



THE GOSPEL HERALD

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THE SOUTHERN MISSIONARY SOCIETY,

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FEBRUARY, 1906.

Number 2.

LIFT UP YOUR EYES AND LOOK ON THE FIELD.

MRS. E. G. WHITE.

THOSE who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a bare-handed condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and distress; and this practical ministry will open their hearts to respond to the truth.

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. 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."

When the Lord spoke these words to the disciples, they did not see anything that denoted that they were in an encouraging field. The seed of truth had been sown, and the harvest was about to follow. While they had been away purchasing food, Christ had preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the

words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?"

Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans.

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. The disciples were encouraged, as they saw the readiness of the Samaritans to receive the truth. They had regarded this field as a very hard field, and yet they saw men acknowledging the words of the Master, and believing on him for themselves.

This lesson is for our encouragement as well, and while there are many who will not yield to the convicting power of God's Spirit, there are also many who are hungering for the words of light and salvation. Many will receive the truth, and testify, as did the Samaritans, that Christ is the Saviour of the world. In their turn, they will become sowers of the seed of truth.

We are to lift up our eyes, and look upon the fields that are white already for the harvest. 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.

The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors. It is not enough for us merely to 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.

Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others.

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 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 order that facilities may be provided whereby the field may be worked.

God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain.

"He that soweth the good seed is the Son of man."

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SOUTHERN MISSIONARY SOCIETY.

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OUR WORK.

To us as a people has been committed the work of carrying the third angel's message to the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But to believers in the third angel's message in the United States particularly, has been committed the work of evangelizing the millions once held in slavery in this country, and who for that reason are not now occupying the vantage ground which their white neighbors are privileged to occupy.

For generations the vast majority of colored people now in this country were deprived of the privileges of the gospel. Many of them, it is true, had some knowledge of the Bible, but were kept in a state of great ignorance, and consequently mingled with their ideas of the gospel many of the superstitions of paganism which their ancestors had brought with them from the wilds of Africa.

A WALL OF SEPARATION.

Instead of placing the negroes upon a better footing, to become acquainted with pure gospel truths, the emancipation proclamation, and the reconstruction acts that followed it, only served to erect a wall of separation between the whites and the blacks, and to cut the latter off from many of the privileges they had previously enjoyed because of their close associations with the families of their masters.

Before the war, many of the slaves held membership in the same churches with their masters. They had seats in the gallery, or, perchance, if there were small children to be taken care of, they sat in the family pew, and in either case heard the gospel from the same lips that instructed the white people.

But with the coming of freedom, all this was changed. The ex-slaves no longer worshiped with the white people. Thrown upon their own resources, they had their own churches and maintained their own worship. Without education, much of their worship was an ignorant groping after the unseen, and it is not surprising that many unseemly practices and serious errors crept into their modes of worship and their systems of theology. Many of them became an easy prey to the designing and unscrupulous and immoral members of their own race.

A SEPARATE WORK.

The same circumstances that cut the colored people off from worshipping with the whites, as they did during slave times, has made it impossible to labor for them in connection with the white people. The third angel's message must be carried to the colored people by different messengers than those who carry present truth to the white people. The work for them must be separate and distinct, in many respects. This is seen more clearly as the work progresses.

Then, too, many of the colored people must be instructed not only in the first principles of

the gospel, but must be taught to read the Bible for themselves. Walls of prejudice and distrust must be broken down. They have long regarded the whites with suspicion. Because of past experiences they look with distrust upon any white person who attempts to teach them anything. They think there is an ulterior purpose, and that they are simply to be exploited by the whites.

The colored people must be taught largely by persons of their own race. Schools must be established to gather in the children, and teach them not only the rudiments of education, but the principles of Christianity, and the distinctive truths of the third angel's message. Through the children the parents can be reached; and experience has demonstrated that the circle is an ever widening one. As stated many times in these columns, wherever a school has been established, there a church has been raised up. The progress made may be slow, but it is substantial; and this is the work that has been committed to the Southern Missionary Society. It is the work for which we invite the contributions of our people everywhere.

IN THE HANDS OF THE CONFERENCE.

For about eleven years this work has been carried on by this society, independent, in a sense, of the conference organization. As explained in these columns last month, steps were taken at the recent meeting of the Southern Union Conference to cement more closely the Society and the Conference. At that meeting this work was placed, therefore, in the hands of a committee of seven elected by the Southern Union Conference. It is now in the hands of that committee, and is being managed by that committee, under the general direction of the Southern Union Conference through its executive head.

But this does not obviate the necessity of calling upon the friends of this work in the North to sustain it by their means and by their prayers, for the cause is just as needy as it was before. It will, in fact, require more money to sustain it than before, because the work is to be greatly enlarged. Scores of schools should be established for every one now in existence, and larger facilities must be provided. Larger streams must flow into the treasury of this Society to meet the larger expenses that will be incurred in doing a larger work. Dollars must take the place of dimes.

SWELL THE STREAM OF DONATIONS.

But this does not mean that those who have done in the past all that they were able to do, must now do ten times as much. Many will probably feel like doing much more than they have done, and many of them will devise ways by which they can do more. What this means, brethren and sisters, is that where, in the past, only a few of our people, comparatively, have contributed toward this work for the colored people, practically all will now be called upon to assist in this work. Barriers will be broken down, obstacles swept out of the way, and our people generally will become acquainted with the work for which this Society stands, and the nine-tenths who in the past have done little or nothing for this branch of the work, will now, by their contributions, help swell the stream of donations that must flow into the treasury to

provide the increased facilities and laborers necessary.

CO-OPERATION AND LOYAL SUPPORT.

Presidents of the conferences, and Tract Society officers, who have in the past looked askance at this work because they regarded it as irregular, can now take hold heartily with this new board that has been nominated by three General Conference men and elected by the Southern Union Conference. Instead of being an independent line of work, as in the past, the Southern Missionary Society is now fully recognized as one of our regular lines of work. It is fully officered and managed by persons endorsed by the highest authority in the denomination. And those upon whom the responsibility now rests of conducting this work look to our people generally for active co-operation and loyal support.

Here are millions of people ignorant of the third angel's message, many of them comparatively ignorant of even the first principles of gospel truth. But the message must go to them, and it must be carried to them in this generation, for it "shall not pass until all these things be fulfilled."

THE FIELD CLOSING.

The field in the South, especially this particular phase of the work, the work for the colored people, is fast closing up. That particular state of feeling here, known as the "color line," is becoming more and more intense day by day. The races are drifting farther apart, and just in proportion as this feeling increases, the work for the colored people becomes more difficult, and this for two reasons; first, because of the opposition of the native whites; and, secondly, because of the increasing distrust and suspicion on the part of the colored people themselves. Therefore, whatever is done in this line of work must be done at once.

DEARTH OF LABORERS.

There is a great dearth of colored people qualified to labor for their own race. Teachers must be educated and fitted to carry this message to their own people. This work must be taken up and pushed vigorously by the Southern Missionary Society. We must not spend years in doing this work, but it must be done quickly. Colored people must be called from the North, who have had educational advantages, and who can be prepared, by a few months' training here in the South, to labor for their own race.

These Northern colored people must come South prepared to endure hardship as good soldiers of Jesus Christ. They must expect to meet rebuffs and difficulties to which they have been comparative strangers in the North. They must expect to labor and suffer as their Master labored and suffered. They must be willing to take their place by the side of their despised brethren in the South, and be regarded as the offscouring of the earth. We believe that such colored people will be found in the North, ready and willing to come into this difficult field and do the work that must be done here. We ask presidents of conferences and elders of churches in the North, who are acquainted with colored people, men or women, who are qualified to take up mission school work, to put us in correspondence with such persons, that we may interest them in the

wor of this Society, and that they may be brought into this field to do the work that must be done here.

It will require a mighty effort to shake off the lethargy that has so long bound us as a people, and rise as we must rise to do this work. But, brethren, will it ever be any easier than it is now? Will we ever find a more opportune time? Can we not hear the voice of the Master saying, "Go work to-day in my vineyard"? Let us respond to this call. Let us seize the opportunity, feeling sure that success will attend every consecrated effort.

COLORED CHURCH AND SCHOOL BUILDING, NASHVILLE, TENNESSEE.

TWO YEARS ago the Southern Missionary Society purchased two lots and erected the main church building as shown in this picture. In as important a city as Nashville, the capital of the State of Tennessee, the colored work should certainly have a permanent church home. There was already a colored church organization in the city, and a memorial for this branch of the work was a necessity if any real advancement was to be made.

A little more than a year ago an effort was made to establish a mission school. As the church building was not fitted for it, a room was hired, and Sister Anna Nicholas, who had had considerable experience in colored school work, was secured to conduct it. She soon found that the vicinity of this colored church was truly a mission field. Of over thirty pupils only two or three had any idea of who Jesus Christ was, or what he has to do with the people of this world.

The first year of this school was a success in so far as it demonstrated positively and clearly that a school was needed in that part of Nashville, and it became evident that it should be in connection with our church building. It was therefore decided to carry out the original plan, and finish off the basement for a school room. This was a very practical idea, as the land sloped sharply to the rear, as will be seen in the accompanying illustration.

The work was delayed somewhat for lack of funds, and the basement was not ready for occupation until about the first of this year. Early in January the school room was seated, and Brother M. C. Strachan, who pioneered successful work at Jackson, Miss., opened the school.

As will be seen, the basement is well lighted with many windows. It is a cheerful, comfortable, commodious room, well fitted for its mission. The total cost of work on the basement, including the installing of a furnace to heat the school room below, and the chapel above, was \$559.29. Of this, \$314.64 has been received in special donations.

As the work of instructing the children progresses, an effort will be made to reach the parents. This will be done by visiting them at their homes, inviting them to services in the chapel, and by a night school. The larger portions of grown-up colored people cannot read. Most of these are anxious to learn, if the opportunity can be given. This opportunity is best presented through the medium of a night school.

THE MISSION SCHOOL WORK IN MISSISSIPPI.

THE following letter from Elder F. R. Rogers, superintendent of our mission school work in Mississippi, will be of interest to every one who loves the third angel's message:—

Elder C. P. Bollman, Secretary S. M. S., Edgefield, Tenn.:

MY DEAR BROTHER: I wish to tell you some-

mission schools with teachers, yet amidst all the the difficulties the Lord has richly blessed the work, and Jan. 1, 1906, found us with the following schools in operation in this State, with the given enrollment:—

Yazoo City—Enrollment, 37; number teachers, 1; grades covered, 1—5.

Columbus—Enrollment, 33; number teachers, 1; grades covered, 1—4.

Jackson—Enrollment, 32; number teachers, 1; grades covered, 1—4.

Greenville—Enrollment, 16 Jan. 19; number teachers, 1; grades covered, 1—4.

Brookhaven—Enrollment, 30; number of teachers, 1; grades covered, 1—6; self-supporting.

Amory—Enrollment, 7; number teachers, 1; grades covered, 1—3; self-supporting.

Vicksburg—Enrollment, 52; number teachers, 3; grades covered, 1—10.

We deem the mission school work the very best opening wedge for our work. In all these schools we use our books for readers, viz., "Practical Primer," "Gospel Primer," "Gospel Reader," "Christ Our Saviour," "Coming King," "Story of Daniel the Prophet," "Patriarchs and Prophets," and this winter we are beginning to use "The Seer of Patmos."

We also have Bible classes in each school for the different grades.

Our teachers do faithful work in visiting the homes of the children, thus showing that they have an interest in them. Then they have the opportunity to tell the parents the plan of the school; the object being to train the children from the ways of the world, and teach them of the love of God and of his dear Son. In a short time souls are won to our work.

Sunday schools are organized and carried on until the Seventh-day Sabbath Truth is developed, then the Sabbath-school takes the place of the Sunday-school. We might say, however, that the Sunday-school is really a Sabbath-school held on Sunday, for our literature is used, and the plan of our Sabbath-schools carried out, the regular Sabbath-school lessons being the ones used.

After churches are established, which is the case in all these places where schools are now held, the same earnest efforts are put forth by our teachers in winning souls to the truth; thus additions are made to the church.

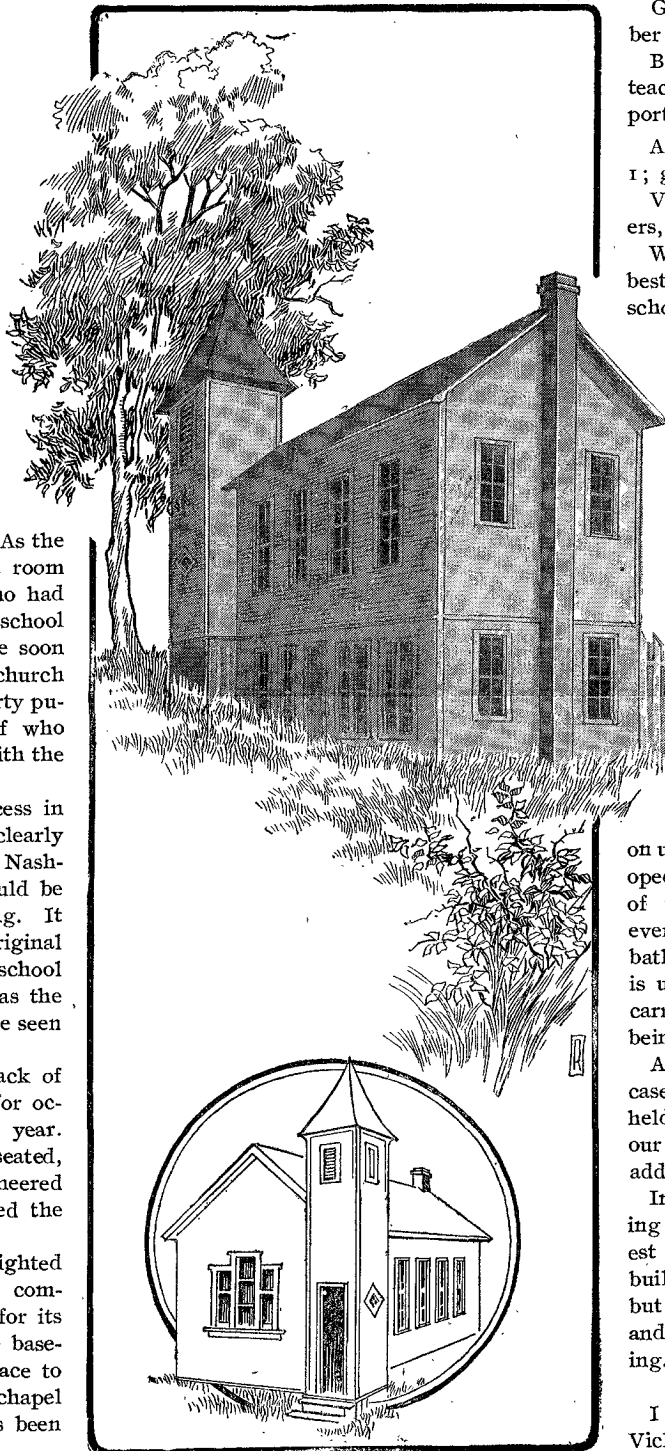
In each place named there is a church building except Greenville and Amory. The greatest of all the needs at present, I believe, is a building for the work at Greenville. Amory is but a small company just born into the truth, and needs growth before it will call for a building.

INTERMEDIATE SCHOOL.

I now wish to speak of the school work in Vicksburg. Up to a few weeks ago this was a mission school, as are all others in this field, and is yet, only that an intermediate department has been added this year.

The school is graded, and the intermediate department occupies a separate room in the building from the primary grades. There are only fourteen, however, in this department at present.

I wish to speak of the class of students in this department, and the nature of the instruc-



Church and School Building, Nashville.

thing of the work here in the field, more than is given in a formal report.

All branches of the work in Mississippi were hindered by the yellow fever the past summer and fall. The majority of our schools could not open until about Nov. 1, 1905, and attendance then was small.

We have also been perplexed to supply our

THE GOSPEL HERALD.

You can help the work here by selling a few copies of the "Story of Joseph."

CANVASSERS for "Story of Joseph" receive 40 per cent. commission, and at the same time help the Southern Missionary Society.

READ carefully the article entitled, "Our Work." There is "a going in the tops of the mulberry tears," and every one interested in the Southern field ought to bestir himself just now.

THE chairman of the Southern Missionary Society Committee is visiting the mission schools this month. As a call has been made for a building at Greenville, Miss., it became necessary for some one connected with the Society to go there to look the ground over and to select a location, if thought best to build.

A SMALL building on the rear of the mission school property at Vicksburg ought to be fitted up as a bath-room, so that those connected with the mission and intermediate schools at that place can have the benefit of simple treatments. The building is well adapted to this purpose, and the expenses would be trifling.

A teacher writing from a place where the Society does not own a building, says: "What are we to do about a small meeting house? We have twenty-two persons in regular attendance at our meetings besides visitors. Do you not think it would be well to try to get a place of our own? As it is, we have scarcely room enough for ourselves, and none at all for visitors."

WE are thankful to our friends who have sent clothing to this field in response to calls made through the GOSPEL HERALD. But the Society has been put to a good deal of needless expense by being compelled to re-ship barrels and boxes sent to us without first writing to us for shipping directions. We wish that in every case friends desiring to send clothing or other supplies would first correspond with us about the matter.

WE are receiving many encouraging letters from our workers in various parts of the field. One of our teachers writes:—

"I was much encouraged to receive a letter from you regarding the school at this place. I see, so far as my finite mind can discriminate, bright, intelligent minds in this school, who may be a great blessing to the cause of Christ by and by if they can only have a little help just now."

Another teacher says: "Our pupils are very promising. Pray for the work here."

A SISTER out in Kansas sends for several copies of the GOSPEL HERALD for November, 1905, saying that she must, if possible, have them for missionary work in her own neighborhood.

THE MISSION SCHOOL WORK IN MISSISSIPPI.

(Continued from Page 7.)

tion given. This department is composed of citizens of Vicksburg, with the exception of three, who are from adjoining places. They are students who had not yet completed their common school course, though several of them have taught public school.

They desired to finish the common course and gain a knowledge of the Bible preparatory to doing efficient home work here in Vicksburg. All are Adventists and members of the church here. We believe others can avail themselves of this opportunity, and get a preparation for entering the Training School for colored workers.

THE NATURE OF THE WORK.

The common branches, the tenth grade, finishing arithmetic, grammar, geography, history, etc., are taught in this department. We also have a Bible class, which is supposed, during the year, to cover the cardinal points of faith, enabling the students to give reasons why they are Seventh-day Adventists. This class go out and sell our papers and canvass for books. There are four who sell a club of the *Watchman* each week, also twenty-five *Signs*.

This, of course, is mission work outside of the school. Besides the papers already mentioned, they use *Family Bible Teacher*, and our small books, "Practical Primer," "Story of Joseph," "Christ's Object Lessons," and "Gospel Primer," and they have some fifty "Paradise Home" left from last summer's vacation to sell yet.

Bible readings are held where there are openings, and there are more openings for readings than can be filled at the present time.

As to what is being accomplished by this work I hardly can tell at this writing; but this much we see, as souls become acquainted with our workers, learn of the school and of the ones who are attending, their prejudice against the work is allayed.

We also find additions to the church resulting from this outside work. Our daily prayer is for the Lord's blessing upon this work, for His Spirit to prompt and direct each worker, that many souls may be gathered into the fold.

Sincerely yours,

F. R. ROGERS.

A 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 not evil; rejoiceth not in iniquity, but rejoiceth in the truth.

RECEIPTS FOR JANUARY, 1906.

The following report is for the donations received during the month of January, 1906:—

DONATIONS.			
C. S. Twing.....	\$ 90	Mrs. R. E. Tefft.....	1 45
A. Friend, Provo, Utah.....	1 00	W. J. Shipp.....	2 10
Mrs. J. F. Layman.....	1 40	Mrs. E. T. Nowlen.....	1 80
H. C. Miller.....	1 50	Goldie, Orrie, and Inez Williams.....	1 00
John Schroder.....	10 00	Caroline L. Williams.....	50
M. F. Yergin.....	10 00	I. J. Hoer.....	25
Mrs. W. J. Wilson.....	13 57	Mrs. Libbie Collins.....	1 48
Friends, via General Conference.....	51 35	L. J. Butterfield.....	2 04
Grättinger Society.....	8 00	Christena Erickson.....	10
Mrs. M. E. Endriss.....	25	Mrs. J. C. Scott.....	18 12
Mrs. E. E. Phelps.....	90	Mabel Marvin.....	7 50
Honora Halliday.....	5 00	Mattie A. Price.....	80
R. H. Van Hook.....	5 00	Washington Young Peoples Society.....	2 50
H. P. Bryn.....	5 00	Mrs. Ellen Hullett.....	1 50
Mrs. N. Lindstrom.....	1 00	Mrs. Mary Rose.....	15
Norminda Roseboom.....	19	J. P. Larsen.....	2 80
Mrs. M. A. Green.....	44	Samuel McGee and wife.....	33
F. H. Schramm.....	4 40	Mrs. Alice Graham.....	2 00
Esther Russell.....	90	Mrs. H. C. Mitchell.....	1 45
Ida and Joseph King.....	1 00	Mr. and Mrs. S. C. Mitchell.....	50
Mrs. Sophie Johnson.....	20	R. C. Andrews.....	1 50
Anna La Fave.....	30	Mrs. James Smith.....	25
Mrs. W. H. Smith.....	32 52	Mrs. M. L. Morehouse.....	1 30
Peter D. Hiebert.....	6 25	West Mich. Conf.....	21 46
West Mich. Conf.....	6 10	Miss Nellie E. Fowler.....	2 25
August Korgan.....	1 00	George H. Clark.....	1 25
Fred Jones.....	50	Jno. Mango.....	2 00
P. K. Miller.....	5 00	August Korgan.....	63
Elliston Warner.....	15 00	Emma Larson.....	1 00
J. L. Calkins.....	1 00	Mary L. Howlett.....	1 00
A. J. Calkins.....	1 00	Mrs. D. Miramonte.....	3 00
Paul Tomkins.....	91	Mrs. E. H. Ewell, and Lee M. Barnum.....	1 00
A. Friend.....	50	Mrs. Anna Dawkins.....	30
H. S. Morris.....	50	Mabel Wood.....	1 25
Mason Deardoff.....	50	Mrs. Mary J. Lamont.....	1 22
Mrs. Dimnic.....	30	Irving Ramsdell.....	40
Mrs. Clancy.....	25	Florence Westerfield.....	25
Mrs. Noice.....	25	Otto, Elmer, and Robbie Stadelmann.....	50
Mrs. Davis.....	10	Sadie Tuttle.....	25
A. Friend.....	10	Hattie Westerfield.....	1 00
Arthur Engle.....	1 00	Annie Culver.....	1 05
A. Friend.....	25	Mrs. Rose Brown.....	1 07
A. Friend.....	10	A. M. Sloum.....	1 00
Mrs. Gilman.....	25	Mrs. M. Lenker.....	1 00
Mrs. Jacobs.....	25	Mrs. Robertson.....	04
Mrs. Woodworth.....	23	Williamsport Y. P. Society.....	2 67
Mrs. Ceiril.....	15	Sarah E. Rishel.....	2 50
Mrs. Miller.....	15	Mrs. S. D. Wagon.....	1 00
Mrs. Kamar.....	15	Mrs. Anna Eads.....	1 00
Mrs. Kretsner.....	10	Mollie James.....	1 00
Mrs. Schumaker.....	10	Alfred James.....	50
A. Friend.....	15	Beulah Lampman.....	25
John D. Baer.....	1 65	P. J. Lathan.....	4 60
Ontario Conference.....	46 67	Mrs. Sam Baker.....	2 17
Canadian Union Conference.....	17 71	Mrs. John Sheldon.....	2 70
Mrs. Rettia Burgen-son.....	1 00	Mrs. S. S. Post; Rasmussen, and Carpenter.....	4 58
Martha A. Conrad.....	7 05	John Dirksen.....	1 00
Mrs. D. Miramonte.....	2 00	Mrs. Archie Fanyo.....	3 00
Nellie M. Brown.....	1 83	Alba D. Campbell.....	70
L. J. Butterfield.....	8 77	Mrs. Etta E. Dickin-son.....	2 47
Sara Cornforth.....	1 47	Mrs. I. N. Brotherhood.....	12
Total.....	\$285 11	Mrs. A. A. Tunicliff.....	23
		E. E. Hough.....	15
		Ada, Otto, and Goldie Beard.....	45
		Evelyn Wheeler.....	50
		Mrs. Maude Vaughn.....	50
		Funice Letts.....	3 95
		L. J. Butterfield.....	42
		Debello, Wis.....	2 00
		Bethel, Wis.....	39
		Francois De Pas.....	1 40
		Total.....	\$157 77
		FOR THE NASHVILLE COLORED SANITARIUM.	
D. Kistler.....	\$ 1 00		
Mrs. C. E. Braham.....	4 00		
D. Kistler.....	10 00		
Total.....	\$15 00		
		FOR THE COLORED ORPHANAGE.	
Mrs. C. E. Halliday.....	\$7 00		
		FROM THE SELF-DENIAL BOXES.	
Cliff Kaser and family.....	\$ 31		
Mrs. Lewis Gallion and children.....	1 50		
Mr. C. R. Smith.....	19		
A. W. Smith.....	3 00		
Mrs. H. E. Warner.....	1 00		
Mrs. Josie Grugel.....	1 34		
Simon J. Pines.....	75		
Ellen Fredericks.....	25		
W. G. Twitchell and family.....	1 00		
Mrs. Lillie Berry.....	42		
Grättinger Society.....	3 75		
Grandville Church.....	2 00		
Mrs. Cora Starr.....	50		
D. A. Piper.....	50		
Thos. D. Sanford.....	4 10		
Floy E. Korn.....	1 00		
Martha J. Sevrens and children.....	1 15		
Daisy Jefferson.....	1 00		
R. H. Van Hook.....	55		
Mrs. Helen Finch and family.....	61		
		Cedar Grove Church.....	26 59
		W. R. Beatty.....	11 00
		F. H. Schramm.....	5 60
		A. Friend.....	37 50
		D. B. Webber and wife.....	15 65
		Henry and Carrie Campbell.....	14 80
		A. Friend.....	6 32
		Milton Bollman.....	1 16
		Total.....	\$118 62
		FOR SUPPORT OF MINISTERS WORKING FOR THE COLORED PEOPLE.	