

# THE GOSPEL HERALD

TOWARD GOOD WILL MEN  
ON EARTH PEACE

VOL. III.

1025-27 Jefferson St., NASHVILLE, TENN., FEBRUARY, 1901.

NO. 2.



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## JESUS PRESENTED IN THE TEMPLE.

JOSEPH and Mary were Jews, and followed the customs of their nation. When Jesus was six weeks old, they brought Him to the Lord in the temple at Jerusalem.

This was according to the law which God had given to Israel, and Jesus was to be obedient in all things. So God's own Son, the Prince of Heaven, by His example teaches that we should obey.

Only the first-born son of each family was thus presented at the temple. This ceremony was to keep in memory an event that had taken place long before. When the children of Israel were slaves in Egypt, the Lord sent Moses, to set them free. He bade Moses go to Pharaoh, king of Egypt, and say:—

"Thus said the Lord: Israel is My son, even My first-born; and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."

Exodus 4 : 22, 23.

Moses carried this message to the king. But Pharaoh's answer was, "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5 : 2.

Then the Lord sent fearful plagues upon the Egyptians. The last of these plagues was the slaying of the first-born son of every family, from that of the king to the lowliest

in the land. The Lord told Moses that every family of the Israelites must kill a lamb, and put some of the blood upon the door post of their dwelling.

This was a sign, that the angel of death might pass over all the houses of the Israelites, and destroy none but the proud and cruel Egyptians.

This blood of the "passover" represented to the Jews the blood of Christ. For in due time, God would give His dear Son to be slain as the lamb had been slain; so that all who should believe in Him might be saved from everlasting death. Christ is called our passover. 1 Corinthians 5 : 7. By His blood, through faith, we are re-

deemed. Ephesians 1 : 7.

So as each family in Israel brought the eldest son to the temple, they were to remember how the children had been saved from the plague, and how all might be saved from sin and eternal death. The child presented at the temple was taken in the arms of the



STRIKING THE DOOR-POST

Institution of the Passover as Israel was about to leave Egypt.

priest, and held up before the altar.

Thus it was solemnly dedicated to God. Then after it was given back to the mother, its name was written in the roll, or book, that contained the names of the first-born of Israel. So all who are saved by Christ's blood will have their names written in the book of life.

Joseph and Mary brought Jesus to the priest as the law required. Every day fathers and mothers were coming with their children, and in Joseph and Mary the priest saw nothing different from many others. They were simple working people.

In the child Jesus he saw only a helpless infant. Little did the priest think that he was then holding in his arms the Saviour of the world, the High Priest of the heavenly



THE PASSOVER SUPPER

temple. But he might have known; for if he had been obedient to God's word, the Lord would have taught him these things.

At this very time there were in the temple two of God's true servants, Simeon and Anna. Both had grown old in His service, and He showed them things that could not be made known to the proud and selfish priests.

To Simeon had been given the promise that he should not die until he had seen the Saviour. As soon as he saw Jesus in the temple, he knew that this was the Promised One.

Upon the face of Jesus there was a soft, heavenly light; and Simeon, taking the child in his arms, praised God, and said:—

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2:29-32.

Anna, a prophetess, "coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:38.

So it is that God chooses humble people to be His witnesses.

Often those whom the world calls

great are passed by. Many are like the Jewish priests and rulers.

Many are eager to serve and honor themselves, but think little about serving and honoring God. Therefore He cannot choose them to tell others of His love and mercy.

Mary, the mother of Jesus, pondered the far-reaching prophecy of Simeon. As she looked upon the child in her arms, and recalled what the shepherds of Bethlehem had said, she was full of grateful joy and bright hope.

Simeon's words called to her mind the prophecy of Isaiah. She knew that of Jesus were spoken these wonderful words:—

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His

name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:2-6.

## BOY WANTED.

ROLAND stopped and looked at the sign. It hung outside of a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in?

He hesitated, then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did and questioned so

fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."



Presentation at the Temple.

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman; and the boy, muttering that he wanted to be an errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered

if mother would think it well done. When the hour for closing came, the gentleman who had sent him downstairs appeared, and, looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's what we want. 'Boy wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'" —*S. S. Advocate.*

#### TRUST IN GOD.

It is blessed to trust when the way is dark,  
When we cannot see ahead;  
When the storm clouds gather above our bark,  
And our hearts are filled with dread.  
It is then that the promise will be fulfilled,  
"I will guide thee with Mine eye;"  
And then is the roaring tempest stilled,  
For the Father has heard our cry.  
And the arms of His love are all around,  
He is guiding our helpless bark;  
He never will let it run aground,  
Or sink in the waters dark.  
He'll pilot us safely over the sea,  
And at last on the other shore,  
Past the rocks which were hid from you and me,  
We'll praise Him forever more.

MINNIE EMBREE.

#### THE FAITH OF A LITTLE CHILD.

EVERYONE smiled when his father carried him into the car — this little lad of three, who taught me so sweet a lesson in faith. The car was crowded, but there was a corner between door and window where the child could stand, and there his father put him down.

"You stay still, there, Herbie; papa is going to stand near you. You won't be afraid?"

The wee man shook his head very decidedly, and catching hold of a brass rail with his chubby fist, stood contentedly watching his father with trustful, happy eyes. At every corner new passengers came on board and crowded between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father's arms on the crowded, jostling platform. Little by little the newcomers hid the father from Herbie's sight. He did not look like a child who was accustomed to be alone, and I watched him closely, ready to comfort if need be. I saw his lips moving, and bent toward him.

This is what he said, "I can see my papa's foot, and I can see my papa's hand."

Precious little heart, comforting itself!

The crowd jostled back and forth. I heard another whisper, "I can see my papa's foot. I—can—see—my—papa's—foot!"

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a sudden happy smile.

"I can hear my papa talk!"

Sure enough, the father was talking to some one. But the conversation was not long. The blue eyes were growing shadowy again.

"Herbie," I whispered, "I can see your papa. I am taller than you. I can see your papa's face, dear."

For a brief space my face was subjected to a searching glance. Then the content came back to the boy's face. He watched me and I watched that other face, nodding assurance to my little friend. In a few moments people began to leave the car, the father sat down and took his child on his knee.

"Were you afraid, Herbie?"

"No—I knew you were there all the whole time!"

O for the faith of a little child, that, whatever comes, the heart may say, "I was not afraid, for, lo, I knew that all the time Thou wert there!" — *Lutheran Observer.*

#### PAUL'S LESSON ON LOVE.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. — *I Corinthians XIII.*

#### RUBBING THE CORNERS OFF.

A POOR Indian was asked one time what his conscience was. Putting his hand over his heart, he said: "It is a little three-cornered thing in here. When I do wrong, it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edges all off, and then it will not hurt any more." — *Bible Advocate.*

If God gives you hard tasks be proud that He has so much confidence in you.

THE church can not save the world as long as she depends on the support of the world.

If men were as anxious to do right as they are to get their rights the world would be righted.

## The Gospel Herald

NASHVILLE, TENN., FEBRUARY, 1901.

J. E. WHITE, EDITOR.

### DISEASED AND ADULTERATED FOODS.

IT is a well known fact that the condition of the food which we eat has much to do with the healthful condition of the system. It may readily be seen how diseased foods, both animal and vegetable, might find their places in the markets without the knowledge and through no fault of those supplying them. But the extensive adulteration of foods, while it may not be more injurious in the results produced, is yet more startling and perhaps unexpected on the part of the consumers.

In the following articles we shall endeavor to give instructions which will enable the purchaser to detect both fraud and accident in the more common articles of diet. It will be impossible to take up the subject in detail, and we can only call attention to some of the most prominent and injurious of the evils.

#### Animal Food.

There is more danger than we think in the use of animal food, from the fact that the animals are just as liable to disease as is man. And even if we could be assured of the most conscientious care on the part of our butchers, still there would come to our tables much meat which would be absolutely unfit for food.

If we were to question our butchers carefully, and could we obtain from them a truthful answer, we would be appalled at the amount of disease which is discovered by the vendor of meats, and which passes unquestioned. Much of the danger arises from the present system of shipping cattle in overcrowded cars, and in other abuses which are practiced by the great meat producers of our country. In our markets we often find meats tinged with yellow, which indicates a bilious condition of the cattle. Other animals are found whose livers have perhaps been torpid and diseased for years. And in the stables and slaughter pens of our large cities it is scarcely possible to find cattle which are not measly, feverish, and whose flesh, if eaten, is sure to breed disease.

In a conversation with a gentleman who has been connected with one of the largest packing houses in the West for over twenty-five years, we took occasion to inquire particularly in regard to the signs of disease to be seen in the animals slaughtered. He stated that but little really healthy beef is to be found. That the livers are often enlarged, full of calcareous deposits, and sometimes under-

going fatty degeneration. Adhesions are also found, showing that some of the important organs have been subject to acute inflammation. Of course, these signs of disease are suppressed as far as possible, and the meat thrown on the market.

If this is true in the West, at the fountain head of the supply, how must it be when the over-crowded, filthy car loads reach the slaughter pens of the East? Truly, the use of animal food seems surrounded by difficulties with which it is hard to contend. And we can honestly say, the less meat eaten the better. God never gave it to man as an article of diet at creation, and we believe its universal consumption has much to do with the diseased and enfeebled state of the human race at the present time.

Veal, lamb, and mutton, our friend stated, show less signs of disease, but healthy pork is not to be found.

The healthfulness of animal food depends much upon the surroundings of the animal, and the food eaten while being fattened. Healthful conditions and healthful food are required to produce healthful meat. As to conditions, shelter, light, air, and exercise are necessary. Cattle shut up in dark, and illy-ventilated stalls, and poultry confined in close coops, are unfit for food. The proverbial healthfulness of wild game depends largely on the free, roving habits of the animals. Of course, the flesh of animals fattened in close confinement is considered a great delicacy, because,—shall we say it,—the lack of necessary exercise causes broken-

down tissue and effete matter to be retained in the system, which impart to the meat a peculiar flavor, much desired by epicures. The muscles are, of course, less compact, and the meat more tender.

Poultry is often fattened in this manner, especially among the French. Geese are nailed to the floor by the feet, and systematically stuffed until they are nearly dead from disease, and then their livers, which have become so enlarged and diseased as to almost fill the whole abdominal cavity, are served to epicures as an especial dainty.

It is undoubtedly a fact that the food which animals eat has much to do with the condition of their meat. It is stated that the flesh of pheasants in Pennsylvania is poisonous, because laurel buds are eaten by them. Eating the eggs of hens recently fed on decayed meat, has been known to produce violent illness. And we all know that the milk of cows is affected by eating certain pungent vegetables.

Some kinds of fish are poisonous at certain seasons of the year, probably owing to their food at that season.

We must, therefore, conclude that animals, if used for food at all, should themselves eat only such things as are perfectly clean and wholesome. Poultry should be kept in a clean place, and fed on grain, with a certain amount of vegetables or green food. Cattle should have a certain amount of liberty, with plenty of good corn and hay. Distillery slops are an abomination.

## CONVERSION. No. 2.

"And Jesus called a little child unto Him, and set him in the midst of them, and said, *Verify I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.*" Matthew 18:2, 3.

THE condition of one not converted is described by Paul as follows:—

"Wherefore remember that ye being in time past Gentiles [unconverted] in the flesh; . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2:11, 12.

Until we accept Christ and His wonderful sacrifice for us we are in the condition described above. This text was written about thirty-three years after the resurrection of Christ. Here Israel is referred to as the true church of Christ. All who are outside this true church are spoken of as Gentiles. The apostle in

other places refers to this church of Christ as the "true Israel." In one place he says:—

"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Paul speaks of the unconverted as belonging to another government or kingdom, and not to the "commonwealth of Israel." Such have "no hope" based upon the redeeming work of Christ. They are "without God in the world," because they have not accepted Him and the conditions of His government. As such they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise."

To change this condition we must first



realize our position as described by Paul. We must feel the need of a Saviour, and come to Him as children to a parent. Then our condition is changed as described by Paul:—

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Ephesians 2:13.

No longer "aliens," we then belong to the "commonwealth of Israel." We have removed our citizenship from this world, and have sworn allegiance to the kingdom of God on earth.

Then Christ comes into our heart and does work for us that will astonish those who have never experienced it. By this work we are "converted," and are so completely changed that we become a "new creature in Christ Jesus."

Of this change Paul says, "For He is our peace, who hath made both one; . . . for to make in Himself of twain

one new man." Ephesians 2:14, 15.

Of what is this new man made? Of Jesus Christ and the sinner. This union is conversion. The process has two steps: First, the sinner gives up sin and self. Second, Jesus Christ comes in and takes their place. The product is a new man in Christ Jesus. The change is as great as when chlorine and sodium unite to form salt as described in the previous article.

Man never exists as a single element. He is a sinner until he gives his heart to the Lord. In this condition he belongs to the kingdom of this world, which is really the kingdom of Satan. In this condition Christ cannot rule and reign in his heart, and his life is influenced by the "god of this world." The unconverted man is therefore made up of a union of the man and the ruler of this world. The product is the sinner.

When he renounces the world and accepts Christ, the conditions change. Christ comes in as a factor, Satan and his kingdom are renounced, and the product is a Christian man, a child of God.

## EMIGRATION.

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THIS may be illustrated by the government of the United States. When this government was first established, it opened wide its doors to the people of all nations who desired to come to it. The object was to fill up the vast unoccupied territory with those who would become citizens. But of late it has been discovered that undesirable elements have been coming in.

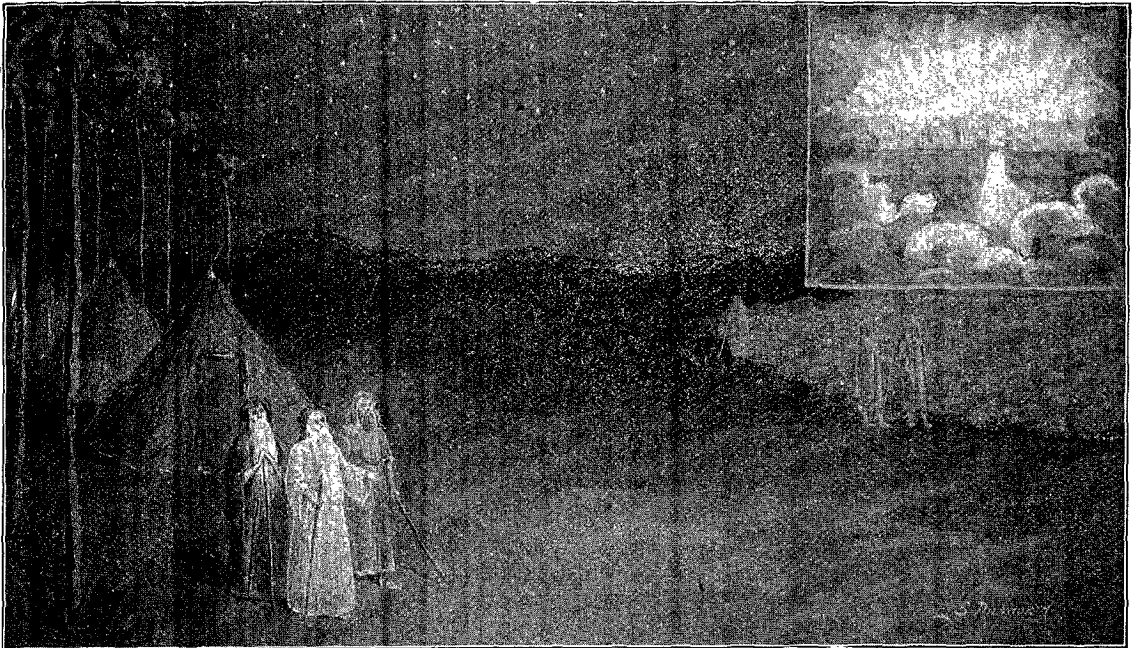
The cheap transportation afforded by modern steamships and railways has been bringing a pauper class which cannot contribute to the welfare of the country, but is often a burden.

The uneducated of all nations have been coming, and they are not desirable; for

emigration. For what purpose?—To shut out from this country those who will not make good citizens. To this end outside nations and steamship companies are informed as to what class of emigrants will be admitted, and what class will be refused entrance to the American commonwealth. Every steamship is searched as it lands, and those belonging to the undesirable classes must return whence they came.

\* \* \* \*

None but good citizens will be allowed to enter the heavenly country. There was sin, discord, and rebellion in heaven once, and it brought sorrow into all the universe of God. It must never be permitted to enter again. So every one who desires to emigrate to that better country must be thoroughly tried here. By this trial we become fitted for a home with God and the holy angels. A character is thus



PILGRIMS AND STRANGERS.

it requires intelligence to make proper citizens for a country ruled by and for the people.

The criminal classes are coming; for they are not watched so closely here as in other countries, where the police system is more severe. This is a menace to the nation.

The anarchists—those Ishmaelites whose hands are always raised to strike—are coming, to foment strife and bloodshed, largely among the strangers who have been adopted under the too generous policy of the government.

Strong efforts are being made in the legislative halls to regulate this tide of

developed that is in harmony with God, and that can be relied upon throughout eternity.

God has given a book of instruction, which tells man what is required of him. In this book, called the Bible, or the word of God, is given the law of God to govern us. This law contains the principles which govern heaven.

By studying God's word, and by obedience to his law, our characters are changed, and we become like those who live in heaven. If we refuse to obey God's law, we do not make the needed change in character, and so remain citizens of earth, and members of Satan's kingdom. Such

dears; but poor Joey's appetite kept getting the better of him very often, until at last you see, it has proved to be a strong giant from



"And began smoking with an air of great importance."

whose dreadful chains he has no power to release himself."

"Did Old Joe drink rum when he was a little boy?" asked Max.

"O no, my dear; no,—but he formed the foundation for rum drinking when he was just a little boy like you."

"Do tell me how he could do that," cried Henri. "Max and I would never want to do such a dreadful thing, I know. What did he do grandma? did he drink wine and beer when he was a little boy?"

"O no, not even wine and beer at first. He would have been as much shocked as you are, once, if any one had offered him such a thing. But Joe loved sweetmeats very much, and his poor aunt was not wise enough to keep them from him; so after a while these things caused his weakened stomach and pampered appetite to call for all sorts of highly seasoned dishes. These things only increased his unnatural appetite, and of course a little later, when he asked for two or three cups of strong tea or coffee

for his breakfast, his aunt could not refuse him, for you see, she drank tea and coffee herself."

"Why, grandmother, a great many people drink tea and coffee; I did not know that made drunkards."

"It does not always have this effect, my dear, but it is certainly one of the stepping stones to intemperance. I must tell you that both tea and coffee contain a very deadly poison,—though in so small quantity that we feel no immediate evil effects."

"No, grandma," said Max, "I have often heard Mrs. Brown, the grocers' wife, say she could not work until she had a cup of tea."

"That is because it stimulates the system," said grandmother. "I will make it plain to you: Do you remember in our walk this afternoon, we saw a cruel driver whipping his horse to make him pull his heavy load up the hill?"

"Yes, yes; and I felt like snatching the whip away from the wicked man," exclaimed Henri.

"It would have been wiser and better for him to have taken off part of the load, instead of whipping his poor, patient horse; still you remember how much quicker the poor beast

pletely exhausted, and feel the need of more and more of the poison."

"Please go on with the story about poor Joe, grandma."

"Well, after a while when Joe was about ten years old, I went over to play with him, and he led me to the cellar where his aunt stored a barrel of cider for vinegar. Joey produced a couple of straws, and gave me one, telling me that the cider was good, and that he had all he wanted every day."

"Did you drink it grandma?" asked Bertha anxiously.

"I tasted it, my child, but when I saw how bitter it was, I would not drink it; but Joey drank a cupful, I should think. I do not believe his aunt knew about it."

"Why didn't you tell her, grandma?" asked Henri.

"I was a thoughtless child, and did not dream what it might lead to."

"It was not long before Joey came to pay me a visit. Before he went away he took from his pocket a pipe, and skulking behind a shed, he put a piece of tobacco into it, and began smoking, with an air of great importance."

"I remember saying to him: 'O Joey', it will make you sick, you must



"And there stood Joey, among a lot of rough looking men."

drew his burden to the top.

"Now, my children, tea and coffee acts on the body just as the driver's whip did upon the horse. Perhaps we can do more work at the time, by drinking it, but like the horse, when we have done the work, we are com-

not do so," but he only laughed boisterously, and called me a silly girl, and said if I told my mother, or Aunt Hannah, he would never play with me any more, and as he was really a kind hearted boy, and I liked to play

(Concluded on next page.)



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with him, I did not tell anyone, as I should have done.

"After that," continued grandmother, "Joey's aunt moved away and I did not see him for three or four years, when one day, I went with my father to the town where Joey lived. He did not know that I was coming, or I do not think I would have found him in the place where he was.

"As father and I were passing the door of a saloon, I looked up, and there stood Joey, among a lot of rough looking men, taking dreadful lessons in beer drinking and profanity. It made me feel very bad indeed, young as I was."

"O what did he say, then, grandma? wasn't he dreadfully ashamed of himself?" asked Max.

"Perhaps so; I called to him but he pretended not to hear me, so I went on with my father. I saw a very large, fat man in the saloon,—I had never seen so fat a man, and I said to my father: 'What a strong, healthy man that must be.' but he explained to me that beer and strong drink of all kinds are apt to give a man a puffed, bloated appearance, which is really only an indication of disease, instead of health."

"But O grandmother, what became of poor Joe?—did you see him to talk to him that day?" asked Henri.

"No, but father talked with his poor Aunt Hannah, who was very much grieved about the boy: she said she could not imagine where he had learned to smoke and drink beer. But this poor woman did not realize that he had really formed the dreadful appetite right at home, in her own pantry and cellar.

"After a while I lost track of him altogether," said grandma, "except

**PRIZE LESSONS IN PENMANSHIP.**

**G**OOD penmanship is one of the most important branches of an education. We desire to start a large class in Vertical Writing, from among the boys and girls who are subscribers for the HERALD. For this purpose a series of lessons will run through the year, beginning with first number. Get your pens and paper and practice each lesson carefully as it comes to you, and you are sure to make good advancement. A good style of writing may be acquired at home, without a teacher, if these lessons are carefully followed.

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To the boy making the greatest progress will be given a durable, open face, beveled crystal watch. To the girl making the greatest progress will be given a solid silver case, ladies' watch, open face.

**RULES.**

1. Those working for the prize must first become subscribers for the GOSPEL HERALD for one year.
2. Write out a specimen of your handwriting at the present time, according to the following form, using pen and black ink.

NASHVILLE, TENN. February, 20, 1901.

*This is a specimen of my handwriting.*

JENNIE WILLIAMS.

The above is a sample. You begin it with your postoffice address, and end by signing your own name. When written mail it to Herald Publishing Company, 1025 Jefferson St., Nashville, Tennessee.

3. This prize contest is open only to boys and girls under eighteen years of age.
4. All those working for prizes must send in their specimens by June 20, 1901, as the lists will close at that time.
5. Contest will close November 20, 1901, at which time another written specimen, the same as the first, must be sent in. A committee of ladies will inspect the work and award the prizes. The names of the winners will be given in the HERALD, with a facsimile of the work done.

The foregoing offer is made not for the purpose of merely stirring up rivalry to secure the prize, but to encourage the practice of penmanship, so as to give a good style of handwriting to thousands of boys and girls. We hope that the penmanship of thousands will be improved by this contest. Boys and girls, enter into it with a determination to win. Get your young friends interested in it.

**SHORT LETTERS,**

a a c e r s  
 no am can came  
 in vern some vex  
 ran cow mine come

**Instruction.**— Practice each letter and each combination until you can make them like copy. Constant practice is required to make good penmen.

that I heard from acquaintances how he lost one good position after another, and at last his health completely failed—a last sacrifice to the demon drink. Finally a few years ago, he settled with his poor heart-broken wife in our little village, and became the miserable sot which we saw him today.

"Now, dears, before going to bed, I want you to repeat this little verse after me," and Grandmother Duncan repeated softly:—

"Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise."

**The Herald Publishing Co.**

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