

THE GOSPEL HERALD

ON EARTH
PEACE

TOWARD
GOOD WILL
MEN

VOL. II.

BATTLE CREEK, MICH., DECEMBER, 1900.

NO. 12.

"FRESH VEGETABLES."

SOME of the customs of the South would seem very peculiar to those who have always lived in the North. In some of these Southern cities but very little trade in vegetables is done from the stores, and wherever *vegetables* are kept by the stores, the prices are very high.

But during the spring and early summer there is a brisk trade carried on by peddlers, who bring their productions from the country every morning and sell them from house to house.

The accompanying engraving represents a company of such peddlers, bringing their vegetables in to the city of Vicksburg. The scene is

along the government road leading from the city to the national cemetery. On one side of this road is a high bluff, and on the other side is the Yazoo and Mississippi Valley railroad, with Centennial Lake beyond. At the time this picture was taken the "Morning Star" was moored in the lake close to the railroad track.

As can be seen by the picture great

baskets, heaped with vegetables, are carried upon the head as easily as we wear our hats. Scores of such peddlers come along every morning between the hours of 5 and 7 o'clock, calling their wares wherever they think there is a possibility of selling. We were generally wakened in the

five miles in the country. Almost every morning every house in the city is visited by these transient merchants.

WE WOULD SEE JESUS.

A STUDY ON JOHN, 12 : 20-28.

"SIR, we would see Jesus," were the words of the Greeks to Philip, and "Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." This was near the close of Christ's life on the earth.

The wise men at the birth of Jesus, came from the east; now at the close of His life the Greeks come from the west; in this is represented those who "shall come from the east



Vegetable Peddlers, Vicksburg, Mississippi.

morning by the shrill cry, "Want any fresh vegetables?" They had early learned that we made much account of fresh garden produce, and they would seldom stop calling until some one would come out and respond to them.

These people rise very early in the morning and bring in their loads from the garden, all the way from two to

and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8: 11, 12.

There was a middle wall of partition that separated these Greek worshippers from the Jews. This brought

before the mind of Christ the time when His death would break down or abolish the "middle wall of partition" (Eph. 2:13-16), between all classes of people and unite all in one common brotherhood in Christ Jesus. "For ye are all the children of God by faith in Jesus Christ." Christ died for the world. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:26-29.

"Jesus answered them, saying, the hour is come, that the Son of man should be glorified." He then appeals direct to nature to show the glorification of Himself and His followers. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Here is the fact easily comprehended. Unless the grain is planted it never multiplies itself. If it is put into the ground; it is buried out of sight. Matt. 10:37-42. It then yields its life to become a grain, and it bears "some an hundred-fold, some sixty-fold, some thirty-fold." Matt. 13:4-8. Christ could have remained in Heaven and left this world to perish. But He left the royal courts to come to this world that could not bear His presence, and gave His life for the world. Rom. 5:6-8. In this He became an example to all true believers. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "If any man serve Me let him follow Me: that where I am there shall also My servant be. If any man serve Me, him will My Father honor."

Here is a lesson taught in cultivation of the soil, from the time God said to the first man, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3:17-19. It was not necessary for God to curse the ground. He could have had it remain in a condition that would have yielded spontaneously; but the Lord wished to teach man a lesson of redemption. Every sown and sprouting seed tells redemption's story. It reveals Christ's death and resurrection—His leaving Heaven and coming to the earth; it teaches that the way of salvation is the way of the

cross. It is the path of self-denial. It teaches the grace of Christ. 2 Cor. 8:19. He who cultivates the soil and does not associate with it God's lesson, fails of comprehending the plan of redemption in his labor. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24-26. The more difficult the work to be done the greater necessity of the individual co-operating with God, and God co-operating with him. We are, then, "workers together with Him." 2 Cor. 6:1. "I have planted, Apollos watered; but God gave the increase." "For we are laborers to-

gether with God." 1 Cor. 3:6-11. Did we labor from this standpoint we would realize that godliness is not only profitable for this life, but has the promise of this life and that which is to come. 1 Tim. 4:8, 9. Such would find that God could bless twenty acres of land and make them as productive as one hundred. Test. Vol. V., p. 152. It is not necessary for God's people to bury themselves up in houses and lands so that they can find no time to study God's Word, nor teach their children after God's method. When they associate Christ with the labor of their hands, the blessing of God will rest upon their labor.

S. N. HASKELL.

The Advantages of an Education

Are many and great. Every one knows that an educated man or woman is more successful in every way than one who is not educated. A true education prepares a man or a woman for a more useful life in this present world, and for eternal life in the world to come. An education that does not do this falls short of the mark, and fails of the true purpose of education. The term "education" has come to have too narrow a meaning. It is usually considered only as referring to the

EDUCATION OF THE MIND

which is acquired by the study of books. This is a very important part of education,—to learn to spell and read, to think and reason, and to understand what is read, important, because it opens up to one the broad fields of education found in literature. But it is only one part. With it should be joined the

EDUCATION OF THE HAND.

That which is learned in theory from the books, the hand should be taught to do. A mind filled with a knowledge of what ought to be done, is of no real value unless the hand can do those things. To know how to read writing will not enable one to write unless the hand can guide the pen to shape the letters. One may know how a house should be built, but can not build it until his hand is trained to the use of carpenter's tools. But to accomplish the full purpose of education, a third and most important part must be added. The

EDUCATION OF THE HEART,

the quickening of the faculties of the soul, the giving or strengthening of spiritual life and power, must be the end sought in all true education. One writer has truly said that the object of all true education is to restore the image of God in the soul. The Bible says: "Guard thy heart with all diligence, for out of it are the issues of life."

The Object of Education.

"After all, then, it is instruction in righteousness that makes man perfect. Righteousness is the finishing touch in the picture, the final tempering of the tool, the governor of the engine, the compass of the ship. Righteousness is the teacher of the conscience, and conscience is the guardian and guide of man. What is education worth without righteousness? What is man worth without conscience? Just as much as the picture without the finish, the tool without temper, the engine without a governor, the ship without a compass. It is worth nothing. It is a delusion to its pos-

essor, and a danger to others. Better not educate a man at all than train only his mind and body, and leave his character unformed. Culture and education are good in themselves only as they are used by the perfect soul. If you can not give the child a conscience, in the name of all that is good, do not strengthen and sharpen the powers which he will certainly use for his own destruction and the harm of others. Better a coarse brute than a cultured sinner; better a noble savage than a conscienceless savant; better a wild cowboy than a mean bank-robber.

"How, then, shall we develop character in our pupils? What are the methods and agencies for doing this? This is the crucial question of this age, as of every age. To this question all the ages give but one answer and that is, Christianity. The world has had many teachers of science, art, and philosophy, but one true teacher of righteousness, and he was Jesus Christ, the Son of God. With all his wisdom and learning, man has never invented a system of righteousness to approach that of the Sermon on the Mount. So declared Paul, to whom Christ appeared as a bright and shining light in the heavens, and who believed him God; and so said Renan, who never saw him, and refused to believe him God. This is the one great fact in all history, upon which all men agree, believers and unbelievers alike; viz., that the life of Jesus Christ is the only perfect life, the only system worth following in the building of character."—*Charles Dabney, Jr., President University of Tennessee.*

The Best Education,

then, is that which will not only enable the mind to think and the hand to perform, but that which, while doing these, will also insure right thoughts and right actions by educating the heart in the principles of righteousness and truth. "That which is in the heart will come out in the life." Thus it appears that true education is a

THREE-FOLD EDUCATION,

training the mind to think, to reason, and to understand; the hand to obey the mind and put the thought to practical use in every-day life; the heart and soul, the well-spring of life, to keep the purposes and plans of mind and hand always controlled by truth as the needle of the compass is controlled by the magnet. The only education that can accomplish this is a

CHRISTIAN EDUCATION

with the Bible, the book of truth, taken as the guide and authority in all subjects studied. "Thy word," says the psalmist, "is a lamp unto my feet, and a light unto my path." "Thy word have I hid in mine heart, that I might not sin against thee;" and the prophet says, "If they agree not with this word, it is because they have no light in them." (Isa. 8: 20.) There is a growing demand for this all-round education, and schools are being established in all parts of the land where this threefold education is given to the threefold nature of man — mind, body, and spirit.

Shaw's Fork Industrial School

in Aiken county, S. C., is being established upon this basis. Attention is given to the education of the *physical, mental, and moral* faculties. The true object of education, the *development of character*, is ever kept before the student. The location, in a quiet country place, removed from the noise and excitement of the city, affords the best opportunity for accomplishing this end, there being less to divert the student's attention and interest. The expense of conducting the school is also lessened by being located in the country. Therefore, less will be charged the student for board and tuition.

Only a limited number can be accommodated this year, so you should apply at once. A few will be given the opportunity to pay a part of their expenses by working for the school. For further information write to the address given below, inclosing stamp for reply.

B. F. GOWDY, Oakwood, Aiken Co., S. C.

A COMPOSITION

FROM a girl 13 years old. She is a student in the Lintonia school.

Why Should We Elevate.

As children we must first know the beginning of elevation.

One of the first things that we must first learn that leads to elevation is obedience.

Why? because in the various circumstances in which we are placed in life we must obey.

Second, is industry which is a stepping stone to prosperity.

Third, is politeness which is polish or elegance of maners good breeding.

Fourth is honesty the word that has so long ago lost its charm.

These words of which I have mention are some of the leading things that we must posses.

For they must be used all through life; there is one thing in us as children that has gradually decreased our elevation; it is the old fireside training that we used to get when we knew nothing else, it has been cast aside and considered fogaism. Though from experience I find that there is nothing in life prevails more than those tender words that come from a mothers lips they are never forgotten; we may become what ever we will or may they will forever be our guide.

There is another thing in us as a race that has also decreased our elevation it is self respect that we have so long ago sacrificed.

And when we fail to respect ourself we cannot expect it of others.

We the opsite sex especially must place a high price on our character and dont sacrifice it under any circumstances.

As we know we have a great and awful responsibility resting upon us: we hold the destiny of a race in our hands.

Thats why we should be elevated for every race must be represented through its women. The world is calling for men and women with get up and go; the drones will soon be cast aside and intelligence will take her former rank; and then we can see why we should be elevated.

Then there will be required young Ladies with modesty entelligence and purity, young men with muscles brain and power fit to cope with any thing these are wanted every hour.

"Let us then be up and doing;

With a heart for any fate;

Still achieving, still pursuing;"

We must learn to elevate.

RILLA EUBANKS.

The Gospel Herald

BATTLE CREEK, MICH., DECEMBER, 1900.

J. E. WHITE, EDITOR.

THE CLOSE OF THE VOLUME.

THIS number closes the second volume of the GOSPEL HERALD. During the past three years we have endeavored to carefully represent in its pages the work in which we are engaged. The results to us have been more satisfactory than was expected when the paper was first started. We believe that it has its place in the literature of the denomination. We are very glad for the support we have received during the past, and we hope to merit a better patronage for the future.

The next number of the GOSPEL HERALD will be printed in our own office, at Nashville, Tenn. We expected to announce this event long ago, and our only excuse is that it has been *impossible* till the present time. For the future we shall endeavor to make the paper even more interesting than in the past, and plans are on foot to represent all lines of mission work in the South, and thus broaden the scope of the paper.

A LETTER received recently from Miss S. L. Grant, lately from the Haskell Home, states that she is giving a special course of instruction at the Agricultural and Mechanical College for the colored, at Normal, Alabama. She is teaching physical culture, healthful dressmaking, and hygienic cooking. In the spring she will join us in our treatment work and nurses' training-school at Nashville.

YAZOO CITY.

THE work at this place is steadily advancing. Deep interest is manifested in the Bible readings held in different parts of the city and suburbs, and new members are joining our company from time to time. The workers are of good courage, and are gaining good experiences.

At Palo Alto, seven miles down the river, the interest is also maintained. Weekly Bible readings are held, with good attendance. We believe that God has a people at Palo Alto.

At Yazoo City some of the trusted employees of leading business firms are taking their stand for the truth. Where trustworthy, intelligent labor is so scarce as in the South, this is destined to stir up quite a commotion. The workers feel that the element of active opposition is only slumbering, and that it may break out at any time. Let us pray earnestly that God will restrain the enmity of evil men until His truth has reached all who have honest hearts to receive it.

SEVENTH-DAY COTTON.

THE following is from W. H. Sebastian, who is teaching in our school at

Lintonia, and doing Bible work in Yazoo City and vicinity:—

"Last Sabbath we met a brother who has been working cotton on a piece of land sixteen miles up the valley. He says his neighboring farmer has nailed a sign on the fence joining the two plantations, which reads, '*Seventh-Day Land.*' And when his cotton reached this city, he discovered that some one had painted in large letters on each bale, '*Seventh-Day Cotton.*'"

"This cotton will doubtless go to New Orleans, and from there be shipped to foreign lands, still bearing that inscription, '*Seventh-Day cotton.*' It is also known that this cotton is the best that has been raised in that section of the country."

It may be that God's truth may be preached by bales of cotton.



The Three Comings of Christ.

Mal. 3: 1. *To what place does the Lord come?*

Mal. 3: 2-5. *For what purpose does He come to the temple?*

"I will come near to you to judgment." This coming corresponds with Matt. 25: 6, the coming of the bridegroom, when Christ went into the second apartment of the sanctuary in heaven. The long period of the 2300 years pointed forward to this important "Coming of Christ." The angel of Rev. 10, standing with his right foot on the sea and his left foot on the earth, with a loud voice proclaims this same event. He "sware by Him that liveth forever and ever . . . that there should be time no longer." As the last verse of the chapter speaks of other messages to be

given, he does not refer to REAL time but *prophetic* time. The close of the 2300 years in 1844 is the latest definite date given in prophetic time,—hence the angel of Rev. 10, was proclaiming the coming of Christ to judgment.

Dan. 7: 13, 14. *For what purpose will Christ go in before the Father?*

To receive the kingdom, or in other words, the marriage of the Lamb will be consummated.

The investigative judgment will have ended, every case will have been decided. The subjects of the kingdom will have been made up, and Christ comes escorted by the hosts of heaven to receive the kingdom. This coming is different from His coming to the earth, for when He returns to

the earth He will previously have received His kingdom. Luke 19:15.

Dan. 12: 1. Here the prophet in vision was permitted to see the same event,—Michael (Christ) stand up. Dan. 11: 3, shows that "stand up," means to receive kingly power. See Dan. 11: 7, 21. Daniel says that at "that time,"—the end of probation, —Christ will receive the kingdom.

The two comings of our Lord referred to above are both WITHIN the sanctuary in heaven, witnessed ONLY by the hosts of heaven. The Coming to Judgment, in 1844, was heralded to the world in the message of the first angel of Rev. 14: 6, 7. So that all *by faith* could follow their Lord within the second veil. The EXACT TIME when Christ will receive the kingdom is not heralded to the world. It is compared to the coming of a thief. None will know the EXACT TIME when the mysterious line will be drawn through the whole earth, that will forever divide, it may be, husband and wife, or parents and children. The coming of Christ to *this earth*, will be the grandest display of the glory and power of God, that humanity ever beheld.

Matt. 24: 30. *What will the people of the earth see?*

It will be a three-fold glory. Luke 9: 26.

Matt. 17: 2; Acts 26: 13-15. *How is the glory of Christ described?*

Ex. 24: 16, 17; Eze. 1: 28. *To what is the glory of the Father compared?*

To the wicked it appears like devouring fire; to the righteous like the beautiful rainbow. Matt. 28: 2, 3, describes the glory of an angel.

Matt. 25: 31. *How many angels come with Christ?*

Rev. 5: 11. *What is the number of the angels?*

Matt. 28: 4, 5. *What effect did the presence of one angel have upon the Roman guard?*

How were the holy women effected?

At the tomb of Christ, the first-fruits, we have an example of what will take place when all the graves

are opened. The wicked are cast down, the righteous stand in His presence.

2 Thess. 2: 8; Isa. 11: 4. *How will the wicked be affected by the great glory of Christ's coming?*

Jer. 25: 30-33. *Where will they be left?*

1 Thess. 4: 16, 17. *What will become of the righteous?*

1 Cor. 15: 51-53. *Will they be taken to meet the Lord clothed with mortality?*

Phil. 3: 20, 21. *How will they be changed?*

The same glory that destroys the wicked will change the righteous from mortal to immortal. Mortal man could not live in the presence of the glory of that great day.

Rom. 8: 18. *How does present trouble and sorrow compare with the glory revealed in the bodies of the righteous?*

Matt. 13: 43. *To what is their glory compared?*

The following extract from "*Early Writings*," pp. 32, 33, describes the glory of one who has been redeemed from this earth, also the wonderful privileges in store for the 144,000. "Then I was taken to a world which had seven moons. There I saw good old Enoch who had been translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written 'purity,' and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. (Dan. 12: 3.) On the back part of his head was a bow that confined the wreath, and upon the bow was written 'Holiness.' Above the wreath was a lovely crown that shown brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.' He moved about the place as if perfectly at home. I begged of my attending

angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'you must go back, and if you are faithful, *you, with 144,000, shall have the privilege of visiting all the worlds and viewing the handiworks of God.*'"

"LAW OF TEMPERANCE." No 4.

TEMPERANCE in eating takes into account first of all, perhaps, the question of *quantity*. In this country most people habitually eat too much.

We seem to have become a race of gluttons.

Remember that temperance in eating, is to eat food in such quantity, of such quality, and at such times as will just meet the *need* of the body for nourishment. This is "eating for strength." Eating "just for the fun of it," just for the pleasure of tasting and swallowing the food, is "eating for drunkenness." This is intemperance in eating; it is gluttony; it is adding drunkenness to hunger.

The sense of taste is one of the important and useful faculties that have been intrusted to man by his Creator. It is a precious gift from a beneficent, loving God; but when it is abused by over stimulation, it becomes a terrible weapon of destruction in the hands of that mighty demon—lust—that wars against the soul and destroys its happiness with aches, and pains, and fevers, and inflammations,—a long list of physical and moral maladies,—and robs it of the highest joys of life by clamping about it the fetters of mental inaptitude, and tormenting it with low and vulgar thoughts.

It was in wisdom that God gave us the sense of taste. He made us to delight in that which is good and to abhor that which is evil. But this remarkable faculty by which we may distinguish between the sweet and the bitter must be wisely used. Since disobedience opened the wonderful gateway of appetite, and the on-rushing tide of evil deluged the soul, it is

necessary to keep that gateway well guarded and reinforced.

The appetite controlled is a gift for which we should be thankful, and which we should use with joyfulness. "Eat that which is good and let thy soul *delight* itself in fatness." But well tutored *judgment* and Heaven-strengthened *will* must stand guard at the gateway, and say to appetite at the proper time, "Your service is ended for today, be still, be still."

Allow me a moment right here, dear reader, to say that if you are having a struggle, and appetite has the upper hand, just call upon Him who overcame appetite, in the flesh, for you. He overcame so completely that, after a fast of forty days in the open wilderness (an excellent place for the development of hunger), He refused the daintiest morsel that could be produced rather than violate one single principle of righteousness. He overcame for you and He lives as conqueror still. Where you have failed a thousand times, victory sure, and victory only is His.

Let us now consider one fact as evidence that most people eat too much. Take a person who is beginning to feel ill, has headache and maybe pain in back and limbs; feels "feverish," dull and weak; may either have loss of appetite or be very hungry, has coated tongue, etc., etc. Perhaps he thinks he has the "grip," or is coming down with typhoid fever. Let this person take nothing into his system but water, and take that freely, for three days, and see what a wonderful change will be wrought. He would begin to grow stronger and have less pain and heaviness the first day. The second morning he would find his mind much more clear and active, his joints less stiff and his muscles less sore. He might still have a slight headache and bad taste in the mouth, and feel weak. On actual test, however, he would find himself much stronger than before. In two or three days the bad symptoms will usually disappear unless it should be

a case of genuine typhoid fever, or something of that kind, and in such a case there has been no harm done, and some improvement will be seen.

Now, does not the fact that simply depriving an individual of food, cured him of his sickness, go to show that overeating was at least one cause of his illness?

What I have supposed is not an isolated experience. Any physician may meet it daily in his practice. Probably the prescription that would cure most quickly the largest number of cases of common illness could be written with four letters—f-a-s-t. But most people are afraid to fast, or else they are too weak in will power. They will look at the doctor who prescribes a fast with perfect disgust, as if to say, "Well, if you don't know any more than to starve a person to death, I'll have no more to do with you." Nature tries to tell them to stop eating, by making the very thought of food unpleasant to them; but they tickle the palate with special dishes, daintily prepared, and coax up the appetite until they can swallow a hearty meal with some relish. The sweet voice of Nature that lulls us to sleep at night, and daily brings fresh delight to our souls by her ten thousand harmonies, falls unheeded upon the ear that is dulled by intemperance in eating. Gentle Conscience, with her soft whisperings and pleadings is rudely repulsed by the fettered soul of the glutton. Calm, authoritative Judgment is cast down and trampled upon. The dignified, manly Will is made to do meanest service amid the clanking of the chains with which evil lust has bound it. Staid common-sense is kicked out of the back door, and the once glorious soul, made in the image of the Infinite, becomes lower and meaner than the meanest of the brute creation.

O. M. HAYWARD, M. D.

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37 Washington Ave., Battle Creek, Mich.

ENCOURAGING WORDS FOR "BEST STORIES."

The following is a personal letter from the president of the Battle Creek College to the Editor.

Dear Brother:—

I thought you might be interested to know that I learned your book, "Best Stories," is meeting with considerable success at Pottersville, Mich., where I visited the church Sabbath. One sister, who has never before canvassed, and who was very diffident about taking up the work, felt that she would do something to assist the Southern work. She started out, and met with remarkable success. She had been out only two days, I think, and had taken fourteen orders. I believe your book is going to sell readily, and will be the means of carrying the truth to thousands. Wherever I go, I am advocating that the canvassers for "Christ's Object Lessons" carry your book as a help. I believe they will sell enough of them to much more than pay their expenses.

Hoping that you will be greatly prospered in this work, I remain,

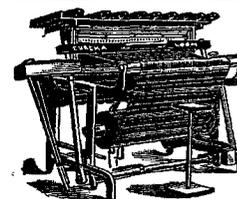
Your brother,

E. A. SUTHERLAND.

A Good Beginning for 1901

Will be to commence the correspondence work connected with the Medical Missionary Training School. Lessons are sent weekly to students who are unable to go to one of our sanitariums. We shall organize a new class in January, and will be glad to hear at once from those interested. Send for descriptive circular giving full particulars. Address, *Correspondence Department, Medical Missionary Training School, Battle Creek, Mich.*

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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, 1901. A good representation of stockholders is desired.

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

Semi-annual Report of the Southern Missionary Society.

BEFORE starting for our new headquarters at Nashville, the Board of Directors of the Southern Missionary Society have thought it best to issue a report of the financial standing of the Society.

During the past year considerable building and school expense work have been undertaken. We are very thankful that this could be done this season, for it was very much needed. When the work is finally opened at Nashville, it is hoped that some financial enterprises may be conducted which our people will be interested in supporting. We should be glad to see sufficient funds coming from such sources to enable the work to go forward without calling for donations; but with the increased scope of the work, and the advance moves that are being made, this can not be done unless our people all take a practical interest in these enterprises as they are introduced. We certainly hope that this will be the case.

Receipts for Six Months.

DONATIONS.	
Vicksburg Church Fund.....	\$150 00
Southern Mission Fund.....	420 84
Mississippi Relief Fund.....	169 07
Columbus School-House Fund.....	152 57
Nashville Training-School Fund.....	143 80
Scholars' Educational Fund.....	125 29
Gospel Primer Paper Fund.....	48 32
Vicksburg Church Lot Fund.....	25 00
Colporters' Fund.....	19 75
Hildebran School Fund.....	10 25
Total.....	\$2674 89

FROM SALES AND BUSINESS ENTERPRISES.

Smouse Missionary Enterprise.....	\$256 10
GOSPEL HERALD.....	300 22
Rubber Stamps.....	92 67
Mail Order Department.....	47 73
Book Sales.....	25 13
"Southern Work," Receipts.....	6 45
Total.....	\$728 30

Disbursements for Six Months.

REAL ESTATE AND BUILDINGS.

Vicksburg Church.....	\$1275 06
Vicksburg Church Lot.....	365 00
Columbus School-House.....	236 25
Wilsonia School Lot.....	51 00
Total.....	\$1927 31

FIELD EXPENSE AND AID.

Mississippi Relief Expenditure.....	\$300 89
Yazoo Valley Expense.....	288 35
Lintonia School Expense.....	273 30
Southern Missionary So. Expense.....	167 13
Wilsonia School Expense.....	105 80
Nashville Mission Expense.....	62 05
North Carolina Mission.....	64 23
Columbus School Expense.....	46 48
Bibles Purchased.....	30 45
Lintonia Chapel Expense.....	19 85
Scholars' Educational Fund.....	7 40
Traveling Expense.....	4 05
Total.....	\$1369 98

EXPENSE FROM HEADQUARTERS.

Wages.....	\$425 32
Postage and Revenue Stamps.....	85 92
Stationery and Printing.....	61 00
Office Rent and Fixtures, Nashville.....	55 00
Office Expense—Light, Express, etc.....	24 42
Total.....	\$651 66

SALES AND BUSINESS ENTERPRISES.

GOSPEL HERALD, Cost of Publishing.....	\$355 74
Mail Order Department.....	40 99
Rubber Stamps, Cost of Material.....	33 48
Books for Sale.....	5 78
"Southern Work," on Binding.....	3 84
Total.....	\$445 83

Available Resources.

Vicksburg, Miss., Bank.....	\$460 59
Battle Creek, Mich., Bank.....	277 29
Total.....	\$737 88

Summary of Receipts.

Balance on Hand, April 30.....	\$1725 70
Received from Donations.....	2674 89
Received from Sales and Business Ent.....	728 30
Accounts Payable.....	3 77
Total.....	\$5132 66

Summary of Disbursements.

Real Estate and Building.....	\$1927 31
Field Expense and Aid.....	1369 98
Expense from Headquarters.....	651 66
Sales and Business Enterprises.....	445 83
Balance on Hand.....	737 88
Total.....	\$5132 66

This is to certify that I have examined the books of the Southern Missionary Society for the six months ending Oct. 31, 1900, and find them correct, to my best knowledge and belief.
 Oct. 31, 1900. JNO. H. NIEHAUS, Auditor.

Bible Fund.

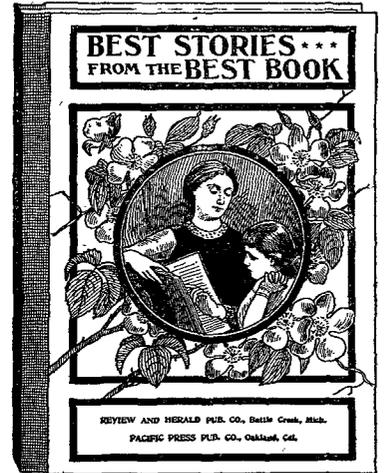
RECEIPTS.

Balance on hand at last report.....	\$34 85
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DISBURSEMENTS.

100 Bibles to Eld. Shireman.....	\$12 30
Purchase in Chicago.....	18 50
	\$30 80
Balance on hand.....	4 05
Total.....	\$34 85

THE NEW BOOK.



THIS wonderfully attractive book is now ready for delivery. One feature will recommend it; the book itself is much more attractive than the prospectus.

Book men are enthusiastic, and agents are everywhere rolling up unprecedented lists of orders. Below is what some are saying.

"Have received prospectus for 'Best Stories.' I am more than pleased with it. I went out four hours Friday to sell 'World's Outlook Signs,' and took the prospectus along. Got eight orders for the book,—four at 50 cts., and four at 75 cts. Wife is quite carried away with it. Says she knows I could take this alone and make good wages, and I believe it. Please mail me a couple more prospectuses"

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Seattle, Wash.

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Attalla, Ala.

"Have examined prospectus of 'Best Stories,' and think it will be a good seller,—better than 'Gospel Primer.' As you may say, it takes one from the cradle to the grave. It fills a long felt want."

S. SISSON.

Corydon, Ky.