

THE
GOSPEL
HERALD

PUBLISHED MONTHLY BY

THE SOUTHERN MISSIONARY SOCIETY,

AT NASHVILLE, TENNESSEE,
Cor. 24th ave. and New Bridge Road

Entered at the Post Office at Nashville, Tennessee, as Second Class Matter.

Volume III.

APRIL 1906.

Number 4.

An Appeal for the Southern Field.

BY MRS. E. G. WHITE.

DEAR BRETHREN AND SISTERS IN AMERICA: I would appeal to you in behalf of the colored people. If we consulted our own ease and pleasure, we would not desire to enter this field: but we are not to consult our own ease. "Even Christ pleased not himself"; but we are to consider the fact that that field is no more discouraging to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When He came to earth to seek and save that which was lost, He did not consult His own ease or pleasure. He left his high command, He laid aside his heavenly honor and glory, He laid off his glorious diadem and royal robe, and left the royal courts, in order that He might come to earth to save fallen man. Though He possessed eternal riches, yet for our sakes He became poor, that He might enrich the human race. By accepting the Son of God as their redeemer, by exercising faith in Him, the sons and daughters of Adam may become heirs of God and joint heirs with Jesus Christ. The apostle says: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich." Christ was willing to come to a world that was all marred and seared with the curse, — the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world."

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a

field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed his divinity with humanity, and came into the world, in order that his humanity might touch humanity, and his divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom He came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus.

The record says: "He came unto his own, and his own received Him not. But as many as received Him, to them gave he power to become the Sons of God, even to them that believe on his name."

The colored race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him and went to him and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and de-

formed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly host looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them hopeless condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save.

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched to be redeemed by heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause Him to fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through, well-directed, persevering missionary labor.

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries,

and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seeds and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?

Christ gave up all in order that He might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin-stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way.

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily converted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in Him, we shall grow in likeness to Christ's character. We are to be living epistles and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hidden with Christ in God. When this is our experience, we shall find that the angels of God will co-operate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when he said, "With-

out Me ye can do nothing." We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed, while we wear the yoke with Christ, and are preparing to be temples for the indwelling of the Holy Ghost.

Men who have faith, and hope, and love are partakers of the divine nature, and have overcome the corruption that is in the world through lust. Such men are successful workers; for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls that shall stand before the throne of God. Christ said to his disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of a Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as He died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been intrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness of Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and un-

less they have the right kind of help they will be lost. But they may be taught to know God and Jesus Christ whom He has sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God. heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

Review and Herald, Nov. 26, 1895.

NEW PLANS.

OUR readers are already aware that new plans have been laid for largely increasing the work of the Southern Missionary Society.

The General Conference and the Southern Union Conference have united their efforts with the Southern Missionary Society for a vigorous campaign in behalf of the work for the colored people.

Ever since the organization of the Southern Union Conference, in Battle Creek, in April, 1901, the Southern Missionary Society has been one of its recognized departments, but until recently the connection was merely nominal. Now, however, a committee of nine has been selected by the Conference to have immediate charge of the work of this Society. All the Mission buildings, furnishings, etc., owned by the Southern Missionary Society have been turned over to this committee, which has taken hold to push this work vigorously with the full sanction and active co-operation, not only of the officers of the Southern Missionary Society, and of the Southern Union Conference, but of the General Conference as well.

The President of the Southern Union Conference is chairman of this committee. J. S. Washburn, P. T. Magan, L. A. Hansen, W. A. Wilcox, all well-known to the denomination, are members of the committee.

C. P. Bollman, secretary and treasurer of the legal board of the Society, is also secretary and treasurer of this committee, thus bringing the two organizations into the closest touch.

We believe that the hour has struck when an advance move is to be made all along the line of the colored work. As a people we have hesitated and done half-hearted work too long. The time has come when we must shake off the sloth that has characterized the attitude of the denomination toward this branch of the work so long. Scores of new mission schools must be established in the very near future. Larger streams of donations must flow toward this "most needy" and "most neglected" field until the reproach of neglect shall have been rolled away, and until those in charge of this work can say, "The people bring in much more than enough," as did the leaders of Israel, when the people had offered willingly for the building of the sanctuary.

SOME HISTORY.

WE trust that the friends of this work who have contributed to its support in the past will not feel that, as it has become more closely identified with the Southern Union Conference, their help is no longer needed.

We shall need not only the help of all our old friends, but also the assistance of a host of new ones. This work must be greatly enlarged in the near future. Indeed, the new order of things ought to mark an era of aggressive work such as we have not yet seen.

Pioneered the Work.

The Southern Missionary Society has pioneered the colored work. It was supposed a few years ago that because the negroes were a simple-minded folk it would be an easy matter to get them to accept present truth. Experience has demonstrated the very opposite of this. Work among the colored people is not easy; it is difficult.

There are several reasons for this. First, their cultivated distrust of white people. This suspicion is due to the fact that they have too often suffered at the hands of the white people.

Another reason why work among the colored people is difficult is because of their illiteracy. Only a small portion of them are able to read the Bible intelligently; consequently they are easily influenced by their ministers, many of whom are as ignorant as their people.

Came to Remain.

When the Southern Missionary Society came upon the stage of action but little had been done in the way of teaching them present truth. A number of Adventists had come South with a view to working for the ex-slaves and their descendants. But, encountering difficulties new and strange to them, they had become discouraged and abandoned the field. Not so, however, with the Southern Missionary Society. Those who established this work came into the field to remain here, not only until they became acquainted with the difficulties, but until they had learned how to overcome them.

Colored Laborers Raised Up.

Nor is this all. Quite a number of acceptable laborers have been drawn from the ranks of the colored people themselves, and trained for practical work among their own people. A number of the mission schools are now in charge of such persons. Several more are almost ready to take charge of such schools as soon as they can be established. In order to complete the training of these teachers, an institute must be held this summer. This will prepare teachers to enter upon the work with the beginning of another school year.

Resources Must Be Augmented.

But unless the resources of the Society can be greatly augmented it will be impossible to establish the new schools that are greatly demanded in the near future.

Calls will be made this summer for means to assist various branches of the work in the South. Twenty-five thousand dollars will be asked for to build and equip a white Sanitarium in Nashville. Five thousand dollars is to be raised for the Huntsville School, principally to build and fit up a dormitory and treatment rooms in connection with the school.

Funds Must Be Provided as in the Past.

But the work pioneered and carried on thus far by the Southern Missionary Society does not come into the campaign at all that is to be carried on this summer to raise money for the Southern field. The work of the Southern Missionary Society must be provided for just as it has been in the past, by donations made especially for this line of work. We hope, therefore, that no one who has stood by the Southern Missionary Society in the past will feel that he can lay the burden down now, because the General Conference and the Southern Union Conference are giving this work their moral support.

As already stated, the needs of the Southern Missionary Society are greater than they have ever been before, because the work that is to be done by it in the near future is greater than ever before. Not less than a score of new schools ought to be opened with the beginning of another school year, and certainly not one of the schools already established should be abandoned.

Here are ten millions of colored people who must have the truth, and must have it in this generation. They must be reached largely through the instrumentality of mission schools, because experience has demonstrated that this is the most effective means of getting into the homes and hearts of these people. The mission school teacher can gain access to the people in scores of cases where one that is known primarily as a minister could not get a hearing at all. The mission school forms the outpost from which the other work can be carried forward. There must, therefore, be no backward step.

C. P. B.

A GREAT WORK.

THERE are, approximately, ten millions of colored people in the South. Probably not one per cent of these have ever heard that there is such a thing as the Third Angel's Message; but they must all hear this message, and hear it in this generation.

The colored people are, as a rule, harder to reach than the whites, because of their peculiar environment.

It is true that a good deal of work has been done by the Southern Missionary Society, and some by several of the Southern conferences, but it has been like excavating and laying the foundation for a building. It has been important, and even necessary, but it has been largely beneath the surface.

A firm foundation has been laid, broad and deep, by taking and training young people, mostly, and fitting them to carry the message of truth to their own people; some of them as professional teachers, others as self-supporting missionary workers. In Mississippi this work is beginning to grow and spread from its own inherent vitality, but it has taken years to bring it to this point in a few places in Mississippi. A similar work must be done in many states; and even now, the work in Mississippi is not in condition to be left without help from the stronger conferences.

We appeal to the friends of this work, who have contributed to it in the past, to continue to assist it by their means and prayers.

We appeal also to those who have in the past been in a measure indifferent to the needs of these people, to come up to the help of the Lord by contributing to the furtherance of this important branch of the work of spreading the Third Angel's Message.

C. P. B.

IN THE FAR EAST.

MARKED changes are taking place in the East, especially in Japan and China. Japan has become a world power and is ready to take her place with the kings of the east, while China is bending every energy to imitate Japan. There is a spirit of unrest throughout the land. The cry is being raised, "China for the Chinese." The native papers are exhorting the people to bestir themselves and throw off the yoke of the foreign powers. The secret societies are becoming more numerous and more powerful. Many of them are very similar to the Boxers. They seem to have at least two quite well defined objects; the expulsion of foreigners and foreign influence, and the overthrow of the present dynasty. How soon these forces will be loosed, and what will be the outcome when this does happen, no one can tell at present.

As we face such conditions as these in this field, we pray that the Lord will quickly send more workers. The longer the work has to wait, the greater will be the difficulties under which it will have to be done. Many changes are taking place in the missionary bodies that bode ill for the future. The tendency to compromise with the current religions of China is becoming more and more marked. In other words, the aim is to retain as much of China's religion as possible, and simply supplement it with Christianity. Such statements as the following are being made by representative men in the different missionary societies: "The aim of this society should be, not so much to do battle against idolatry and civil corruption, as to guide and inform the reforming agencies of the present day. We have been sailing up stream; we are now to go with the stream. The spirit of our tract literature should be reconciling, rather than polemic. We must make it evident that we are conserving and ennobling all that is good. Let us especially make use of Confucius. The man who will bring Confucius and Christ together will be honored of all. Confucius may yet prove the John the Baptist to turn the attention from the material to the spiritual."

Great interest is manifested by many in studying the doctrines of China's sages. The time of which Paul warned us, when "they shall turn away their ears from the truth, and shall be turned unto fables," is here. The subject of union is being agitated. A great centenary missionary conference is to be held in Shanghai in May, 1907, and without doubt some kind of a union will be effected at that time, and a definite allotment of territory made to the different missionary societies.

Brethren, pray for us, that we may have the power of the Spirit in great measure for the work that is to be done here.—*A. C. Selmon, M. D., Missionary at Siang Cheng, Homan, China, in Workers' Bulletin.*

THE GOSPEL HERALD,

PUBLISHED MONTHLY BY THE

SOUTHERN MISSIONARY SOCIETY.

Address all correspondence
to North Station, Nashville, Tenn.

April, 1906. Price 10 Cents per Year.

CHANGE OF ADDRESS.

Please take notice that the postoffice address of the Southern Missionary Society is now North Station, Nashville, Tenn. Postoffice and express money orders should be drawn on Nashville, and not on Edgefield, as heretofore.

TEACHERS LIKE "STORY OF JOSEPH."

A teacher of the Minneapolis public schools purchased a "Story of Joseph" from one of our sisters. She read it and was so pleased with it that she read it to her pupils for general exercises. Other teachers heard of it and borrowed it to read to their pupils. Thus it went the rounds in one large school.

Again this teacher met our sister and made inquiries for other books that were good to read to her pupils. Thus our literature is being received in the public schools in Minneapolis.—*Northern Union Reporter.*

"THE STORY OF JOSEPH."

ARE you helping to sell the Story of Joseph? If not, you can by so doing, assist the mission schools in the South, and at the same time receive reasonable compensation for your labor.

This book, formerly sold only on a missionary basis, canvassers donating their time, is now sold on commission, the canvasser receiving 40 per cent discount, or in other words, paying fifteen cents for a book which sells for twenty-five cents.

You can render very substantial aid to the mission school work by helping to push the sale of this book in your own neighborhood. It can be procured through your state Tract Society, the same as other subscription books.

THE LAST VOYAGE OF THE MORNING STAR.

MANY of our readers will be interested to know that the steamer Morning Star, whose name has been so long interwoven with the history of the Southern Missionary Society, has made her last voyage.

For nearly a year the boat has been tied up on the Cumberland River, just above Edgefield Junction, Tennessee. Early last May she sunk at her moorings, but was raised a few days later, and was subsequently cleaned and refitted sufficiently to be used for a time as a chapel where Sunday afternoon meetings were held for several months.

Though so closely connected with the history of the Society for so many years, the Morning Star was always private property, being owned and maintained by Brother J. E. White, who hoped that the boat would again be used for the work for which it was originally built; but as the way did not seem to open for this, on the first day of April, 1906, the river being high, the boat was beached, and is to be re-

moved some little distance from the river to a point between Brother White's residence and the Cedar Grove church building, there to be used by Brother White as head-quarters for his book work.

The boat will be placed on a foundation and some changes will be made in the interior arrangements, but the outward form will be preserved intact so that those who were acquainted with the boat while in commission, would at once recognize her if they were to see her in her new location on land. It is Brother White's purpose to preserve the Morning Star as a memorial of the work done on the Yazoo and Mississippi Rivers.

Beautiful Bible-Mottos.

DON'T you want to sell some beautiful mottoes to help the work in the South? If you do, just enclose a 2-cent stamp, and we will tell you how you can do it. Address The Hampton Art Co. Hampton, Iowa. Lock Box 257.

BUILDING FOR GREENVILLE, MISSISSIPPI.

At a meeting of the Southern Missionary Society Committee, held in the office of the president of the Southern Union Conference, March 26th, the secretary stated that a brother and his daughter, in Healdsburg, California, were prepared to furnish \$170.00 toward a mission school building in Greenville, Mississippi, as soon as the Society is ready to go ahead with it. It was therefore moved and voted that a subscription be opened in the GOSPEL HERALD for the building in Greenville.

The building which it is proposed to erect will cost from \$300 to \$350, and will furnish not only a school room, which can be used for Sabbath meetings, but also two small rooms in the rear for the accommodation of the teacher and his wife.

This building is to be completed by the beginning of the next school year. We ask, therefore, donations for this purpose, the money to be sent to the Southern Missionary Society.

In remitting, please say, "For the Greenville school building."

- T. T. Heald,\$150.
- Miss Heald,20.
- Bro. Lashen,5.

Who will be the next?

CHARTS FOR HOME USE.

The Southern Missionary Society has on hand several thousand sets of beautifully colored Prophetic and Law charts, printed on good paper, reinforced with cloth backs.

These charts are neatly mounted and are handsome enough to be entitled to a place in any home. In size they are 20 x 29 inches.

Every family ought to have a set of these charts. They will not only help to educate the children in important points of present truth, but they will cause your neighbors to ask questions, and will open up the way for Bible study and other lines of missionary work.

The price of these charts is 50 cents each or \$1 per set sent post paid to any address in the United States or Canada.

Address all orders to the Southern Missionary Society, North Station, Nashville, Tennessee.

VOLUNTEERS WANTED!

THIS Society is in correspondence with the presidents of all the Conferences in the South, for the purpose of learning the most needy sections, and the most favorable openings for colored mission schools.

With this information in hand, we shall endeavor to fill these openings as rapidly as possible. To this end, we want volunteers who will become responsible for the support of individual mission schools.

There are churches, and even individuals, who will be blessed in supporting such schools, paying the teacher and meeting all other necessary expenses.

The church that would undertake such a work would find the missionary meeting no longer a dead, formal affair. The individual who would do this would make a spiritual growth, such as few of our people are making to-day.

Come, Brethren, let us hear from you.

ANOTHER PLAN.

SOME who would like to act on the suggestion made in the foregoing, may not feel able to undertake the entire support of a school. These can help by becoming responsible for a certain sum to be paid each month toward the support of some definite mission school. These sums may vary from one dollar up to as many dollars as the individual feels able to pay each month. The donor can, if he desires, be put in correspondence with those who have the immediate over-sight of the school to which he wishes to contribute, and receive reports from month to month concerning the progress of the school, and such other matters of interest as may be desired.

RECEIPTS FOR MARCH, 1906.

The following report is for the donations received during the month of March, 1906.

DONATIONS.		Julius Keisker and family.....	5 00
H. A. Hartman.....	\$ 2 00	M. E. Dake.....	50
Geo. K. Leslie.....	3 00	Ida Mc Donald.....	50
Cynthia L. Davis..	1 00	Duquoin Church...	2 00
F. H. Schramm....	4 90	Mrs. Dora E. Guy..	10
Byron Post.....	1 50	Mr. and Mrs. Chas. Robishaw.....	25
Mattie I. Moss.....	2 00	Mrs. Sayre and Harrison.....	25
West Michigan Conference.....	1 81	Ella Trimble.....	06
Mrs. G. E. Risley..	50	Effe Cunningham..	13
Emily Eaton.....	2 00	Kate Lumley.....	25
Mrs. M. A. Clement	3 00	May Magruder.....	15
Anna Johnson....	2 00	Austin Fix.....	93
Geo. H. Wade....	1 75	Jennie Merchant..	10
F. H. Schramm....	20 00	Martha Dorsey....	30
Total.....	\$47 46	Mr. and Mrs. R. I. Francis.....	30
FROM THE SELF-DENIAL BOXES.		Mr. and Mrs. R. L. Simpson.....	52
Sarah Braugh.....	\$ 1 50	Honey Creek Church.....	64
J. P. Larsen.....	1 25	Mary E. Arnold....	2 00
J. J. Moss.....	21	Mrs. R. B. Owen...	1 00
W. A. Brown.....	65	Ethel Mae Williams	1 00
J. B. Chopin.....	25	Total.....	\$42 15
Mrs. J. C. Russell..	35	FOR SUPPORT OF MINISTERS WORKING FOR THE COLORED PEOPLE.	
J. Maschmeyer....	25	Cedar Grove Church	\$ 5 00
West Michigan Conference.....	9 18	W. R. Beatty.....	17 50
Alice Lawson.....	50	F. H. Schramm....	5 10
Charles Hartman..	1 00	Eva E. Johnson....	13 00
Libbie S. Gregg...	1 00	Eva M. Law.....	9 00
Martha J. Sevens..	20	Mary Spencer.....	20 00
Mrs. James Swingle	1 00	A. Friend.....	3 00
Mrs. Lillie Berry..	38	F. H. Schramm....	6 75
Mrs. J. S. Becraft..	1 75	Edgefield Junction Church.....	14 15
John Steinel.....	2 50	Total.....	\$95 50
Mrs. R. T. Cornell.	65		
Mrs. T. C. Degering	35		
Worthie Johnson..	10		
Mrs. S. C. Mansfield	55		
Mrs. James Smith.	25		
Grandville Church.	1 50		
V. S. Whisler.....	80		