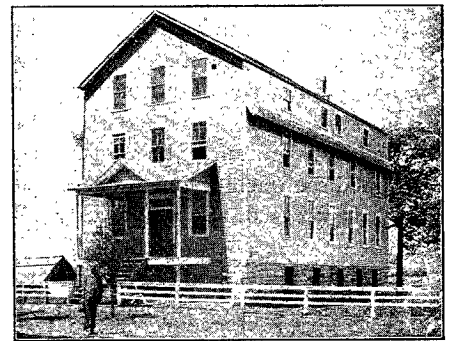
The site for this school building is the best in the town for the purpose, and contains a quarter of an



acre of ground. This lot was partially donated as we paid only \$100 for it. Its size admits of some buildings later for industrial enterprises, and a cottage for the teacher. The school building is 26 x 40 feet, and

at the rear end has two recitation rooms 10 x 13 feet each. These are now being used as living rooms for the teacher. When the size of the school requires them for recitation rooms, a cottage will be built for him.

Opposition has already arisen against the work at this place, but as all white workers have been removed, and the school left entirely with colored teachers, we feel confident that the work will not be molested. Let us pray that the God of missions will protect these schools established to bring the knowledge of His Word to those who do not have the clear light upon it. We have only a little time to work for this field. Shall we all lift a little in these enterprises?



THE HUNTSVILLE SCHOOL.

WE are glad to present to the readers of the GOSPEL HERALD a picture of the new dormitory for the Huntsville school, which is now complete. This school is entering upon its new year with better facilities than ever before and with the prospect of an excellent attendance this season. It is expected that this school will this year give us some teachers who have been fitting for their work through the instructions received there.

Small industrial schools are needed in many parts of the South. Two or three families can unite and purchase land in the country, and then bring in teachers who can be supported from the products of the farms. Young men and women can be brought in and given the opportunity to work their way through school.

Industrial branches can be taught as well as books. Training the hands as well as the head is the key note of proper effort among the uneducated classes in the South, both white and colored. Where are the families who will undertake this line of work?

NEW WORKERS.

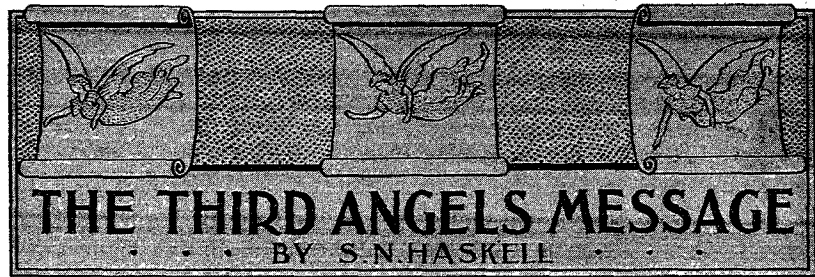
On September 3, three new colored workers started from the Battle Creek College to take up different branches of the work for their people in Mississippi. They were Matthew Strachan and his wife, and William Sebastian. These laborers will look after the work at Yazoo City and its suburbs, Lintonia and Wilsonia, and at Palo Alto, where there is a good interest.

Some industrial enterprises will be introduced as finances will permit. Among the first will doubtless be baking, and the proper cooking of foods. Sister Strachan will have charge of this department, as her experience specially qualifies her for such work. A good bakery should be established in connection with this school as soon as possible.

All the people mentioned above have had quite a thorough training for their work in Battle Creek, and we look for good results from their efforts. Brother Warnick, who has been with the work at Lintonia and Yazoo City during the past season, will remain there for a time, and then will probably join our forces at Nashville.

The condition of the work in Mississippi is such that we are endeavoring to occupy that field entirely with colored laborers. It is doubtless advisable to do this in all parts of the great cotton belt as quickly as possible. There are, however, many openings for white teachers and workers in other States.

Brother Rogers, who is our State Superintendent of Instruction for Mississippi, has removed to Vicksburg, and has begun the school in the new schoolrooms in the basement of our church. The attendance is rapidly increasing, and we expect to see a large school at that place. Industrial enterprises will be brought in to this school as rapidly as possible.



A Blessing for Those Who Die in the Third Angel's Message.

A PARALLEL to Rev. 14: 13 in pronouncing a special blessing is found in Rev. 1: 3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." The people of God were always blessed in reading any portion of the Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. But there is a special blessing pronounced upon those who read the book of Revelation. In Isa. 29: 11, 12, is a reason why this is the case. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

Many have entertained the idea that the book of Revelation is a sealed book, and they do not devote time to the study of its mysteries. It is the general sentiment of those who are learned, that it is a sealed book, and of those who are unlearned, that they cannot understand it because they are not learned; but the Lord, to create a different sentiment, has pronounced a special blessing on those who read and hear the words of this book. So God says there is a blessing on those who die in the message. For some one is saying otherwise.

There will be two songs sung.

The first by those who die in the message, and those who live and go through the time of trouble. They stand upon the "sea of glass mingled with fire," they have gotten the victory over the *beast*, and over *his image*, and over *his mark*, and over the *number of his name*. Rev. 15: 2, 3. The other song is a shout of victory over the GRAVE, and is sung by an *innumerable* company who were resurrected at the second coming of Christ. 1 Cor. 15: 55, 56. Thus the 144,000 included those who died in the message. They were raised from the dead to hear the covenant of God and share in the final triumph of the 144,000. There will be a partial resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. At this time the sick and deformed will be healed.

On page 134 of "Early Writings," we read the following: "Soon I heard the voice of God which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory,—loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they looked! All marks of weariness and care were gone, and *health* and *beauty* were seen in every countenance. Their enemies, the heathen around them,

fell like dead men; they could not endure the light that shone upon the delivered, holy ones. The light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory."

In "Early Writings," pp. 145-157 we read the following: "There was a mighty earthquake. The graves were opened, and those *who had died in the faith under the Third Angel's Message, keeping the Sabbath, came forth from their dusty beds, glorified*, to hear the covenant of peace that God was to make with those who had kept his law. . . . The wicked could not look upon them for the glory. And when the never ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of *victory over the beast and over his image.*" This was at the voice of God at the time of the pouring out of the last vial. On page 147 another company is referred to as follows: "The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, *victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?* Then the living saints, and the resurrected ones raised their voices in a long, transporting shout of victory."

When those who receive the Third Angel's Message embrace it, they have taken the message and all its consequences, and if through inherited disease or by misfortune they fail to live and go through the time of trouble, they have lost nothing by going into the grave, but have really gained something, for they rest from their labors and their works do follow them. This principle is set forth in 1 Sam. 30: 21-25. The two hundred men became faint and could not follow David. They remained at the brook Besor. Upon his re-

turn it was the men of Belial of the number that went with David, who said, "Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart." David did no harm to them, but he made the following statute which became an ordinance unto Israel unto this day: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." No wonder God told his servants to write this for his poor and afflicted people who die in the Lord.

What is a parallel to Rev 14: 13, in a special blessing?

How much of the Bible are men blessed in reading?

What do people say about the vision of all?

What do many think and say about Revelation?

Why then does the Lord pronounce his blessing?

How many songs will be sung by the redeemed?

What do the 144,000 sing?

What is sung by those in the general resurrection?

How can those who die in the message sing this song?

When will all the deformed and sick be healed?

What do people take when they embrace the message?

What principle is put forth in 1 Sam. 30: 21-25?

What statute was established in Israel?

Apply this principle to Rev. 14: 13.



Marriage of the Lamb.

Rev. : 19 7. *What event is here announced?*

How should we regard it?

With rejoicing.

Rev. 5: 5-7. *Who is the Lamb?*

The Lion of the tribe of Judah, the Root of David, the Lord our Saviour.

Rev. 21 : 9, 10. *What is the bride?*

That great city, the holy Jerusalem.

If the great capital of the new earth is the bride, then the receiving of the kingdom of the earth must be the marriage, for the one who has full and free possession of the capital possesses the kingdom. The term *kingdom* would include the *capital, territory*, and the *subjects* composing the kingdom.

Luke 19 : 12. *Where will Christ receive the kingdom?*

Dan. 7: 13, 14. Christ goes in before the Ancient of Days and receives the kingdom. "The marriage represents the reception by Christ of His kingdom. The holy city, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John, 'Come hither; I will shew thee the bride, the Lamb's wife.' 'He carried me away in the spirit,' says the prophet, 'and showed me that great city, the holy Jerusalem, descending out of Heaven from God.' *Clearly, then, the bride* represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Rev. 19 : 9.

If GUESTS, they can not be represented also as the BRIDE. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in Heaven 'dominion, and glory, and a kingdom.' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.'" Gt. Cont. pp. 426 and 427.

Matt. 25 : 6. *What announcement was made?*

"The coming of Christ as our High Priest to the most holy place for the cleansing of the sanctuary, brought to view in Dan. 8 : 14; the coming of the Son of man to the Ancient of Days, as represented in Dan. 7 : 13, and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event. This is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins of Mathew 25." Gt. Cont. p. 426.

Matt. 25 : 10. *Is there a preparation necessary in order to go in to the marriage?*

Matt. 25 : 4, 7-9. *Can the foolish obtain oil from the wise?*

Each must obtain an individual experience of his own. We can not depend upon the Christian experience of our associates in any sense.

Rev. 3 : 18. *From whom are we to obtain the necessary graces?*

It depends upon the individual whether he is ready to go in to the wedding or not. Ample provision has been made for all, if they will avail themselves of the opportunity given them.

Matt. 22 : 10, 11. *What takes place after the wedding is furnished with guests?*

We are now living in the time when we can prepare for the wedding, and having secured the wedding garments we may go in to the wedding. But when the examination of guests takes place it will be too late to make preparation.

Isa. 61 : 10; Rev. 19 : 8. *What*

preparation is necessary in order to be accepted?

Matt. 22 : 12. *Who is held responsible for neglect?*

The individual.

Matt. 22 : 13; Rev. 3 : 5. *What becomes of the individual who fails to prepare for the wedding?*

"This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."

Luke 12 : 35, 36. *What position should we occupy?*

From what will He return?

Luke 12 : 37. *What precious promise is made to those who are watching?*

Isa. 61 : 4. *Thy land shall be married. Will the land be desolate then?*

Will the marriage be consummated in the fullest sense until the term "desolate" can be no longer applied to the land?

Matt. 13 : 41. *Christ proceeds to set His kingdom in order, when He returns to the earth. Then when will the marriage supper take place?*

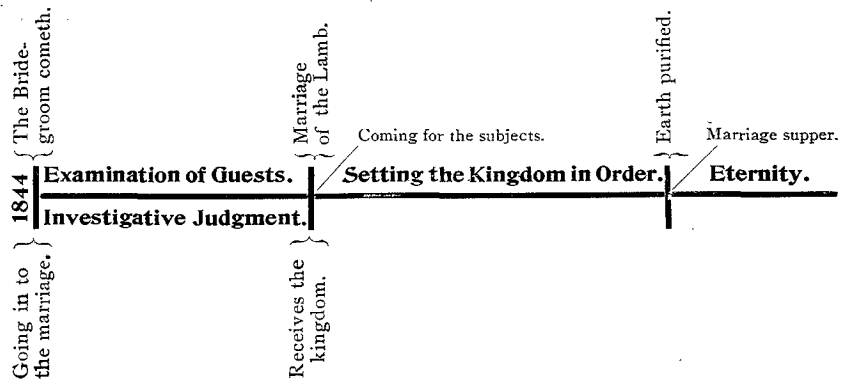
After the earth is renewed by the

come out of great tribulation and done My will; suffered for Me; come in to supper, for I will gird Myself and serve you.' We shouted. Alleluia, glory; and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain. And, said He, you must go back to the earth again and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I long for a better land. Oh, that I had wings like a dove, then would I fly away and be at rest."

"Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These things are the true sayings of God." Rev. 19 : 9.

Rev. 21 : 2. The city is adorned when it comes down to the earth.

Rev. 19 : 8. The righteous char-



fires of the last day and Christ rules over a beautiful earth. In "Early Writings," under the article, "My First Vision," from the middle of the 13th page to the 15th we have a description of the earth as it will be at that time. We read on the 15th page as follows: "After we beheld the glory of the temple we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again saying, 'Come, My people, you have

acter of the inhabitants will adorn it.

Isa 66 : 10-12. Here the prophet uses the beautiful figure of a mother and children when speaking of the holy Jerusalem and the redeemed of the Lord. They "shall be borne upon her sides and be dandled upon her knees. As one whom his mother comforteth so will I comfort you, and ye shall be comforted in Jerusalem."

Paul bears out the same thought in Gal. 4 : 26. "Jerusalem, which is above, is free, WHICH IS THE MOTHER OF US ALL."



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The "Easy Lessons" department, occupying the first fifty pages, is graded in as easy a manner as possible. The type is large and plain, and is accompanied by copies of penmanship in the modern vertical writing.

The illustrating of this book is in keeping with the matter which it contains. By a new process we have been able to produce at reasonable cost a very beautiful line of engravings, many of them reproductions from famous paintings of Bible scenes. The "Easy Lessons" department has fifteen pages of engravings in four colors.

The book is issued in three styles and prices, as follows:—

- Paper cover, thin paper edition, 25 cts
- Board cover, illuminated sides, 50 cts
- Presentation edition, 75 cts
- Prospectus, 35 cts

The prospectus will be ready, Oct. 29. The complete book ready for shipment, Nov. 15.

Will hundreds roll up a good line of orders for this holiday delivery?

The author's profits on this book go to the mission work in the South.

Address your Tract Societies.

Will You Do It?

To immediately aid in our Southern work we ask our people to send orders to us for as many copies of "Best Stories from the Best Book" as they can use for this holiday season at *full retail price*. Will you help the work by so doing? If we could sell *at once* five or ten thousand copies in this way it would help wonderfully in starting the work at Nashville.

Address all such orders to *Southern Missionary Society, 1908 Grand Ave., Nashville, Tennessee.*

Special Notice.

WILL all those who have packages of goods sent out by Bro.. C. W. Smouse send in the returns *at once*. Every penny is needed NOW on these funds. There are great advance movements on foot for this season.

Receipts.

RECEIPTS for the Smouse fund only are given in this number. Hearty responses are coming in on some of the other funds for the work. A full report of these will be given in the October number which will follow this issue in a few days.

The Smouse Fund.

Mrs Ettie Halton.....	\$1 00
Mrs Louise Stevens.....	3 25
Lettie M Carr.....	2 00
Wm C Hipkins.....	1 75
Mrs Ellen Chase.....	2 00
M E Burnett.....	1 00
M R Swan.....	2 25
Susan Johnston.....	1 00
Miss Alletia Fox.....	1 50
Mrs Nannie Nickel.....	1 50
Celestia Metcalf.....	1 50
Pauline M Peterson.....	1 25
C Hale.....	1 25
Mrs Bessie Lile.....	1 25
Mrs M L O'Reilly.....	2 00
Edward Hennig.....	1 25
Mrs Mae Drown.....	1 25
Louise M Tanner.....	30
Mrs Jennie Watson.....	2 20
R E Kloss.....	1 25
Mrs M J Baker.....	2 00
S Skipton.....	1 00
Mrs Flora H Ward.....	2 00
<hr/>	
GOSPEL HERALD Subscriptions.....	\$35 75
	5 75
Total.....	\$41 50

Three Special Funds.

FROM time to time we expect to present to our people the special needs of the Southern field, calling attention to the places where aid is most demanded. At present there are three funds which need our immediate attention:—

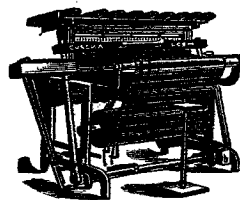
"Gospel Primer" Paper Fund.—This is to purchase paper for a low-priced edition of this book to be circulated in the South where the people are unable to buy the regular edition. If the money to purchase paper for this edition can be supplied, it will make its publication immediately possible. This missionary edition will be printed and bound at the office of the GOSPEL HERALD, at Nashville, Tenn. We find that to avoid prejudice, books for circulation in the South should be printed in the South and have a Southern imprint. One-half the amount necessary has already been raised, but there is still a deficiency of about \$75.

Hildebran School Fund.—This school needs a fund of \$300 to carry it through this season and make some needed improvements. This is a missionary school for the white people in a section of country where they are not able to pay a tuition sufficient to meet the running expenses of the school. Elder Shireman has struggled faithfully for this school for years, and now I believe we will consider it a pleasure to aid him in his unselfish work. About \$250 will still be needed to make up this fund.

Nashville Treatment Rooms.—Plans have been formed, according to instructions received, to open up rooms for the treatment of the sick, in the colored district of Nashville. A nurses' training school will be conducted in connection with these rooms. A \$1000 fund is needed to open this enterprise. Over \$200 has already been raised, which leaves about \$800 to complete the necessary amount.

These funds are now open for donations. All who feel disposed to assist in either of these enterprises may send their remittances to *Southern Missionary Society, 1908 Grand Ave., Nashville, Tennessee.*

THE EUREKA FLY-SHUTTLE LOOM.



The speediest, easiest running and most durable rag carpet loom on the market. A means of support to the widow and fatherless, a mortgage-lifter, and a veritable Klondike at home. We also manufacture hand-shuttle and wide rug looms, reeds, harness, spools, shuttles, quill and spinning wheels, and other rug and carpet weavers' supplies, including warp and jute. Send for circular.

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