

# THE GOSPEL HERALD

ON EARTH  
PEACE

TOWARD  
GOOD WILL  
MEN

VOL. II.

BATTLE CREEK, MICH., NOVEMBER, 1900.

NO. 11.

## THE FIELD IS WHITE.

"OUR Lord said to His disciples, 'Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' Jno. 4:35, 36."

"The words that Jesus spoke to His disciples, saying that the fields were white for the harvest, are addressed to every genuine Christian. We also are to look upon the fields, and see the necessities of men."

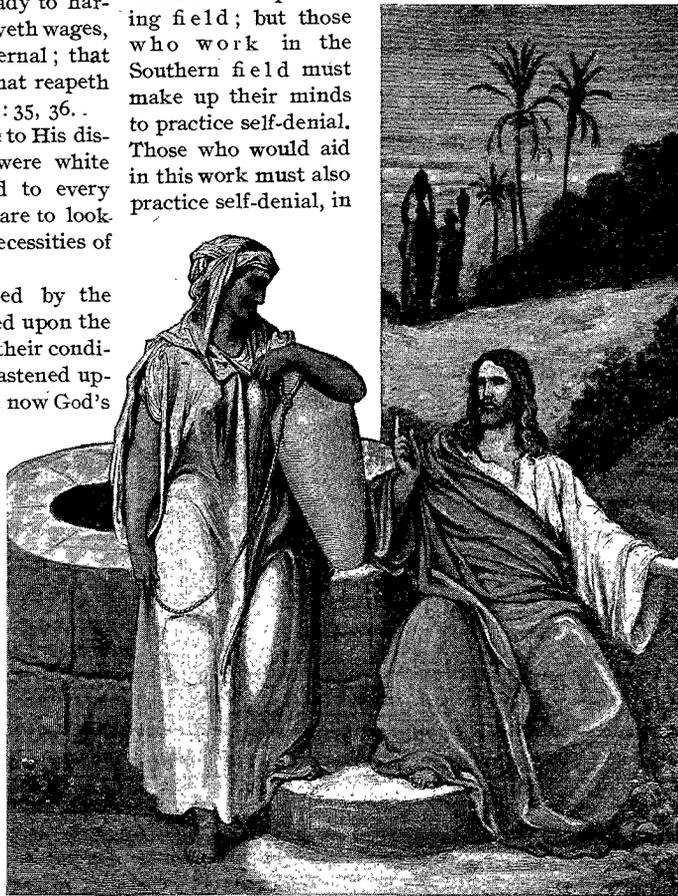
"For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked."

"It is not enough for us to merely look on and deplore the discouraging appearance of the field, and then pass by on the other side, and do nothing. Unitedly and interestedly we must take hold of the work. We are not only to look upon the fields, but we are to reap, and gather fruit unto life eternal."

"God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. . . . There is a variety of work which must be done now, while the angels continue to hold the four winds. . . . There is no time to be lost."

"The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work in the Southern field must make up their minds to practice self-denial. Those who would aid in this work must also practice self-denial, in

well of Samaria, after the woman had gone to call her friends to come and see Jesus. The disciples saw no harvest ripe in despised Samaria. They were looking months in the future to some other more promising field. But Jesus bade them look to the field that was right before them, but which had escaped their notice. The eye of the Saviour looked over the field of grain spread out before Him. It was a tender green, and would not be ready for the sickle for months. Then His eye rested on the groups of people coming from the city. They were coming in response to the words of the woman who had talked with Jesus. She had said to her friends, "Come, see a man which told me all things which I ever did." Then she asked, "Is not this the Christ?" Turning from them to the disciples, Jesus teaches them that although the grain of the



At the Well of Samaria.

order that facilities may be provided whereby the field may be worked." *The Southern Work*, pp. 83, 85, 86.

The text quoted in the first paragraph is taken from the remarks made by Jesus to His disciples at the

field is not ready for harvest, there is a harvest of souls right before them, and that it is even coming to them to be gathered. The following paragraphs graphically describe

the results of the work in that place:

"In the words spoken to the woman at the well, good seed had been sown, and how quickly the harvest was received. The Samaritans came and heard Jesus, and believed on Him. Crowding about Him at the well, they plied Him with questions, and eagerly received His explanations of many things that had been obscure to them. As they listened, their perplexity began to clear away. They were like a people in great darkness tracing up a sudden ray of light till they had found the day. But they were not satisfied with this short conference. They were anxious to hear more, and to have their friends also listen to this wonderful Teacher. They invited Him to their city and begged Him to remain with them. For two days He tarried in Samaria, and many more believed on Him."

But the disciples were not reconciled to this work among the despised Samaritans. We quote further:—

"The stay of Jesus in Samaria was designed to be a blessing to His disciples, who were still under the influence of Jewish bigotry. They felt that loyalty to their own nation required them to cherish enmity toward the Samaritans. They wondered at the conduct of Jesus. They could not refuse to follow His example, and during the two days at Samaria, fidelity to Him kept their prejudices under control; yet in heart they were unreconciled. They were slow to learn that their contempt and hatred must give place to pity and sympathy. But after the Lord's ascension, His lessons came back to them with a new meaning. After the outpouring of the Holy Spirit, they recalled the Saviour's look, His words, the respect and tenderness of His bearing toward these despised strangers. When Peter went to preach in Samaria, he brought the same spirit into his own work. When John was called to Ephesus and Smyrna, he remembered the experience at Shechem, and was filled with gratitude to the divine Teacher, who, foreseeing the difficulties they must meet, had given them help in His own example.

"The Saviour is still carrying forward the same work as when He proffered the water of life to the woman of Samaria. Those who call themselves His followers, may despise and shun the outcast ones; but *no circumstance of birth or nationality*, no condition of life, can turn away His love from the children of men. To every soul, however sinful, Jesus says, If thou hadst asked of Me, I would have given thee living water.

"The gospel invitation is not to be

narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the worship acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, 'I that speak unto thee am He.'"

"As soon as she had found the Saviour, the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised, a whole cityful were brought to hear the Saviour. She carried the light at once to her countrymen." *Desire of Ages*. pp. 191-195.

"God calls us to consider and to help those who are in most need of help." "The Southern field is right in the shadow of your own doors." "It is the most needy field." "It is the most neglected field." "It is the most fruitful field." Do not such statements as these entitle this Southern field to a place beside the field of Samaria where Christ did such an unexpected and wonderful work?

"Those who would aid in this work must also practice self-denial, in order that facilities may be provided whereby the field may be worked." What facilities should be provided? We suppose such facilities should be provided as are necessary to do the work that is marked out for the field. We suppose such facilities should be provided as are considered necessary for the working of any other field. Michigan has its publishing house, its college and schools, and its sanitarium. The Pacific Coast has its publishing house, its colleges, and sanitariums. So have Scandinavia, England, Switzerland, Africa, Australia, etc.

The colored people of the South are a separate people in our own land, and our instructions have been

that such facilities should be provided for this field and people. Are we as a people able to do this work? Most assuredly we are. If one of our States needs a sanitarium, it can raise the money, build, and equip it in a single season. If schools are needed, a few months only are needed to have them in full working order.

Should not the South, with a colored population double to that of Australasia, have these facilities as well? But how will they be provided? In the same way they were provided for other mission fields. The country that has had the gospel for many years, and has facilities and equipments for its work, have considered it a duty to take of their means and supply facilities for advancing the work in new and needy fields. Shall we not provide facilities for this field lying right at our doors?

When shall we do it? "There is a variety of work which must be done NOW, while the angels continue to hold the four winds." "There is no time to be lost." Last year the following words of warning came to us: "The neglect of our people to respond to the light God has given has closed some openings which it will now be very difficult for them to enter. I inquire, What do our people mean by this neglect to work the Southern field? . . . That which might have been done years ago in the South, can not now be done. The plans and efforts that could have been made years ago will not now succeed in some places. It is best to move when the Lord sends word to move, and not study human minds, human methods, human plans, human convenience. The Lord is wearied with the unbelief, selfishness, and covetousness of His people. This has stood in the way of the advancement of His work." *The Southern Work*, pp. 124, 126.

This being the condition of the field, is it not time for us to bend our energies toward caring for its needs before it is forever closed to the work?

How shall we do this work that has been marked out, so as to meet the mind of the Spirit of God? A few suggestions may be in order. Let the workers in the field, who have had actual experience in the field, meet and consider the necessities of the work, and what is required to do the work that has been outlined. Let a proper statement of the situation and the pressing needs of the work be prepared and published in our church paper, the *Review*. Then follow this up with something each number, so that our people can be kept posted as to the situation of the work. How can we expect our people to be interested in a work of this kind when the official organ of the denomination is practically silent in regard to it? We are assured that the *Review* will give space to this kind of matter, if those who have the responsibility of this work will prepare the manuscript.

When the situation is properly considered it will be seen that small sanitariums or treatment rooms must be established in different localities. In connection with these institutions, instruction can be given in nursing, and Gospel help work should be connected with them. These places will also afford facilities for teaching the truth to the people in the vicinity.

School houses must be built and schools established, and many of these should be industrial schools where the poor among the young can come and earn their way through school.

And in addition to all the other lines mentioned, practical, Gospel help work should be organized, and this will open up many other lines of work.

But to be successful this Southern work must be more thoroughly organized, and there must be the most hearty co-operation along all lines of the work. Plans for raising means must be considered and inaugurated. There must be system in the work. The masterly inactivity of the past must be exchanged for activity and

energy all along the lines. Will we do it?

The Southern Missionary Society has been working along the lines mentioned as far as it has been able. The three schools at Columbus, Lintonia, and Vicksburg, in Mississippi, are all doing good and thorough work, and are successful as to numbers in attendance, and the important work being done.

In Nashville, Tenn., a publishing house is being established with private funds, for the publishing of low-priced literature for the South. Nearly three tons of paper have been shipped to begin this work. The Gospel Primer will be the first book issued. It will be in paper cover, to sell for 10 cts. a copy. We hope to start a children's weekly paper. Such a paper is much needed for wide circulation in that field. We have no paper adapted to that work at present. Such a paper is adapted to the use of more than half the grown people of the South.

A farm is now being looked up on which an industrial school may be located where the poor can work their way through to a proper education.

Arrangements are also on foot to open treatment rooms for the colored people of Nashville. In connection with these rooms will be church facilities, school room, and reading room. These enterprises are mentioned in other pages of the *HERALD*. Shall such enterprises be started in many places?

#### "DO SOMETHING, AND DO IT NOW."

THIS is the instruction we have received, and with which we are in hearty accord. Fields must be entered and facilities must be provided.

In our recent trip to California we were glad to seek advice from Mrs. E. G. White with regard to the future work of the Southern Missionary Society in this Southern field.

In regard to work for the colored people, and also for the whites who

have not had the advantages of an education, the instruction was that the work to be done was practically the same for both classes.

School work, small sanitariums or treatment rooms, and medical missionary and Christian help work were the best lines to use in opening up efforts among those people.

As we aid them along these lines, they see something different and better than anything they have before met; their interest is aroused, and their confidence is gained. They see something better before them, and a desire for improvement is awakened.

As they follow along these lines their minds become clearer, and, step by step, they are led to appreciate and appropriate to their hearts the truths of God's Word. With them it is a gradual and healthy growth, and before they are themselves aware of the change they find themselves, without prejudice, standings squarely upon the principles of eternal truth and righteousness.

The work cannot be done in this field as it has been done in the North. We cannot enter a neighborhood or a city and hire a church or hall, or pitch a tent, and "give a course of lectures," "bring out a company," organize a church, elect officers, and then go to another field.

This method has been tried, and in most places it would be far better if no effort had been made. Without proper preparation for the message in the minds of the people, decisions were often made for eternity. Many decided against the truth who would have accepted if their minds had received a proper training beforehand.

And those who did accept the truth became a weak, troublesome company, only half realizing the importance of the Third Angel's Message. What was the trouble? They had built without laying a proper foundation.

## The Gospel Herald

BATTLE CREEK, MICH., NOVEMBER, 1900.

J. E. WHITE, EDITOR.

### FINISHED.

THE type work on "Best Stories" is now completed, and the presses are now doing their work. A few days more will give us finished books.

It is the unexpected length of time required to complete this book which has delayed our removal to Nashville. The car of freight is now being loaded, and we expect to start for Nashville in a few days.

### OUR SCHOOLS IN MISSISSIPPI.

It gives us much pleasure to report the condition of the three schools now in progress in Mississippi, under the auspices of the Southern Missionary Society.

#### At Lintonia.

This fall the school at this place was begun with colored teachers. M. C. Strachan is principal, W. H. Sebastian and one assistant are the teachers. The schools in the Cotton Belt never open with large numbers, as many of the children are in the cotton field until after the holidays; but the membership in this school is larger than it ever has been at this season of the year. From reports received, we judge that the membership is nearly ninety, and the attendance about seventy. We expect this to be largely increased when the cotton picking season is over.

An interesting work is being done in this suburb of Yazoo City; plans are being laid to bring in some industrial work as soon as the Society is able to do it. A bakery can be established without large expense.

#### At Columbus.

Last season a school building was erected at this place, and J. W. Dancer, a colored man, was put in charge of it. There were many discouraging features here, but he has had a good attendance for the beginning of a school at this season

of the year. We gather from the reports that the enrollment is between forty and fifty, with an attendance of twenty-five or thirty. Our teacher in this place is working under great disadvantages, as shortness of funds has made it necessary for him to use the two recitation rooms for living rooms for the present. At a recent meeting of the board, it was decided to build on an addition of two rooms to the building. This will give better accommodation to the teacher, and make it possible to use one recitation room for school purposes. We believe a good work can be done at Columbus.

#### At Vicksburg.

In October Bro. Rogers and wife opened the school in our own school-room in the basement of our new church. Although the attendance at first was quite small, it is increasing very encouragingly, and a good grade of work is being done at this place. It is more difficult to start a school here and gain a good attendance than it is at Lintonia, and yet the membership and attendance are nearly as large already. We hope to establish some industrial enterprises in connection with this school, for we believe that, especially in this field, industrial teaching should accompany instruction in books.

We feel much encouraged at the outlook for our school work in Mississippi.

### POWER OF THE GOSPEL.

"FOR I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." Rom. 1:16.

*What is the Gospel of Christ?*

It is the power of God.

*What, then, is the power of God?*

It is the Gospel of Christ.

*To whom is it the power of God unto salvation?*

To every one that believeth.

*Believes what?*

Believes the Gospel, or makes a personal application of the power of

God, which is the Gospel of Christ.

*How is this personal application made?*

By faith.

*If a man preaches the Gospel of Christ, and he himself does not believe, can the believer who hears the Gospel be saved?*

Yes, for the saving power is in the Gospel, not in the man. The one who believes the Gospel is saved, irrespective of the preacher.

*If a man preaches the Gospel, and does himself believe, and those who hear do not believe, what effect will such preaching have?*

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life." 2 Cor. 2:14-16.

*What, then, is revealed in this power which is the Gospel of Jesus Christ?*

"For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:17.

We therefore conclude that salvation is not in man, but in the divine power of God. It is conveyed to the soul that makes a personal application of that power to his heart. He can do nothing of himself but to receive and act out what God works in. Phil. 2:12, 13. If he does not act out the righteousness of God, then he has not made the proper application by faith.

As it is the divine power that saves men, conveyed to the heart by a personal faith in that power, God can enlighten the heathen through nature, as well as He can enlighten the more civilized by the Word which presents the theory of that faith.

But it is not the theory that saves any one, but the power in the theory conveyed by the form of words given.

A belief in this divine power is a belief in Christ, for He is "the power of God, and the wisdom of God." 1 Cor. 1:24. In this power is something that instructs and enlightens the soul.

So, in preaching the truth to the poor and ignorant of any people or nation, it is our duty to give them the gospel in its purity, and this leaves the responsibility to the part of the receiver. *WE* need not draw the line. That is something that rests with God. It is not necessary for men, by their personal power or influence, to press the ignorant and unenlightened to decide regarding the truth, for God will attend to that. Especially is this true in the time in which we live. We are in the latter rain.

Let us sow the seed in its purity, remembering that the Lord waters the seed sown in faith and love, so that the seed springeth and groweth up, we know not how. "For the earth bringeth forth fruit of her self; first the blade, then the ear, after that the full corn in the ear." Mark 4:28.

S. N. HASKELL.

#### THE APPLICATION.

THE Southern Missionary Society workers have not been in haste to press those for whom they have labored to make a decision on the truths which we hold as a people. Some have thought our work slow, and have complained because there were not greater results to be seen from our efforts.

To outward appearances this may seem to be true, but there are circumstances and conditions in connection with this work that all will do well to understand and appreciate. As in no other place in America, ignorance and superstition, and a false idea of the service of the true God, prevail among the colored people in the South. For this reason we are told that educational work must precede all other lines of work. We are also told that education must precede the giving of the important truths which we hold as a people.

Hence, the first work in this field is to teach the people to read God's Word, and the next, to teach them to appreciate its importance and the necessity of obedience. Obedience to God's commands is hardly thought of, or considered at all necessary to salvation by many professed church members. Obedience to the minister and the dogmas of the church often take precedence of the Word of God itself.

Under such circumstances the work will, of course, go slow. To open up testing truths before people are prepared to receive them, and press them to make a decision will, in nine times out of ten, lead them to make a decision that will put them forever beyond the reach of the message.

Hence, the work for the colored people, and those similarly situated, is a slow, careful, plodding work. If schools are properly conducted they will gradually instil into the minds of the pupils, and through the neighborhood, an influence for God, a respect for His Word, and a knowledge of Bible truth that will change the life and character imperceptibly, until they find themselves on the Lord's side, and hardly know how they got there.

Let God open the way. In His own time He will shape events so that testing truths will open up naturally when the people are ready for them. In Yazoo City we labored for nearly three years before a Sabbath discourse was preached. But our gospel and school work, and teaching from house to house, had gained such a hold upon the people that the work is flourishing amid dangers and difficulties. The ministers in their churches cannot stop the work even among their own members. But at Vicksburg the Sabbath question was agitated by injudicious persons before the people were ready for it, and although a goodly number did accept the truth, yet all the rest of the city was closed to the work so quickly, by the threats of the ministers to their church members, that scarcely an

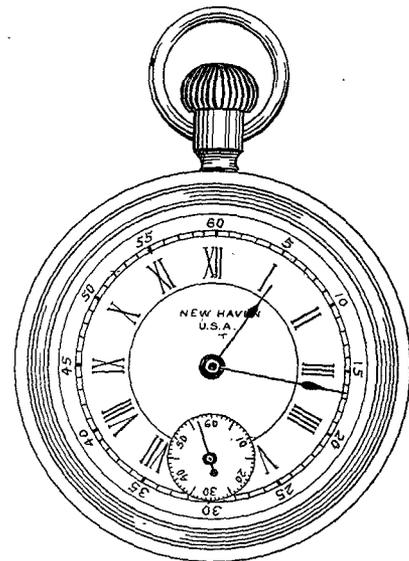
opening was left for many months.

We can never gauge the success of any work in this message by what we can see. God has forces at work we know little of. He has laid out our lines of work before us, and if we follow His lead He will take care of the results.

J. E. WHITE.

#### Clothing.

FIFTY barrels of useful, second hand clothing are needed at once. Correspond before shipping. All freight charges must be prepaid clear through.



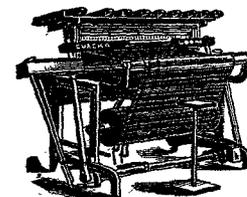
#### The Watch Premium.

THE New Haven American Watch premium has become very popular. It is lever movement, stem wind and set, nickel plated case, heavy bevel crystal glass face, warranted for one year. It is a surprise to everybody.

The editor of the HERALD has carried one of these watches for about half a year, and never saw a better time keeper.

Price, with GOSPEL HERALD one year, \$1.50.

#### THE EUREKA FLY-SHUTTLE LOOM.

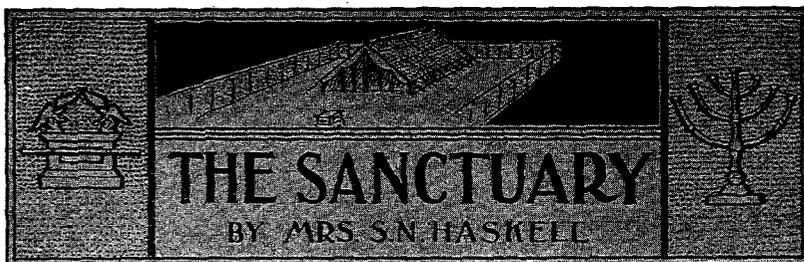


The speediest, easiest running and most durable rag carpet loom on the market. A means of support to the widow and fatherless, a mortgage-lifter, and a veritable Klondike at home.

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.

EUREKA LOOM CO.,

W. Main Street, Battle Creek, Mich.



### The Close of Probation.

Rev. 3 : 7, 8. *What is set before us ?*

An open door.

*Can any man shut that door ?*

Christ alone controls the door, and we by faith may enter and behold our Saviour interceding for us. We may be surrounded by those who are seeking to ruin us, but they are powerless to close the door of the heavenly Sanctuary against us. Let every discouraged soul remember that the door now stands open and no man can shut it. Every one is free to enter through its glorious portals. The only condition required is to part with every sin.

"This door was not opened until the mediation of Jesus was finished in the holy place of the Sanctuary in 1844. Then Jesus rose up and shut the door of the holy place and opened the door into the most holy, and passed within the second vail, where he now stands by the ark, and where the faith of Israel now reaches." Early Writings p. 34. [1st part.]

Luke 13 : 25. *Will this door always stand open ?*

*Who will shut it ?*

*Will any seek to enter after it is closed ?*

Matt. 24 : 37-39. *To what is the coming of Christ compared ?*

*How did the world spend the time until Noah entered the ark ?*

*Did they realize that his entering the ark sealed their fate ?*

No, they "knew not until the flood came and took them all away."

"God commanded Noah, 'Come thou and all thy house into the ark.' Mercy had ceased its pleadings for the guilty race. The beasts of the

field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, 'and the Lord shut him in.' A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. *Noah was shut in, and the rejectors of God's mercy were shut out.* The seal of Heaven was on that door; God had shut it, and God alone could open it. *So when Christ shall cease his intercession for guilty men, BEFORE HIS COMING IN THE CLOUDS OF HEAVEN, THE DOOR OF MERCY WILL BE SHUT.* Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. They will endeavor to destroy God's people; but *AS Noah was shut in the ark, so the righteous will be shielded by divine power.*

"For seven days after Noah and his family entered the ark there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion and that the flood would never come. They still continued their sport and revelry. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before." But upon the eighth day the storm

gathered and there was *no shelter* for those *outside the door of mercy.*

There was a period of time in which the world went on with no apparent change. They were engaged in their business and usual pursuits, *but all had passed the line of their probation.* When Christ rises up and shuts the door of mercy the world will be unconscious of the fact.

Matt. 24 : 40, 41. *When will the dividing line be drawn between those living and working together here on the earth ?*

When they will know nothing of it. "THEN" the line will be drawn. Verse 39.

Christ's coming is here compared to the coming of a thief. Matt. 24 : 43, 44 ; Rev. 16 : 15.

No one knows when a thief enters the house. *After his work is done* then it is discovered that the thief has come.

1 Thess. 4 : 16, 17, shows that when Christ comes in the clouds of heaven to gather His people He does not come as a thief. What thief comes with a loud voice and sound of a trumpet! Then there must be two different events spoken of as Christ's "coming." When he comes as a thief it is *when he comes to the marriage*, or, in other words, probation closes in the heavenly Sanctuary, corresponding with the time when Noah entered the ark, *some time before the flood came*; but when He comes to the earth it is with a great display of glory and power.

Luke 12 : 39, 40. *What are we admonished to do ?*

Be ready.

Rev. 14 : 6, 7. *What should we keep in mind ?*

That the hour of His judgment is COME and we will then live in view of it, so that when our names come up in review we will "be ready."

Luke 12 : 45. *How is unbelief shown ?*

The servant may "SAY IN HIS HEART *my Lord delayeth his coming.*" This represents a class who outwardly

conform to the truth and DO NOT SPEAK DOUBTS, but only treasure them up in their HEARTS. They show by their lives that they have lost their earnest zeal in the near coming of their Saviour, while they DO NOT EXPRESS IT IN WORDS.

Luke 17 : 46. *What will be the fate of all who do this ?*

"In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the Third Angel's Message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them and but little time in which to do it." Early Writings p. 54, article, Mark of the Beast.

If there was a great work to be done in 1850, surely there is much more to do at the present time. "I saw that many were neglecting the preparation so needful. . . . Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation." Early Writings pp. 60, 61 (1st part).

Rev. 22 : 11. *What decree goes forth when probation closes ?*

Read Early Writings, p. 140.

Rev. 22 : 12. *What event is to come soon after the decree is given ?*

Amos 8 : 11, 12. *In this period, following the close of probation, and before Christ comes to the earth, what will there be in the land ?*

Prov. 1 : 24-31. *Why can they not find help ?*

While the door of mercy stood open they did not "choose the fear of the Lord," and "despised reproof," and when it closes they are left out.

#### THE LAW OF TEMPERANCE.

"BLESSED art thou, O land, when thy princes eat in due season for strength, and not for drunkenness!" Eccl. 10 : 17.

Here the law of temperance is restated, and stated with reference to eating. We may eat for drunkenness as truly as we may drink for drunken-

ness. Drunkenness may be "added" to hunger then.

As thirst is the body calling for that fluid which alone meets its need for drink, so hunger, true hunger, is the voice that makes known the needs of the body for food. Any inward craving for some particular thing or things to eat which would not supply the body's need for food is not hunger.

It is an uprising of that depraved, drunken appetite again, calling still for more drunkenness. It is the wrathful clamoring of unholy lust, which, never satisfied, but never ceasing to demand satisfaction, drives its unhappy victim from sin to sin till the death end of the downward road is reached, and the corrupt body sloughs into the pit.

These morbid cravings are hard masters, and much to-be-pitied is every one who is under their control. Witness an untrained child of five summers or less striving for candy, for which he has developed a special liking under the tutorship of overfond but ignorant parents or friends. He will scream, scratch, strike, bite, kick, and throw himself into contortions almost amounting to a cataleptic fit, which frightens kind-hearted mothers, and aunties, and grandmas, and fathers, who believe in "letting the child have what he wants," and they yield the point and the stuffed darling wins the coveted morsel. All this is but a manifestation of that same drunken appetite that drives the poor degraded wretch to sell his wife's shoes and his little daughter's bread for grog.

We often hear of the "demon, drink," but the real demon is that dreadful perverted appetite, that "lust of the flesh" which grows up within the child and expands with the child, being fostered and fed by evil habits and wrong practices, until it reaches the stature of a full grown devil that delights in blasted hopes, broken hearts, and ruined homes.

You never heard of whiskey beating a helpless child, or splitting a

man's head with a beer bottle, or causing a railroad disaster, or smashing a virtuous character so long as it was let alone.

A whole barrel full of whiskey could not cause a man to beat his wife as long as it remained a barrel full. Whiskey is innocent. Alcohol itself is but one of many poisonous decomposition products given off in the process of reducing organic bodies, such as starch and sugar, to the inorganic state—the "dust"—from which they were taken. It has its place in the economy of Nature. It is one result of the fiat of Jehovah—"Dust thou art, and unto dust shalt thou return."

I repeat, the real demon is that evil appetite, the "fleshly lusts that war against the soul," the "law of sin that is in our members"; and it has existed in embryo in every child that has been brought into the world since the power of evil first gained access to the human soul through the gateway of appetite. Allow this embryo demon opportunities for development and he will make his presence felt soon enough. He grows by indulgence. He usually gets his first start in life from the child's mother who, ignorant of the laws of life and the needs of wee humanity, causes her babe to add drunkenness to hunger in the very beginning of its life. She may do this first by too frequent feeding; then by introducing into the child's bill of fare articles of food which the little stomach is not yet prepared to digest, by over-feeding, by teaching him to like sweets, pastries, condiments, flesh meats, coffee, etc.

With the slightest encouragement this carnal appetite rapidly develops into the mighty demon that has power to rob womanhood of its virtue, strip manhood of its power and purity, dethrone reason and trail the image of God in the mire.

This monster evil is the legitimate offspring of the devil and disobedience. It is the first-begotten of the first separation from God. "The works of its father it will do."

Jesus "was manifested to destroy the works of the devil." Accept the help He offers, accept the grace He gives, accept the atonement He furnishes, and know that no matter how enslaved you now are, you will come off "more than conqueror through Him that loved you" and "gave Himself for you."

O. M. HAYWARD, M. D.



PUBLISHED MONTHLY BY  
**THE SOUTHERN MISSIONARY SOCIETY.**  
 (Entered at Postoffice, Battle Creek, Mich.)

Subscription Price, 25 cents per Volume of  
 Twelve Numbers.

Hereafter, direct all communications and make all  
 remittances to SOUTHERN MISSIONARY SOCIETY,  
 1908 Grand Ave., Nashville, Tenn.

**The Blue Cross.**

A BLUE mark across this paragraph indicates that your subscription to the GOSPEL HERALD has expired. Shall we have your renewal? Only 25 cts. a year.

**Annual Meeting of the Southern Missionary Society.**

THE Second Annual meeting of the Southern Missionary Society will be held at Yazoo City, Mississippi, Wednesday, Jan. 30, 1900. A good representation of stockholders is desired.

J. E. WHITE, *Prest.*  
 F. M. KELLOGG, *Secy.*

**Please Remit.**

THOSE having unsold packages of the Smouse goods, should close them out as soon as possible, and remit. Promptness is very essential to a work carried on in this way.

**Wheat, Rye, Oats, and Beans.**

AT our Nashville headquarters we shall need a large quantity of above mentioned farm products. Will the churches look up the matter and see what can be contributed in these lines? Then correspond with us about it.

**Don't Do It.**

Do NOT ship papers, books, clothing, etc., to Elder Shireman or any other mission station unless freight is prepaid clear through. This point has ALWAYS been made clear in our appeals, yet barrels are continually being received with charges unpaid. YOU MUST NOT ship unless you prepay charges. If missionaries give their life and all they have to such a work it is enough. They are glad to circulate the literature sent them, but they ARE NOT ABLE to pay freight. Please bear this in mind.

**Date of Delivery.**

THE English edition of "Best Stories" will be ready for delivery by Dec. 1. The other languages, some time in January, 1901.

**\$1000 Fund for Nashville Treatment Rooms.**

PLEASE notice what is said about this work in October number of the HERALD. This work will go no faster than money comes to carry it forward.

Rooms will be secured as soon as possible, and missionary and school work started as the way opens; but treatment rooms will not be opened until funds are received to pay bills. The Southern Missionary Society will trust the Lord to provide funds to carry forward His work. We believe this is better than to go into debt and trust Him to pay our debts. The following statement was given the editor while in California recently:—

"The school, and medical missionary work in the care of the sick, is the pioneer work for the Southern field." MRS. E. G. WHITE.

The following sums have been contributed to this fund:—

Mrs E G White.....	\$20 00
H W Kellogg.....	50 00
J E White.....	50 00
Mrs E J Wheeler for Mrs F Estes' estate.....	50 00
E A Sutherland.....	20 00
Mrs J E White.....	5 00
F M Young.....	5 00
G L Royston.....	1 00
M H Minier.....	1 00
Miss B M Osgood.....	75
Total.....	\$202 75

**"Gospel Primer" Paper Fund.**

A \$150 fund is needed to pay for paper for a low-priced edition of this book for the South.

Mrs E G White.....	\$ 5 00
J N Loughborough.....	5 00
H W Kellogg.....	20 00
C D Rhodes.....	5 00
W O Palmer.....	10 00
J P Connell.....	25
Mrs N Reynolds.....	4 00
Jno L Turner.....	10 00
T Chabot.....	1 75
T E Moore.....	2 90
G L Royston.....	1 00
Anna Rasmussen.....	1 00
Total.....	\$65 90

**Hildebran, (N. C.), School Fund.**

WE desire to immediately raise a fund of \$300 to aid this important school work. See remarks in another part of HERALD,

Mrs E G White.....	\$ 5 00
W O Palmer.....	5 00
J N Loughborough.....	5 00
H W Kellogg.....	20 00
Mrs Ida Henderson.....	50
Mrs Wm Anderson.....	25
J P Connell.....	1 00
Mrs H L Gilbert.....	1 00
J W Wakttenholm.....	3 25
M. A Hollister.....	4 75
Anna Rasmussen.....	1 00
Total.....	\$46 75

**Linen Marker Fund.**

(Commissions Donated.)

M A Hampton.....	\$ 50
Mrs Tressie Burnell.....	1 50
Linna M Ward.....	25
Mabel C Wood.....	37
Mrs E N Leffingwell.....	37
Mrs Neva Barnett.....	37
A L Boynton.....	2 00
Mrs M I Pearce.....	1 12
Sarah Corbin.....	87
E E Davis.....	75
M E Westbrooke.....	62
Total.....	\$8 72

**Financial Report of C. W. Smouse.**

Eleanor McKelvey.....	\$1 25
Mrs Vina McBride.....	2 75
Mrs Matilda Montgomery.....	1 25
Fannie C Ferren.....	5 75
Miss Alma Pomeroy.....	1 75
Mary E Rice.....	1 00
Julia Loomis.....	34
Mrs Ella Startzer.....	2 04
Rudolph Startzer.....	40
Hettie Startzer.....	53
Sadie Startzer.....	53
Julia Starzer.....	31
Mrs Mary Lyman.....	12
Sammie Lyman.....	41
Grace Lyman.....	41
Florence Lyman.....	41
Martha Hansen.....	62
Dora Hansen.....	63
Dorothy A Burger.....	1 10
Mrs H S Wilson.....	2 25
Mrs Anna Parker.....	1 50
Fred Reed.....	2 00
Mrs Jennie Paul.....	1 00
Mrs B Watson.....	2 05
Mrs Mac Drown.....	1 75
Mrs Jane Jolly.....	1 50
Mrs Belle Henderson.....	2 00
Clara Petterson.....	1 25
Burr Allen.....	2 15
Mrs M A McCrary.....	1 15
Mrs C M Nichols.....	1 50
Mrs M Knolly.....	2 00
Mrs Adeline Buckley.....	1 50
J P Cross.....	2 00
Mrs E J Church.....	3 20
Miss Birdie Watson.....	50
C E House.....	2 00
Mrs G S Reichard.....	2 25
May Town.....	2 00
W P Hendrickson.....	1 00
Mrs Florence S Johnson.....	1 60
Opal Nickel.....	1 35
Total.....	\$61 10
26 GOSPEL HERALD Subscriptions.....	6 50
Total.....	\$67 60

**Scholars' Educational Fund.**

THIS is a report of the donations received to pay the tuition of poor children in our colored schools in the South.

J E Green.....	\$ 1 00
T A Stag.....	1 00
Mrs M E Dolson.....	5 00
Hamilton, (Mo.), Missionary Society.....	2 07
H C Hufuagle.....	15 00
Miss Howe.....	65
E Erickson.....	33 75
"Friends" Big Horn, Wyo.....	1 30
Guy Robinson.....	2 25
Mrs Martha Shields.....	60
Mrs Susan Wagner.....	8 75
Smithland, (Ia.), Sabbath-School.....	5 00
Brunswick, (N. J.), Sabbath-School Class.....	5 00
Fulda, (Minn.), Missionary Society.....	3 15
"Friends" Hart, Mich.....	10 00
Oakdale, (Nebr.), Sabbath-School.....	4 03
Amy R Kelsey.....	1 20
Toledo, (Ohio), Kindergarten.....	1 16
Mrs J E Green.....	2 05
Mrs A K Ferris.....	1 65
Tillie Mixer.....	1 80
Mrs Emma Allen.....	5 50
Total.....	\$111 91

**Southern Missionary Society Fund.**

J. N Whisby.....	\$20 00
Oregon Friends.....	12 10
Mary Larsen.....	1 00
Jennie Nelson.....	1 00
C H Lansing.....	5 00
Mr and Mrs Geo Fulton.....	10 00
Mrs O A Olsen.....	2 00
Henry Seath.....	10 00
B A Rogers.....	5 00
Mrs Emma A Hibbard.....	75
C N Pike.....	25 00
Mrs C N Pike.....	25 00
Elliott Leonard.....	1 00
Kansas Friends.....	27 70
California Friends.....	7 00
Jno L Turner.....	47 00
H G Leffingwell.....	25 00
L J Carlstrand.....	1 00
Mrs C D Wilson.....	75
Total.....	\$226 30