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THE SOUTHERN FIELD CLOSING TO THE MESSAGE.

THE silence of our denominational papers with reference to the condition of the Southern field must not be taken as an indication of the real situation. There are evidences and indications which we feel should be known by us as a people, and which it is not wisdom to publish in the columns of any of our periodicals. Of a truth; the powers from beneath are becoming wonderfully active, and their servants among men are responding with alarming promptness.

We have supposed that white people could go into any part of our free United States and teach the gospel, instruct the ignorant, feed the hungry, and clothe the naked, without fear of molestation or interference. How true this is may be gathered from the facts we shall present in the pages of this article.

The following paragraphs are taken from an editorial in the July number of the GOSPEL HERALD:—

Danger Signals.

THE SOUTHERN FIELD IS CLOSING.

"Our recent instructions warn us that the South is a very difficult field, 'and soon will be even more difficult.' We are also told that the field is closing, and that in some places it has already closed to some lines of work.

"Recent experiences show this to be a fact. Calmar was practically closed to the work last year by the efforts of a mob of wicked men, and yet the seed sown in that place is still active and bearing fruit. The little company there are standing firm, and others who heard the truth before are from time to time taking their stand.

"This season, at Yazoo City, as people began to take their stand for the truth, the colored church element became angry, and by working among a certain class of whites, stirred them to opposition. (See the pointing out of just this kind of work in the little book, "Southern Work," page 118.) The city papers wrote scurrilous and false editorials which stirred up a bitter feeling among a certain class of whites, on the ground that our white teachers were teaching in our colored schools. Such a statement was false, for we had, weeks before, withdrawn all white teachers and had replaced them with colored teachers. But their purpose was served by the statement just the same.

"Our colored workers were intimidated, and even ordered not to hold further services in our church. The latter injunction was unheeded, but great care is being taken to do all work quietly, and to avoid unnecessary opposition.

"In another place a colored man was whipped a year ago, and has been subjected to threats ever since. He has lately been arrested and thrown into prison on an evidently false and trumped up charge of murder. His belief made him obnoxious. We shall defend him in court to the best of our ability.

"These omens, together with developments in other places, indicate that Mississippi, at least, is practically closed to white labor among colored people. Judicious colored workers must be supplied, who will work under instruction, to teach school and give Bible lessons to their own race, and so bring to them the knowledge of the Third Angel's Message.

"But the fields are closing, and what will our record be when presented with our failure to move out in this work while yet we can? There are fields where we can work. Shall we

wait till these fields are also closed against the truth? 'Do something, and that at once,' is the instruction that is coming to us now."

For more than three years active work has been in progress in Yazoo City, Miss., and vicinity. In all this work politics have been ignored. Our workers in the South have no politics. Our kingdom is "not of this world." We have also studiously refrained from having anything to say in regard to the customs of the South. Although some of the customs are wrong, oppressive, and wicked, they were there before we came, they are very positive and aggressive, and nothing any reformers may do can change them; and instead of their growing better, every thinking man can see that they are growing more pronounced and positive.

Our duty is not to attempt to battle with problems we can not solve, and difficulties we can not remedy. Our duty is to carry Present Truth to those who know it not, and leave these social and political problems with Him who will finally right all wrongs, and bring relief to all who are oppressed.

There is one line of work in some parts of the South that it seems can not be tolerated, and that is the teaching and educating of the colored people by white teachers. As yet there is no opposition to the work of colored teachers, and that is why we are doing our best to secure competent and reliable colored people to go into this field to work for their own race. But for two years

Brother Rogers was connected with the large school at Lintonia, a suburb of Yazoo City, as its principal. During that time he was often insulted on the streets, hooted at by the boys, stoned, and once nearly knocked down in the street by roughs. This was because he was teaching a school for colored people.

But no organized opposition came to the work until the Sabbath question became prominent, and quite a goodly number were taking their stand for the truth. Now, the devil hates the Sabbath worse than any other truth held by God's people, and he certainly made his hatred manifest in this place. A mass meeting of the colored people was held, and white men were asked to be present to address them. One prominent and supposedly respectable citizen advised the colored people to mob our workers. Committees of the lower strata of society were sent to interview and threaten the workers, and the situation became grave. In justice to the better class of citizens we would say that no mob demonstration, or other unlawful acts have yet come from the respectable, business class of citizens. The authorities have also been active in the protection of workers so far as was in their power.

At this juncture in the work the newspapers of the city took up the matter in a way that surprised us. The following is an editorial from one of their papers:—

Seventh-day Adventists.

"The period of reconstruction in the South was an epoch in local history which will not soon be forgotten by the people of Mississippi, and particularly those of Yazoo County. Under the leadership of unscrupulous carpet-baggers, the negroes were arrayed against the whites, and every plan which a cunning brain could devise was resorted to to humiliate the South and place 'black heels on white necks.' The history of that epoch is written in the blood of the best manhood of the State, and the mounds in our cemeteries are silent monuments to the heroic sacrifices that were made to maintain natural

conditions and the right of a superior race to rule a country which his intelligence had brought to a high state of civilization.

"At the cost of many precious lives, carpet-bagism was overthrown and the temple scourged of the scalawags and thieves who had invaded the South and attempted to put upon them a yoke worse than death. A condition of peace and prosperity was again restored, and the negroes soon saw the best friend he ever had was the white people of the South. This condition of peaceful relation between the races has been maintained uninterruptedly to the present time. Now, however, an element of discord has been introduced in local affairs, and unless prompt and radical measures are taken to avert the impending trouble, a conflict, the end of which no man can foresee, is sure to follow.

"A white man named Rogers, representing the so-called Seventh-day Adventists, has been proselyting among negroes here for about a year past. He has been permitted to go about his work of teaching the negroes, until it has become so distasteful to the whites and the better colored element, that they are becoming alarmed. Rogers established a church and a school, exclusively for negroes, and though Yazoo City is well supplied with schools and churches for negroes, to the support of which the whites contribute liberally, no open protest was made until it became known that Rogers is not only teaching social equality, but practicing it. It is stated by reliable negroes that he has adopted two negro girls aged about sixteen. Whether or not this is true, we do not know, but we state as an absolute certainty that these negro girls are living with Rogers as members of his family; that they eat at the same table, sleep in the house with his family, sit around the fireside with them, and to all appearances are equal members thereof.

"Aside from this, which, in itself, is enough to damn him in the eyes of all decent people, the so-called religious doctrine which he teaches is contrary to the law of the land. In brief, he teaches that the day which we all recognize as the holy Sabbath, is not the Sabbath at all, and that any kind of work may be done on that day with impunity. And this in face of the fact that the Supreme Court of the United States has re-

fused to sustain them in their position. Our Sunday has been set apart by all Christian nations for centuries as a holy day—a day of rest, in conformity with Divine injunction, and no intelligent, Christian community will tolerate any man who persistently teaches open violation of it.

"Rogers' deluded followers are not smart enough to see that his only interest in them is to separate them from their hard earned money, and that the doctrine which he is teaching will sooner or later bring them to grief. The better element of their race recognize this, and are outspoken in their denunciation of the work he is doing here.

"The *Sentinel* would much regret to see the history of 1875 repeated in Yazoo County, but we greatly mistake the temper of her people if they sit calmly by and long permit this interloper to teach and practice a doctrine which is so repugnant to the traditions of her people. This rule of color and law of race has always been preserved in the South. We have treated the negro always kindly and considerately, but always with a firmness that could not be misunderstood. We have built him a home, but have not permitted him the liberties of our own; we have built him a church, but have not allowed him to mingle with us in worship; we have built him a schoolhouse, and taxed ourselves to support it, but we have seen to it that his children have not mingled with our children in the study hall, on the play ground, or elsewhere. We have treated him justly; but in doing so, we have also been just to ourselves. In doing this we have simply enforced nature's laws, and obeyed the will of that Being who created a superior and an inferior race. This the negro well understands, and the work of Rogers and his ilk will find little encouragement among the better class of colored people who want to see the peaceful relations between the races preserved. We trust that Rogers will have sense enough to understand and respect this sentiment, and seek more congenial fields for the propagation of his noxious social-equality ideas before it is too late."—*Yazoo Sentinel*, June 7, 1900.

To the political side of this question we shall make but little comment, for with this we as a people have nothing to do. And yet we

would call attention to the tone of the first two paragraphs of the article. Old issues, supposed to be buried after the war, are here taken up, and it will be seen that the same spirit still exists which brought about the war of the sixties.

To the rest of this article we would say that no single individual is responsible for this school at Lintonia. The school was established and is managed by the Southern Missionary Society. Brother Rogers is our Superintendent of Instruction for the State of Mississippi, and in all his efforts in this place he has been working under the instruction of the Society, and according to the plans and principles which are from time to time adopted in its councils.

So far as social equality among the races is concerned, we stamp the statement in this paper as a bare-faced falsehood. If the editor of the paper was acquainted with the circumstances, he would know that such is the case. If he is not acquainted with the circumstances, and yet publishes such matter as this, he is equally responsible; for it is false in either case.

In regard to the negro girls mentioned in this article as being adopted by Brother Rogers, this is also false. He has simply undertaken to help two girls to obtain an education who would otherwise be unable to do anything of this kind. According to the customs of the land, they are not brought into his family as members of his family, and in no wise has he departed from the customs of the South in this work. So this statement is also false.

In regard to "Rogers' deluded followers," I will say that there are a number of people in the vicinity of Yazoo City who are very thankful for the help and encouragement which have been brought to them through the efforts of the Southern Missionary Society. They have been assisted to obtain an education, and efforts have been made to teach them the principles of true Christianity,

and they do appreciate this work. The success of the work has been so great that the membership of our school has reached the number of two hundred, with an attendance which has over-crowded our first building, and compelled us to erect an addition last season; and even then the school was so crowded that in the language of some of our General Conference officers who visited the school, the students were packed like "sardines in a box."

There is a class of colored people, however, who are opposed to this work, and this is the class of colored ministers who desire to lord it over their congregations, and who are teaching the people false doctrines, holding them in error and keeping them in church-superstition, which is equal to that of the Roman Catholic Church in her palmiest days. Such people object to the work of enlightenment which is coming to their audiences, because it introduces the same result upon the people that the teaching of Christ did when He was on earth. The power of the priests and rulers was broken by the simple gospel of Jesus Christ.

We have little to say with reference to the statement that the colored people are being treated justly by the whites in school or in other lines. This is a phase of the problem which we do not exploit, and which it will do no good to stir up. Our only work is to bring help to those who need it, to bring education to the ignorant, and a true Gospel to those who are receiving the false.

In response to the foregoing article, Brother Rogers sent the following statement to the "*Yazoo City Herald*," which is the only other daily paper published there:—

Adventist F. R. Rogers.

HE DENIES THE CHARGE OF TEACHING SOCIAL EQUALITY.

YAZOO CITY, MISS., June 8, 1900.
Editor Herald: Understanding the reports that have been circulated about us and our work, I wish to state to the public, in order to right myself on these matters, that we DO NOT believe in social equality, neither do we teach or practice it.

We have never adopted any colored girls nor do we ever expect to do so. None has ever eaten at our table or spent their evenings in our parlor. True, we have had servants and treated them as such. We have ever been cautious to observe the customs of this place and be governed by them. We are ever for peace and as law-abiding citizens have never taught anything to the contrary. We believe in obeying the laws ourselves and teaching others to do the same.

Now, with these facts before the public I have a clear conscience before God and man.

With best wishes for the people of Yazoo City, and much success to the *Herald*, I am,
Truly yours,
F. R. ROGERS.

To this statement the paper made the following response:—

"Elsewhere in to-day's *Herald* will be found a communication from Mr. F. R. Rogers, the leader of the Seventh-day Adventists in Yazoo City, and who, for his own good and that of the community, has left, he leaving for Vicksburg Saturday. It will be noted that Rogers denies that he ever taught or practiced social equality while in Yazoo City. His denial will do him no good, for the proof is conclusive that he both taught and practiced it. Having accomplished the object it had in view, that of getting Rogers away from Yazoo City, the *Herald* will not now engage in any discussion with him. We are glad that he is gone, as the room of all such in this community is worth more than their company. Now that he is gone, the *Herald* would advise his deluded followers to give up the worse than foolish doctrine that he has been teaching. No good can come to the colored people from following it, and only harm to them will be the result. Rogers took the sensible view of the situation in quietly leaving after the issue had been raised. We would now warn others not to come here to take up the work that he has left."

To this we only have to say that this statement from this paper is also false, and that it is false is susceptible of abundant proof. Both papers of the city simply joined in the publication of statements without foundation, to prejudice the people against our work.

As to Brother Rogers leaving Yazoo City, we felt that when this opposition came, the time had arrived when we should remove our white workers from the place and make a

change in our plans, putting the work entirely into the hands of the colored workers, who would operate under the instruction of the Society. So Brother Rogers moved his family to Vicksburg, and in so doing was only following the example of Christ when brought into similar conditions while in His work on earth.

This will explain our situation, even in view of the following statement, which also appeared in the *Sentinel*:—

"We are informed that F. R. Rogers, the white man whose social equality practices were exposed in the *Sentinel* last week, will have a statement in the *Herald* this week denying the allegation which this paper has made against him. Of course any statement a man like Rogers may make is not worthy of notice or credence, and is referred to here only to emphasize his true character. The *Sentinel's* charges were based on the testimony of at least five white people whose reputation for truth and veracity is unimpeachable. If Rogers was not guilty, as charged, why did he make such haste to leave town? We understand that he has gone to Vicksburg, where the denomination which he represents has a pretty strong following. He told a gentleman here that they had secured a pretty good foothold in every State in the South except Mississippi, but that the people in this State did not take kindly to their peculiar doctrine. They had been forced to leave Jackson, he said, on account of the unpopularity of their teaching. The church and school which Rogers established here have been turned over to a young white-looking negro named Warnick who recently came here from Philadelphia."

We also stamp these statements as absolutely false, with no foundation in fact. The statement near the close of this article, that "they had been forced to leave Jackson," is also false, because we never began operations in Jackson in any way, shape, or manner, and this will go along side of the other statements which are quoted in this connection.

In the same number of the *Yazoo Herald* occurred the following paragraph, which our people can take for what it is worth:—

"The Seventh-Day Adventist cess-pool in Yazoo City has been cleared of much of its filth. This was done because the citizens—the better element, the law-abiding ones—decided that it should be. Now there are some other pools here that breed as much filth and corruption as did the Adventists. They should also be cleansed. They can be if the people only say the word. They will never cleanse themselves. There are not a half dozen citizens in the city who do n't know to what we refer. The *Herald* has no more evidence of their existence than anyone else. The moral atmosphere would be much better if these places were closed. Will they be?"

If to be a law-abiding citizen, to regard the poor of the country in which we are working, to teach the pure and simple gospel of Jesus Christ, and to endeavor to uplift the fallen and teach the poor, entitles us to such names as are given in this article, we are willing to receive them. But please remember that these statements show the trend of events in some portions of the South, and emphasize strongly the statement that *the fields are closing*.

We would again emphasize the fact that these false statements and this violent opposition do not come from the better class of citizens as stated in the foregoing quotation. Wherever we have been, the business people have always respected us and treated us as well as we have ever been treated in our lives.

In the *Yazoo City Herald* of June 1, is found the following article:—

A Word to the Colored People.

DANGER IN FOLLOWING THE SEVENTH-DAY ADVENTISTS.

"The religiously inclined of our colored people—and most all of them have a tendency toward religion—are becoming exercised at the influence certain Seventh Day Adventists are having over their race in Yazoo City. For more than a year the Adventists have been quietly at work among the negroes, having established a church and school for them in Lintonia. For a time their doctrine did not seem to make much headway. But they have persisted, and by throwing in a large slice of social equality with their Seventh

Day observance doctrine, they have influenced a number to join them and to renounce the Sabbath Day, which is and has been observed by every Christian denomination since the morning the Saviour rose from the tomb.

"To counteract the influence of the Seventh Day people there was a large meeting of the colored people at St. Stephens church Friday night. This meeting was attended by several whites, who wanted to assure the colored people of their sympathy in their efforts to overcome the trouble to follow their acceptance of the doctrine, teachings, and practice of these Seventh Day people.

"These people are strangers to the negro, and have no real sympathy with his material and religious welfare. The whites and blacks are now living harmoniously together, and it would be the utmost folly for the blacks to listen to any man or woman whose teachings would in the least interfere with this condition. If the Seventh Day doctrine is a good one, and the only correct one, then the blacks should insist that those who seem so deeply interested in their welfare should go among the whites and teach it, and not confine their teachings exclusively to their race. That they are not doing this in Yazoo City, should be enough to make the colored people let these strangers alone.

"The laws of the State of Mississippi recognize the Sabbath Day, and prohibit worldly employment on that day. This law these Seventh Day people want their followers to fly in the face of and to bid it defiance. They teach that Saturday is the day that should be observed as one of rest—and that it is neither wrong in morals or law to do any and all kinds of work on what is recognized as the Christian Sabbath.

"This is a dangerous doctrine for any one to be teaching in this community—especially among the colored people. No good can result from such a doctrine, and the dangers are only increased when coupled with the practice of social equality. The *Herald* knows enough about the old Southern darkey to know that they never expect to see the social barrier between the two races broken down, and it knows more than that, that the negroes have no respect for the white man or woman who practices or teaches it.

"The *Herald* does not know to

what extent the teachings of these people have gone in Yazoo City, but we think it now time to speak a word of warning, inasmuch as the better element of the colored people are taking notice of the dangerous ground upon which they are leading some of their race. If these Seventh Day people are here teaching social equality between the races and defiance to a State law, they should be told quietly but firmly to move on. It is easier to put out a spark than it is a conflagration.

"We say this as much in the interest of the colored people, as of the whites, and would advise the colored people to let these strangers alone. To take their advice against the counsel and teaching of their lifelong friends of both races, is folly and nonsense, and can only result in injury to them."

Another statement made in the foregoing screed is incorrect. We do not teach our people to "fly in the face" of the Sunday laws of Mississippi. According to instructions we teach the colored people to refrain from work on that day, or to do any other deed which will stir up the animosity of the people. This paper has simply set up a man of straw and then thrown mud at it.

We have little comment to make on this article, as nearly all the points have been previously commented on, but one point we would like to mention. "These people are strangers to the negro, and have no real sympathy with his material and real welfare." We have only to say that this is not the sentiment voiced by the better class of colored people who desire to see the advancement of their race.

In endeavoring to feed the hungry, clothe the naked, preach the Gospel to the poor, and bring education to the ignorant, we have shown to the better class of colored people that we have their interests at heart; and all this is done without putting contribution boxes under their nose or calling upon them to give of their limited means to purchase the Gospel, as is the case in most of the other colored churches.

We ask our people who read

this to carefully consider the situation as evidenced by these attacks upon us in Yazoo City. It is true that Brother Rogers left the place for Vicksburg. It was not because he was afraid to stay; it was not because he was ashamed of his work; it was not because he was dissatisfied with the result. It was simply for the purpose of doing everything in our power to promote peace and quiet in connection with the work. Violent opposition on our part can result in no good and can only intensify the spirit of persecution which is voiced in the articles previously quoted.

Nothing can be gained to the work in the South by attempting to oppose the prejudice of the people and to withstand their criticism. God will work out the problem in His own way if we do our duty. But as we look over the field and see its condition today, how earnest is our acceptance of the statement that "it is time to move when God speaks." Had we instituted the work years before, the people would now be accustomed to it, and even in these places where we are now having difficulty, the work could go forward without opposition. This is proved by circumstances which come under our own observation.

The effort to bring these facts to our people is to open before them some of the evidences which show the rapid closing of this Southern work. The efforts of certain States to disfranchise the negro is only intensifying the problem, and will result in making the work more difficult wherever this effort is being made. There are yet many places where the work can go forward and where white labor can still operate. What shall we do as a people in the way of pressing in and occupying these places before the devil has the start of us that he is gaining in many localities?

The Southern field is practically without facilities. It is hampered on every side for lack of means, and in

any line of work we are bound about by the lack of funds to carry it forward. We do not desire to make any comparisons in any lines of our work, but we believe before God today that if all our State Conferences, where the truth has been before the people for many years, would set apart a portion of their income to be placed immediately into this work, the Lord would bless them in so doing, and in the end more means would flow into their treasury as the result of such work. We are not alone in this statement, and have good authority for making it as broad as we have.

May the Lord help us to see the need of this neglected field and incline our hearts to do our utmost to relieve this pressing necessity.

FALSE ACCUSATION.

The following clipping from a Vicksburg paper was sent to us a few months ago. Mr. H. B. Aden, who gave the particulars, has been interviewed, and states that he knew nothing of the circumstances only as they were given to him by some negroes. These negroes were bitter enemies of N. W. Olvin, because of his religious belief, and from all accounts have banded together to persecute him in every way possible. The statement is as follows:—

FIENDISH MURDER

Of a Little Negro Boy by a Negro Man, in Issaquena County.

"From Mr. H. B. Aden who arrived in this city by last night's 7 o'clock Valley train, the following particulars of one of the most brutal and horrible murders ever committed in this section, are learned:—

"Some months ago a negro man giving the name of N. W. Oliver, came to the Valley Park section, and located on the Dixie plantation where he taught school. A short time after his coming, he took up with a colored woman who had a child, a boy about five years old. Oliver took a dislike to the child, and on many occasions treated him shamefully.

"A few days ago, Oliver whipped the child most unmercifully, break-

ing the flesh in many places. The mother dared not utter a word of complaint, fearing the anger of the brute Oliver.

"After Oliver had beaten the child until but little life was left, he spread grease over its body and limbs in great profusion and then held it so near a hot stove that the flesh was blistered. The victim of this most unhuman treatment died while in the hands of Oliver.

"The latter was arrested, and committed without bail. If the full extent of his crime had been known before he was sent to jail, it is probable he would never have lived to have a trial.

"A gentleman from that section in the city to-day states that Oliver's life is in no wise secure even now."

The spelling of the name of Olvin is about as true and accurate as the rest of the statement. His name is Olvin instead of Oliver. He never undertook to teach a school in that section, but simply took a piece of land to work as others do. He did not "take up with a colored woman who had a child." But an orphan boy who was wandering about homeless, was taken by him into his family, and was treated like one of his own children. The boy had previously been exposed to smallpox and soon came down with the loathsome disease. And although Brother Olvin was living in poverty, he and his family took care of this boy till he recovered.

It is true that the boy needed correction; for he had so long run wild that he was found stealing from the neighbors, and in correcting him, Brother Olvin did no more than his duty. The statement of a refinement of cruelty as given in this clipping are also false. The man Olvin we have regarded as an earnest, sincere Christian man, who has his faults with others, and yet who is endeavoring to serve God and overcome his faults. He accepted the truth at Calmar, and is the man who was there whipped by the mob because he had accepted the Sabbath and was giving Bible readings among his people.

After this, while he was absent on

business at Vicksburg, his crop of cotton was taken from his storehouse by his landlord, under pretense that it was all due for rent of land. In this way he was robbed of his whole year's income, for which there was no redress.

As in the case of Daniel they had no fault to find against this man except "concerning the law of his God." All kind of good things were proposed and offered to him if he would give up the truth of the Bible, but that was just the thing he would not do. They sought some occasion to arrest him, but he fled from the place before they could do it.

In another county he rented land and undertook to raise a crop this season. He was in debt on account of the usage he had received, and was very anxious to pay this debt. But he was followed to his new home, and every effort was made to break him up there.

He has been persistently followed ever since, and this accusation of murder is simply a part of the program of persecution which began with the people at Calmar.

I had a conversation with his wife, who utterly repudiates the charge of cruelty and brutality as stated in this article. She says that they have lived happily together, and that he is very kind in his family.

The facts are these: After the boy had been nursed through his attack of smallpox, he came down, through improper eating, with dysentery. One day he was lying on the veranda, the floor of which is five feet from the ground. Brother Olvin was in the house lying down, as he was suffering from fever that day. The boy rose from his couch, and it is supposed that as he rose he was seized with dizziness, and he fell from the veranda, striking his head upon a wash-tub and fracturing his skull.

The daughter saw the boy fall, and made an outcry, and Sister Olvin ran out to see what the trouble was. She saw the boy lying on the ground. Brother Olvin was roused by the out-

cry, and he went out, picked up the boy, and carried him into the house. As the result of the wound, the boy died that night. The wicked element took from this the pretext to make a complaint against Olvin and have him arrested for murder.

The Coroner was a colored man. The Coroner's jury, which he empanelled, were all colored men, and were the same men who made the complaint against Olvin. The injustice of the thing can be readily seen.

Not to dwell upon this case longer, we will say that the evidence is conclusive of the innocence of Olvin. The very men who testified on the jury are frightened at the situation, and some time ago some of them stated that they would not testify in Court to what they had testified at the Coroner's inquest. Some say that before the case comes to trial, they will leave the county and will not testify. All this shows that they know their statements to be false, and they fear the consequences.

We have secured the best talent in Vicksburg to defend the case, but the persecution of Brother Olvin has been so intense that we shall remove him from the State as soon as the case is settled.

WORK TO BE DONE.

WE are instructed that we must work for the white as well as for the colored people. From time to time the HERALD has told of the need of educational work in the mountain regions of North Carolina and Tennessee.

The Hildebran School.

To begin this work, there seems to be no better way than to assist Elder Shireman in his school and colporter work at Hildebran, N. C. We can in this way study his work, and, when strong enough with facilities and means, be prepared to open up other fields.

But Elder Shireman needs help in his work. He has built up the school and equipped it at his own expense,

and with but little outside assistance has carried it forward as well as he could for several years; but now the interest in his school has spread throughout the surrounding country, and the necessities of this school demand some assistance from us in the North.

As stated in the GOSPEL HERALD, we are endeavoring to raise a fund of \$300 to aid in this work. \$50 of it has been already subscribed, and yet we need \$250 more to give him the aid which he needs for facilities and expenses this season. Shall we quickly raise the means so much needed for this work?

As before stated the subscription list is already started, and by an examination of the October HERALD, each one can see what has already been done. Let us help this worthy enterprise.

The Publishing Work.

As has been elsewhere stated, publishing facilities have already been procured for the work, at Nashville, Tenn. The need of this work has been already explained; books must be issued in cheap form for circulation by the hundreds of thousands among those who are unable to pay the regular prices at which these books are furnished in the North.

Arrangements have been made to issue an edition of 10,000 copies of the "Gospel Primer," which can be sold in substantial paper covers for 10 cents per copy. Colporter wagons are preparing to start in North Carolina to reach the people who are in such need of proper reading matter. We hope to soon see some starting in Tennessee also. We desire to be able to supply these people with these books by the thousands.

After the work is once started we expect to be able to get the first cost price out of the books; but funds are needed at once to purchase paper for a 10,000 edition of this book. It has been proposed to raise \$150 for this purpose. One-half of this fund has already been raised, but \$75 more will be needed to complete

this paper fund. Shall this be done immediately?

Treatment Rooms at Nashville.

In accordance with the light which we have received on this subject, the Southern Missionary Society has planned to open treatment rooms for the colored people at Nashville, Tenn. The plan under consideration now is to rent a store building with rooms in the upper story. The store below can be fitted up for church purposes, for a day and night school, and for reading rooms. The rooms above can be fitted up for treatment rooms. This is breaking new ground in the colored work, but we believe it to be along proper lines, and that it will be successful in reaching the people.

In connection with this we expect to have a training school for nurses in which colored men and women can come and receive training in this line of work, which will fit them to do medical missionary work in a simple way among their own people. They will be taught proper methods of cooking in addition to their nurses' work, so that they can enter into the homes of the people, give simple treatments, and teach them how to care for themselves.

Those taking this training will be sent to visit the houses of the people in Nashville, and when they find cases that need attention they will report them at headquarters, and a nurse will accompany one or more of the students and have them give the treatments under instructions. This work will be a practical clinic in these lines.

We mentioned this method of instruction in a letter to Dr. Kellogg, of the Battle Creek Sanitarium, and he replied as follows: "In reference to the work of training colored nurses I think an excellent way would be to have them trained at the bedside. Bedside training is a very efficient means of training."

It has been planned to raise a fund of \$1,000 to secure proper facilities to open this work at Nashville. \$200 of this fund have already been raised

as will be seen by consulting the list in the GOSPEL HERALD; we shall be glad to have you consider the names there given.

In addition to this we have received the following line from Dr. Kellogg, in response to an inquiry as to the best facilities to provide. He says: "I have a nice little electric light bath which I will donate, and which will be far ahead of a steam bath."

We had not thought it possible to secure such facilities as this, and we are certainly very grateful for Dr. Kellogg's interest in this effort.

We have already secured a fine corps of experienced nurses to take charge of this work. We only lack sufficient means, and a little time, to put this enterprise into operation. Shall we receive the remaining \$800 during the next thirty days?

Annual Meeting of the Southern Missionary Society.

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

J. E. WHITE, *Prest.*

F. M. KELLOGG, *Secy.*

"Best Stories."

THE book "Best Stories from the Best Book" is scoring such an immediate success as did no other book we have ever issued. Below are a few of the words of commendation:—

"Mrs. Akin of this city put in 5½ hours last week on 'Best Stories,' and secured 14 orders. The book is a fine seller." W. S. CLEVELAND.

Jamestown, N. Y.

"I think it will be a fine seller."

Des Moines, Iowa.

W. L. MANFULL.

"The prospectuses came yesterday and we all think them little beauties. I see no reason why *thousands* of these little educators can not be sold in the next few weeks." C. D. WOLF.

Charlotte, N. C.

"I have just received the prospectus to 'Best Stories from the Best Book' and I can sound its loudest praise everywhere. My little girl said she could sell 'that.' Well I think most any one could sell it."

Waukomis, Okla.

R. H. THOMPSON.

"I have taken sixty orders for 'Best Stories' in five days. My brother fourteen years old has taken thirty-two orders."

Mendon, Mich.

OLIVE B. HAGLE.

Order Blanks.— Those who desire to subscribe, or obtain subscribers for the GOSPEL HERALD, or those who wish to aid any branches of the work, can use the order blanks below. When filled out, cut from paper and forward to SOUTHERN MISSIONARY SOCIETY, 1908 Grand Avenue, Nashville, Tennessee.

Subscription Order Blank.

SOUTHERN MISSIONARY SOCIETY, 1908 Grand Avenue, Nashville, Tenn.

Please send the Gospel Herald one year to the following names and addresses, for which find inclosed 25 cents for each subscriber.

NAME.	POSTOFFICE.	STATE.

Name of Sender.....

Postoffice..... State.....

Something for Nothing.

We have a plan by which those who have not the money to spare can yet assist the work of the Southern Missionary Society financially; we refer to the Smouse Missionary enterprise. The plan is that on application C. W. Smouse, of Mt. Pleasant, Iowa, will send a package of 12 to 18 beautiful leatherette wall pockets, which will sell readily to friends and neighbors. The money received from this sale is forwarded to Bro. Smouse, and the profits on the sale are sent forward to aid the work of the Society.

More than a thousand of these packages have already been sold, and nearly \$1,500 has already come into the work as the result of this enterprtse.

YOU PAY NOTHING.—All you have to do is to fill out the blank below and send it to Bro. Smouse, and he will send the package to you with all charges prepaid. All you have to do is to give a little of your time, and a few hours work will sell a package, and this will bring a donation of about \$1.25 to the Society, and will be credited to you in the GOSPEL HERALD as a donation to the work. We hope that hundreds who receive this paper will fill out the blank below, and send it Bro. Smouse, and so aid this needy field.

C. W. Smouse,
Mt. Pleasant, Iowa.

Please send me sample package of Missionary Wall Pockets, which I promise to sell as soon as possible after I receive them. I will send the money received for them as soon as I can sell them.

Name.....

Postoffice.....

Express Office..... State.....

Three Important Funds

Are mentioned on the opposite side of this sheet. We have endeavored to place the situation carefully before you. Are you interested in this neglected field? Would you and the friends in your church like to aid by sending a donation to some of these funds? If so, fill out the blank below as you feel called upon to do willingly, and send to the following address:—

Southern Missionary Society, 1908 Grand Ave.,
Nashville, Tenn.

Enclosed find \$.....as donation as specified below:

For \$1000 Treatment Room Fund, \$.....

For \$300 Hildebran School Fund, \$.....

For \$150 Gospel Primer Paper Fund, \$.....

Name.....

Postoffice.....

State.....