

THE GOSPEL HERALD

TOWARD GOOD WILL MEN

ON EARTH PEACE

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NO. 1.

LIFE OF CHRIST

BY
MRS. E. G. WHITE

[ADAPTED]



THE BIRTH OF JESUS.



IN the little town of Nazareth, nestled among the hills of Galilee, was the home of Joseph and Mary, who were afterward known as the earthly parents of Jesus.

Now Joseph was of the lineage, or family, of David; and so, when a decree was sent out for the people to be taxed,

he had to go to Bethlehem, the city of David, to have his

name enrolled. This

was a toilsome journey, as people traveled in those times. Mary, who went with her husband, was very weary as she climbed the hill on which Bethlehem stands.

How she longed for a comfortable place in which to rest! But the inns were already full. The rich and proud were well cared for, while these humble travelers had to find rest in a rude building where cattle were sheltered.

Joseph and Mary possessed little of earth's riches, but they had the love of God, and this made them rich

in contentment and peace. They were children of the heavenly King, who was about to give them a wonderful honor.

Angels had been watching them while they were on their journey, and when night came on, and they went to rest, they were not left alone. Angels were still with them.

There, in that lowly shed, Jesus the Saviour was born and laid in a manger. In that rude cradle lay the Son of the Highest,—He whose presence had filled the courts of Heaven with glory.

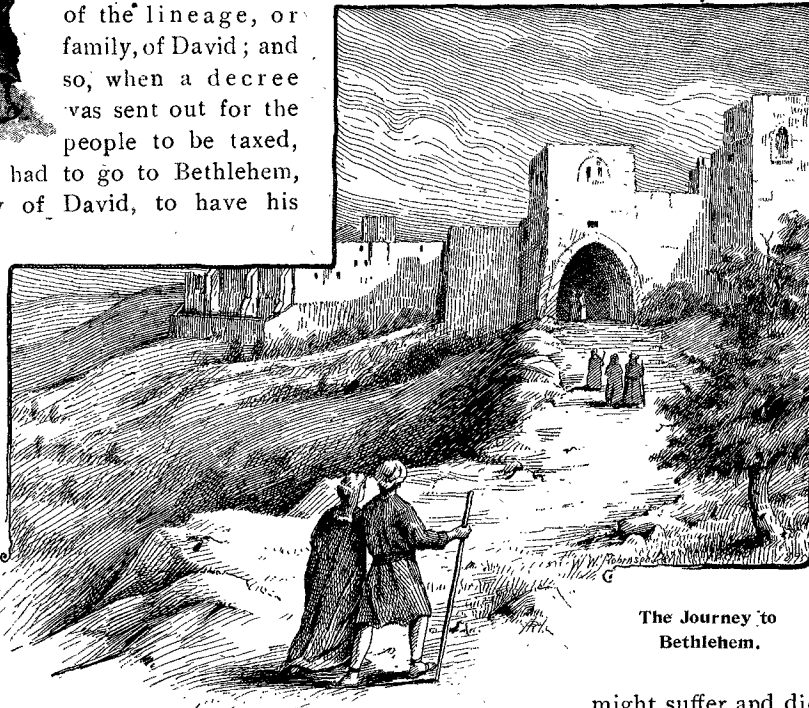
Before He came to the earth, Jesus was the Commander of the angel hosts. The brightest and most exalted of the sons of the morning heralded His glory at the creation. They veiled their faces before Him as He sat

upon His throne. They cast their crowns at His feet, and sang His triumphs as they beheld His greatness.

Yet this glorious Being loved the poor sinner, and took upon Him the form of a servant, that He

might suffer and die for us.

Jesus might have remained at the Father's side, wearing the kingly crown and the royal robe; but for our sake He chose to exchange the riches of Heaven for the



The Journey to Bethlehem.

poverty of earth. He chose to leave His station of high command, to leave the angels who loved Him. The adoration of the heavenly throng He chose to exchange for mockery and abuse by wicked men. From love to us, He accepted a life of hardship and a death of shame.

All this Christ did to show how much God loves us. He lived on earth to show how we may honor God by obedience to His will. He did this so that by following His example we may at last dwell with Him in His heavenly home.

The priests and rulers among the Jews were not ready to welcome Jesus. They knew that the Saviour was soon to come, but they expected Him to be a mighty king who would make them rich and great. They were too proud to think of the Messiah as being a helpless child.

So when Christ was born, God did not reveal it to them. He sent the glad news to some shepherds who kept their flocks on the hills around Bethlehem.

These were good men, and as they watched their sheep by night, they talked together about the promised Saviour, and prayed so earnestly for His coming that God sent bright messengers from His own throne of light to teach them.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another,

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning the child.

"And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart."—
Luke 2:9-19.



"Behold, I bring you good tidings of great joy."

HE STOPPED IT.

A MAN at the corner of the street was swearing angrily when a little girl came along.

She stopped a moment, looked up at him, and said: "Please, sir, don't call God names, because He is my Father, and it makes me feel bad to hear you."

The man looked at her a moment, and then said: "Thank you, miss. My mother taught me that He was my Father, too. I will not swear again—never!" And he walked away, with his head down.—*Selected.*

LITTLE THINGS FOR GOD.

A MAN was once asked why he took so much pains to oblige others in trifles.

His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little

thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to the attention of those who know Him not.—*Christian Intelligencer.*

—AN old colored preacher was asked to define Christian perseverance. He answered, "It means, firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebbber leave go."

—THERE is no sense in always telegraphing to Heaven for God to send a cargo of blessings unless we are at the wharf to unload the vessel when it comes.—MEYER.

Children's Corner.

DAISY'S WHITE PAGE.

“**A** CLEAN, white page,” said Daisy, turning away from the snowy world outside of her window and sitting down on the carpet to button her boots. “That’s what the lecture man called New Year’s—‘a clean white page to begin on.’”

“If you don’t hurry up, your breakfast will be a clean, white cloth, with nothing at all to begin or end on,” laughed her teasing brother George, overhearing her remark.

“I don’t believe George ever thinks of such things,” meditated Daisy, half vexed, but hastening her dressing, nevertheless. “Now, I want to do something real good—something first rate—to begin the clean, new page with.”

But opportunities for extraordinary deeds seemed very poor that morning. There were muffins for breakfast, and Daisy did not like muffins or feel inclined to plan grand doings while she ate them. Then, before she had time to decide what she would do afterward, mamma asked her to take care of baby while she went down to the kitchen for a little while.

“Must I take care of him to-day? Why, mamma, it’s New Year’s!” exclaimed Daisy, in an injured tone.

“Well, dear, we don’t want poor little Puck left to bump his nose or tumble into the fire on that account, do we?” laughed mamma as she turned away to her duties down stairs.

She came back in an hour, and Daisy again stationed herself at the window and looked out gloomily. So much of the morning gone and nothing worth calling a commencement made yet! She could not think of anything that was quite what she wanted to do—anything that she could do; and so she tapped listlessly on the pane and did not notice when her mother dropped her ball of yarn and had difficult work, with baby in her arms, to reach it again, nor when she had rocked the little fellow to sleep and needed to have the crib pillows arranged that she might lay him down. She did not even notice when she

left the room and returned until she was aroused by her saying:—

“Now, Daisy, I want you to put on your hat and warm cloak and carry this basket to Mrs Hicks.”

“Errands to-day, Mamma? Daisy turned around dolefully.”

“I promised her these things to-day, and she needs them. You are doing nothing, and everyone else is busy or away,” answered mamma decidedly.

So there was nothing more to be said; but it was certainly a pair of lagging, unwilling little feet that crossed the field and reached the roadside.

There her brother George passed her.

“Hello, marm!” he called. “I should think, from the looks of your face, that you had begun your white page by a pretty big blot of crossness.”

“A blot!” “crossness!” Daisy stood still on the snowy stile to think about it, and a sudden light came to her. How should anyone begin the New Year but by doing each duty faithfully as God sends it?

It was a different face and step that went the rest of the way, and when Daisy reached home, she whispered:—

“I think I know what motto I want

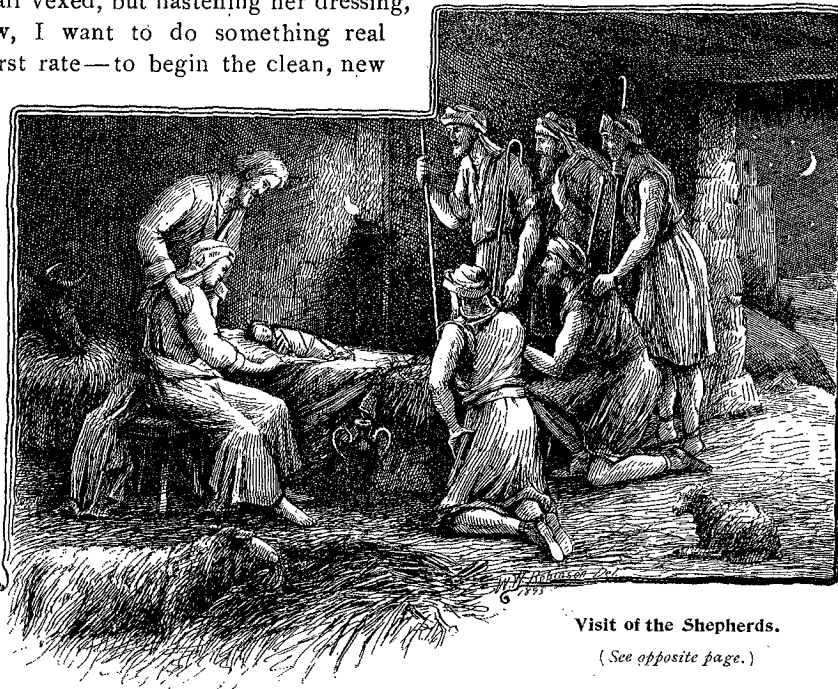
for my new page, mamma; I’ve blotted it dreadfully to begin with, though. It’s the verse on my Sabbath-school card:—

“‘Even Christ pleased not Himself.’”—KATE W. HAMILTON, in *His Jewels*.

WATCH YOUR HEELS.

“THERE goes a boy who blacks his shoes only in front,” said a teacher, “and I can see a glimmer of red heels in everything he does.” Thus does character write itself upon every detail of life, so that men can read it even in the heels of our shoes.

“OBEY your parents,” is a Bible command which all children should heed. Jesus, when a child on earth, was the Son of the Most High God; yet in the humble home in Nazareth He was obedient to His parents. Until thirty years of age, He was “subject to them.”



Visit of the Shepherds.
 (See opposite page.)

The Gospel Herald

NASHVILLE, TENN., JANUARY, 1901.

J. E. WHITE, EDITOR.

TRUE EDUCATION.—WHAT IS IT?

TRUE education is a work of discipline. It teaches us to think, and to think to a purpose. It enables us to take the principles we have learned at school and apply them to the necessities of every-day life. An "education" that will not do this is no real education at all.

There are thousands of **college-taught blockheads**. Men whose heads are so crammed with books that there is no room for the daily problems of a work-a-day world.

There is the **broken ladder education**, with the lower rungs gone. In some way the man scrambles over the foundation steps and starts at once from a place which he should have reached by preserving preliminary work. Such a man's work will ever be superficial. Young man, you would better select a perfect ladder and see to it that your feet are planted firmly on every rung as you ascend. The first few steps on the ladder will be worth more to you through life than all the higher steps if you neglect the first ones. In years of our business experience college-bred stenographers have been our terror, as so many of them cannot spell ordinary English words correctly, or punctuate or capitalize a common sentence properly. They began their education at the middle of the ladder.

There is the **scatter-brain education**. The man goes to a school where superficial work is done and gets a smattering of grammar, arithmetic, and geography; but really nothing of reading, writing, and spelling. He is then ready for finishing with Latin and Greek. Men who cannot write a letter in English that can be either read or spelled out with any comfort by the receiver, are calling for higher mathematics and the dead languages, and are called "professor." They know a little about many things, but know nothing definite about anything. They have no discipline that will enable them to decide important matters properly, and they are a failure individually, and a broken reed for any one else to lean upon.

Dig deep and lay down a sure foundation for your education. In locating our heavy cylinder press a mistake was made in the foundation. The platform on which it stood was not properly supported. When ready to start, everything was found out of order. We had to go back to the first principles and *make the foundation sure* before the press would do good work. At our new office, to which we

shall move as soon as this paper is printed, we have dug down to *solid rock*. On this we have built a stone foundation on which the press will be placed. With such a foundation we *know* what work the press will do. Boys and girls, take a lesson from this. In beginning your education, **start right.**

* * * *

These remarks apply to our religious education as well. Lay the foundation sure in God's Word, and build upon the Rock, Christ Jesus. There is too much *college, broken ladder, and scatter-brain* religion in this world. Take no man's theories unless backed up by a "*thus saith the Lord.*"

Take Paul's instruction to Timothy and it will guide you safely:—

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:14-17.

None of the Bible is obsolete. "*All Scripture*" is inspired.

CONVERSION. No. 1.

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

WEBSTER'S definition of conversion, is, "*A turning or change from one state to another.*"

For example, *water*, when exposed to considerable cold, is changed into *ice*. In this process, called freezing, the liquid *water* is "converted" into the solid *ice*.

Again, confine *water* in a strong, tight boiler, and apply heat to it, and the *water* is "converted" into *steam*, which is of such enormous power that it drives the engines of our factories and the locomotives of our railroads.

In each instance the material of which the *water* is made is not changed, but its condition is so modified that it becomes an entirely different substance. Return *ice* and *steam* to their former condition and surroundings, and the *ice* melts, and the *steam* condenses, and both become *water* again.

Take another example. Common table *salt* is made up of two chemical substances, called *chlorine* and *sodium*. *Chlorine* is a gas, which is poisonous to inhale. *Sodium* is a substance which none would care to use with their food.

Mix these two substances in the proper manner, and by chemical union each substance loses its form and character. They are "converted" into *chloride of sodium*, or what we call *salt*.

As in the case of water, *salt* contains all the elements of the substances from which it was made. Its character is so changed, however, that it has become a new substance, unlike either from which it was transformed. Place this *salt* under certain conditions and the work of transformation will be undone, and the *salt*

will go back to its original condition of *sodium* and *chlorine* gas.

* * * *

When a *sinner* is "converted" he is just as thoroughly changed in life and character as the *water* is changed to make *ice* or *steam*. He is as much changed as the *chlorine* and *sodium* are transformed when they are "converted" into *salt*. He was a *sinner* before conversion, he is a *Christian* afterward.

* * * *

There are two great kingdoms on earth:—

One is the *kingdom of Satan*, set up at the fall of man. Sin, wickedness, evil, and death are the signs which mark it and its subjects. Of the characteristics of the subjects of this kingdom Paul says:—

"Being filled with all unrighteousness, fornication, wickedness, covetousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Romans 1:29-31.

The other is the *kingdom of Jesus Christ*, set up also at the fall of man to meet his needs in his fallen condition. The signs which mark this kingdom and its subjects are, Love to God and His instructions, love to our fellow men, and a right to eternal life and all its glories for the future. The fruit borne by the subjects of the kingdom of Christ is described by Paul to be:—

"Love, joy, peace, longsuffering, gen-

tleness, goodness, faith, meekness, temperance." Galatians 5:22, 23.

What a contrast between the subjects of these two kingdoms. Can you trace them in your life, and in the lives of those around you? Christ said:—

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matthew 7:16.

When truly converted the world can see Christ in us. They will take knowledge of us, that we "have been with Jesus."

belong to the kingdom of Satan. By the sacrifice and mediation of the Son of God, a way has been opened by which those who do not love the government of Satan can leave it, and return to the government and kingdom of God. Unless we accept the principles of God's government, and are transferred into His kingdom, we remain subjects of Satan's kingdom, and will surely perish with him in that day when all the enemies of God's government are destroyed.

The Saviour has promised that He will soon come and take those who are true to God to the place He is preparing for them, so that they may live with Him. The Saviour said, "In My Father's house are many mansions; . . . I go to prepare a place for you." John 14:2. Those who accept the offers of Christ no longer belong to the kingdom of Satan. They have sworn allegiance to the government of God, and have become citizens of the kingdom of Christ.

This is a wonderful change, and only the power of God can work it out in human beings. Paul, speaking of this change of allegiance, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13.

The change from the evil of Satan's kingdom to the righteousness of the kingdom of Christ is here spoken of as a "translation." We may well accept the term, for the change that takes place in the righteous when they are finally translated, at the coming of our Lord, can be no greater than that which takes place in the sinner when he leaves the service of sin and Satan for the service of Christ and its purity.

Those who have thus been "translated" no longer belong to the kingdom of Satan, and hence have ceased to be citizens of this world. The patriarchs recognized this truth, "and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

Abraham realized that this sinful, fallen earth was not his home: "For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. This is the city of the New Jerusalem, which Christ went to prepare according to His promise in John 14:1-3, and which will finally come down to earth, and be its capital city. This city and its "foundations," which Abraham expected to behold, are described in Revelation 21.

It is no marvel that those who have been "translated into the kingdom of His dear Son" on earth, and who have heard of the glorious home that is being prepared for the faithful, should "declare plainly that they seek a country," and



LANDING OF
EMIGRANTS IN NEW YORK.

EMIGRATION.

FOR they that say such things declare plainly that they seek a country." Hebrews 11:14.

SATAN has held possession of this world for nearly six thousand years. The earth originally belonged to man; for God gave it to him at creation. David said, "The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men." Psalm 115:16. When man chose to obey Satan rather than God, he left the service of his Creator, and entered the service of Satan.

When Satan conquered man, and man became his servant, man lost his dominion of the earth, and it passed into the hands of Satan, his conqueror. Paul tells how this was done in the following words: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16.

It was God's plan that man should retain possession of the earth which had been made for him, for God said to him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

God's purpose in regard to this earth will finally be carried out. Hear what the Lord says through His prophet: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

Although sin and wickedness may control this earth for thousands of years, yet God's purpose will not be defeated. Satan may exult in his apparent overthrow of

God's designs, but his triumph will be short. From out the many generations which have dwelt on the earth, a people will be gathered which have been true to God and His government, and to them, through Christ, shall come "the first dominion." Micah 4:8. This will be no more nor less than the final carrying out of God's plan at creation—the peopling of this earth with those who love God and His ways.

Of this time we read in Daniel 7:18: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This refers to the full and final restoration of this earth, and its possession by the people of God.

Even now two kingdoms are represented in the earth. One is the kingdom of God, a kingdom of righteousness, set up on this earth, in Eden, by Christ.

In Matthew 12:28, Christ says, "But if I cast out devils by the Spirit of God, then **the kingdom of God is come unto you.**"

The other is the kingdom of evil, set up by Satan at his fall. Christ recognizes this kingdom in Matthew 12:26, in the following words: "If Satan cast out Satan, . . . how shall then **his kingdom stand?**"

Satan's rule has been one long period of deception, wickedness, cruelty, and oppression. His kingdom is a frightful despotism, and the principles of his government are summed up in few words: *Opposition to God and all the principles of His government.* His motto: "*Evil, be thou my good.*"

Through sin all the human family

that "they desire a better country, that is, an heavenly." Hebrews 11:14, 16. This earth, when made new, will be a "heavenly" country; for it will be like Heaven.

As "strangers and pilgrims," they look yearningly forward to the time when they can emigrate to the better country. Their Lord has promised to come and provide a way for them to go; hence they look for His appearing with joyful anticipation.

But none will be allowed to enter that "better country" unless it shall be known that they will be good citizens. John declares that "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

In the great bookkeeping in Heaven, there is one book in which is kept the names of those who forsake the kingdom of Satan, and are "translated" into the kingdom of Christ on earth. Here they have the opportunity of becoming good citizens of the kingdom of God on earth, and only such as are thus proved and tried here will be accepted as emigrants to the heavenly country—to a final home in the earth made new.

(Concluded in next number.)

BIBLE READING.
 THE CHRISTIAN WARFARE.
 "Fight the good fight of faith. Lay hold on eternal life." 1 Timothy 6:12.

What does Paul say we are chosen to be?

"Soldiers." 2 Timothy 2:4.

What must the Christian soldier endure?

"Endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3. The road will not always be smooth, nor the task easy. The work of the Christian soldier has been described as "a battle or a march."

What battle are we called to fight?

"Fight the good fight of faith." 1 Timothy 6:12.

Against what enemies must we fight?

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. Our enemies in this warfare are powerful angels who once stood in the presence of God in Heaven, but who fell through rebellion. See Revelation 12:7. These are no ordinary foes to meet.

Through Whom only may we conquer?

"Nay, in all these things we are more than conquerors through Him that loved us." Romans 8:37. To Christ Satan is a

conquered foe; and through Christ every human being can be victorious. In our own strength our Enemy will defeat us in every conflict.

What reward is offered to the conqueror?

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Revelation 2:7. Whoever eats of the tree of life lives forever.

What will the overcomer receive?

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Revelation 2:17.

What power will be given to the overcomer?

"And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations." Revelation

2:26. God's people may be oppressed in this world; but by-and-by they will be vindicated, and made judges of wicked men and nations and fallen angels. See 1 Corinthians 6:2, 3.

How will the overcomer be clothed?

"He that overcometh, the same shall be clothed in white raiment." Revelation 3:5. The righteous may be branded as "heretics," and believers in "strange doctrine," but they will finally be clothed in characters as pure and white as the drifting snow.

What seat will the victor take?

"To him that overcometh will I grant to sit with Me in My throne." Revelation 3:21.

What will the overcomer inherit?

"He that overcometh shall inherit all things." Revelation 21:7.

What will his family relation be?

"And I will be his God, and he shall be My son." Revelation 21:7.

OLD JOE THE DRUNKARD.

BY MRS. L. D. AVERY-STUTTLE.

GRANDMOTHER DUNCAN lived with her three grandchildren in a pleasant village nestled among the green hills of New Hampshire. Grandmother Duncan had a habit of taking the children, Bertha, Max, and Henri, out for a walk over the hills, on pleasant days, and much the children enjoyed these rambles.

"There is nothing," grandmother used to say, "that I so desire as to see the children of my dear daughter (who left them to my care) grow up to be good and virtuous."

Grandmother's hair was as white as the snow, but her eyes were as bright and as blue as the skies, her voice was soft and tender, and the children of the whole neighborhood loved to listen to her quaint

stories of the time when she was a child; while to Bertha, Max, and Henri, grandma was very dear.

One afternoon when the Mayflowers were showing their pretty, fresh faces on the hills and meadows, and the sun was shining brightly, they all went for their accustomed walk. The children soon filled their baskets with trailing arbutus, jonquils, and soft mosses, and just as the sun was setting, grandma and little Bertha strolled leisurely homeward, while Max and Henri hurried on before.

"You shall be Queen of the May, grandma, dear," laughed Bertha. "See; I shall crown you with these pretty jonquils and mosses and vines, as soon as we are home." Just then Max and Henri came



Old Joe.



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THE GOSPEL HERALD FOR 1901.

DURING the six years of our mission work in the South, we have felt the need of a paper that would meet the wants of this special field. Such a paper should be edited in the South, by those whose work, interests, and sympathies are with the people of the South. It should be printed in the South, and bear the Southern imprint.

From the beginning of the new century, January, 1901, the GOSPEL HERALD will be published with the direct aim and object of filling such a field as above described.

In every sense of the word it will be a home paper. The range of articles will be designed to meet the needs of both old and young; but plainness, clearness, and simplicity in methods of expression will characterize all that appears in its pages.

Bible truths to meet the condition of the world and the church at the present time will occupy a prominent place in the HERALD. The Bible and the Bible alone will be the foundation of these articles. Human speculation regarding Bible truth will be excluded. The HERALD is specially designed as a pioneer paper for the South, but we are sure it will be of interest in all parts of the field.

"LESSONS OF TO-DAY."

A SERIES of articles by the editor, on the above mentioned subject, will soon begin in the HERALD. History is being made very fast. The Spanish war, the conflict in Africa, the unsettled and disturbed condition of China, and the enormous war preparations of the whole world are all in the order of fulfilling God's Word, and show where we stand in this history.

...the money question, but signs pre-...ns, tidal...stil-

PRIZE LESSONS IN PENMANSHIP.

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

Prizes to Boys and Girls for Greatest Progress.

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

RULES.

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

NASHVILLE, TENN. February, 20, 1901.

This is a specimen of my handwriting.

JENNIE WILLIAMS.

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

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

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

SHORT LETTERS.

i u w n m v x
in win vim vix
num nix vum
mummux wixum

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

WORK FOR THE GOSPEL HERALD.

WILL those receiving this paper consider themselves as agents to extend its circulation?

This first number of the HERALD in its new form starts with a subscription list of about 3000. We want this number increased to 10,000 before the next number goes to press. Will all the boys and girls who receive this number ask all their young friends to subscribe?

The price is very small, only 20 cents a year, or six months for 10 cents.

Will the older members of the family also take an interest in this paper? We want to send thousands of copies to needy places in the South where they can not pay for them. Will you aid in getting subscribers in the North? Will you aid in sending thousands of copies of the HERALD to needy places in the South. How many copies will you pay for to go to this field?

THE HERALD'S ROOM.

"Gospel Primer" and the paper 10,000 edition of expect to follow Christ Our Sav-

VICK'S

16 Standard Vegetables For 50 cts.	One full size paper each—Beans, Beet, Cabbage, Carrot, Corn, Cucumber, Lettuce, Muskmelon, Onion, Parsnip, Peas, Radish, Salsify, Squash, Tomato, Watermelon. List price \$1.00.
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The above collection fully described in **Vick's Garden and Floral Guide**, which should be in the hands of everyone who plants a seed for pleasure or for profit. Mailed free.

JAMES VICKS, SON,
3 Stone Street, Rochester, N. Y.

SUPPLEMENT.



VOL. III.

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

NO. 1.

OUR INFLUENCE.

THE following is from a private letter from Mrs. E. G. White, written Jan. 2, 1901.

I HAVE been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible.

After this experience I was so exhausted that on Wednesday, Dec. 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one.

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath.

On Sabbath I spoke to about six hundred people in the large room in the basement of the Oakland church. The adjoining rooms were thrown open, and additional seats were brought in. The people kept coming till every seat was filled.

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased.

I spoke from the second chapter of first Corinthians. This chapter had been impressed upon me with great power, and

I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth.

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes, will be beaten with few stripes. The number of talents expected will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with his Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others in to the kingdom.

Those who reject Christ place themselves on the side of the great Apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from

becoming laborers together with God in the work of saving souls. By his refusal to wear the yoke of restraint and obedience, to surrender all to God, he placed himself on the side of the enemy of Christ.

On Sunday I spoke from Eph. 6:10-17. By heart-searching and many prayers we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift.

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe; for I knew that we were in the presence of Jesus and the ministering angels.

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their heart to arise. Among those who responded were some outsiders, who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the office employees.

On Sunday morning we assembled in the office chapel. The room was crowded with office hands, some being unable to find seats. After a hymn was sung, Elder

Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was essential for them to hear.

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their life-work will be if they truly connect with the Source of all power. I know that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Saviour might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of Christian excellence? Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness.

When the mind, instead of being centered upon self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart his grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning his methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others.

E. G. WHITE.

St. Helena, Cal.

"SICK AND IN PRISON."

DURING the past few months we have reported from time to time the condition of Brother N. W. Olvin, the colored man now lying in prison under a trumped-up charge of murder.

As we suspected early in the situation, the real animus lies in the hatred of the people of his own race at Calmar, Miss., where, on religious grounds, a mob of whites was stirred up through false representations by blacks nearly two years ago. At that time Olvin was whipped, and later was robbed of his crops, and, by other persecutions was driven from his home.

But he has been followed persistently ever since, and opportunity sought to imprison him, and finally put him out of the way. They stirred up the neighborhood where he moved, and through them succeeded in getting him into prison. A regular confederacy has been formed to convict him, and the church to which he belonged has placed a tax upon its members, his own brother included, to pay lawyer's fees and other expenses so as to secure conviction. When such a tax is voted in one of these churches, any member who does not pay said tax is turned out of the church, which means, according to their reading of Matt. 16: 19, to be forever shut out of heaven. And this

goes about as the minister says, which accounts for the powerful hold which the ministers have on their church members.

So strong is their combination that our attorneys for Brother Olvin considered it best to postpone the October trial. Later, arrangements were made to release him on bail of \$1,500.00. But the Mississippi laws are so peculiar that so far we have failed to arrange for the bond. We expect to fix it during the next week.

The long confinement and unhealthful prison diet have affected the health of Brother Olvin, and he is certainly "sick and in prison."

Shall we "minister" to his necessities? We have so far been able to pay for legal service, but the feeling of religious intolerance and persecution against this man is so malignant that as soon as he is released he must be taken to some place of safety and cared for until after his trial the last of February. Do you desire to aid one who is suffering for the cause of the Master? "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Since the above was put in type we have secured a bond, and this man has been released on bail.

AN EXPLANATION.

VERY soon after the book "Coming King" was issued, the Pacific Press came out with "Heralds of the Morning." At the time we felt this action to be unwise, because the latter book treated upon the same theme as its predecessor. Especially did we feel anxious over the result, because the income of the "Coming King" was dedicated to the support of the Southern work, and the support was slender enough at best. And as we saw whole states stampeding to the new book, as the natural result of the vigorous advertising of its publishers, we felt that justice to our work called us to present the situation to states most affected, so that "Coming King" might still have a show in such states.

About this time a Testimony was received pointing out the mistake of the publishing house in following "Coming King" so soon with its new book, "Heralds of the Morning," which could not fail to cross the track of its predecessor, which had been brought out to support a needy and neglected field.

In presenting this situation to a few of the Western states, we inclosed a copy of the before mentioned Testimony. We are informed that in some instances this was taken as a condemnation of "Heralds of the Morning," and that in consequence it should not be handled by canvassers. Some have also considered our appeal in behalf of "Coming King" as an attack on "Heralds of the Morning."

We now desire to set ourselves right upon this point. "Heralds of the Morning" is a good book, and worthy of circulation. Our communication regarding it was not intended as an attack upon it, but as an appeal in behalf of "Coming King." We desired to set before those in charge of the canvassing work in a few Western states the true situation regarding "Coming King," and thus prevent its being dropped in these states. In support of this we inclosed copy of before mentioned Testimony. And even this action was with the intention of showing that

the Lord recognized these books brought out for the support of the mission in the South, and accepted them as legitimate means for raising funds for this field.

In a recent interview with Mrs. E. G. White, she stated that the Testimony referred to was not for the purpose of condemning the book "Heralds of the Morning," or to indicate that it would be wrong for canvassers to sell it. The warning was given to our publishing houses, laying down principles that should govern them in bringing out books.

We hope that we have made the situation plain, and that this will relieve and remove any misunderstanding.

WHAT BOOKS WILL YOU SELL?

WHAT books will you sell the coming season? If I were selecting books for canvassing two questions would decide as to the books I should sell.

First, Which books will succeed in bringing the truth of God's Word to the most people?

Second, Which books will bring the most financial aid to the cause of Present Truth?

In regard to the *first* question, a book may be good, and may be overflowing with the best of thought and instruction, yet if so prepared that only a few copies can be sold, and if so heavy and unattractive that but few will read it, its sphere will be narrow and its usefulness small.

Six years ago "Gospel Primer" was issued. Four years ago "Christ Our Saviour" was published, and "Coming King" was brought out two years ago. These three books have together reached the phenomenal sale of a million and a quarter copies. And they are still selling. The secret of the large sale is that Bible truths are brought out in such a plain, simple, terse, and attractive manner, that when the people see them they want them. They buy them and they read them. Hence they certainly meet the requirements of the *first* question.

Regarding the *second* question, the *author's* profits for six years have been used in advancing missionary work in the South. The principle means of support of the Southern Missionary Society comes from this source. "Gospel Primer" has now been generously restored to the work. The recent addition of the book "Best Stories" now gives four magnificent selling books dedicated to this work. We know of no book that has made such a record at its start as "Best Stories."

What books will you sell the present year?

CALIFORNIA DELEGATION.

WE have received encouragement that the California delegation to General Conference may come by the Southern Pacific route, visit our work at Vicksburg and Nashville, and attend the annual meeting of the Southern Missionary Society. This with the members of the Southern Executive Committee, and a few delegates and stockholders from the North, will give a good representation at our annual meeting.

Leesburg, Ind.

WE have enjoyed reading the HERALD so much. It has indeed been a welcome visitor to our home. May it long continue its good work. RENA WATT.

PHENOMENAL SALE.

Just before the holidays an edition of 15,000 copies of "Best Stories" was issued by the Review and Herald office. The outcome of the book was delayed in the foundry, pressroom, and bindery, so that few shipments were made until about the middle of December, yet the whole edition was practically cleaned out by the close of the month. Paper for another edition of *forty thousand copies* was at once ordered, the press work done, and they are now being bound to fill orders which are rapidly coming in.

We hope for an *enormous sale* of this book the present season, as the author's profits are dedicated to the mission work in the South. The advance moves of the Southern Missionary Society call for *every dollar that can possibly be brought into the treasury.*

"BEST STORIES."

ALL LANGUAGES READY.

The English edition of this book was ready for shipment in December, 1900. The German, Danish, and Swedish editions are now completed. All four languages are represented in the prospectus.

It was a great undertaking to issue this book in four languages at once. In the four languages it cost the author about \$2,500.00 for engravings, type setting, and electrotype plates. Such an outlay can be justified only on the certainty of a very large sale. The reception which the book has received indicates that the author has been justified in the outlay, and that the book is destined to be an important factor in providing means to carry forward the missionary work in the South.

DRIED FRUIT, BEANS, ETC.

BRO. B. F. GOWDY, Oakwood, Aiken County, South Carolina, is conducting an important school for the white people at the above mentioned place. But, as in many other enterprises of this kind, his income for the work is limited. He now needs in his work dried apples, other dried fruit, and especially will beans be thankfully received, as the crop failed in his locality last season. If you can aid in these lines, write before shipping to him or to Southern Missionary Society.

THE HILDEBRAN SCHOOL.

The following good words for the Hildebran school are copied from *The Times-Mercury*, of Hickory, N. C., under date of Jan. 9, 1901. This article shows how those not of our faith regard the work of Brother Shireman in his school.

A Trip to Hildebran.

On last Thursday, Jan. 3rd, in company with Rev. T. A. Boone, we went to Hildebran, a young, growing village located on the Southern Railway about five miles west of Hickory. We boarded the noon train and in twelve or fifteen minutes were at our destination.

It had been two and a half years since we had been there, and we were agreeably surprised to see how it had grown and what life and progress characterized it on every hand.

A few years ago this was a dense forest, almost impenetrable. Now it is cleared up, and on every knoll and along the

streets are neat, comfortable little homes, and the inhabitants seemed cheerful and happy and busy about their daily avocations.

It is quite a business little place. There are two stores, a foundry and machine shop with a corn and lath mill attached, and two saw mills in full operation and a new roller flouring mill, all of which are doing a good business in their respective lines, we were told.

There were stacks and stacks of lumber and shingles, a good portion of which is being shipped daily both East and West. In fact, it could be made quite a shipping point for a large section of country. Their greatest need now in their business is a depot, and they ought to have it, they are entitled to it.

While all this is commendable and while we were delighted in seeing it, and feel like congratulating the citizens around, as well as those engaged, yet, to us these do not constitute the captivating and crowning glory of Hildebran. What its citizens and the citizens around it should be proud of most, is

THE HILDEBRAN SCHOOL.

It was our pleasure to visit this school—and from what we saw, heard, and felt as we looked into the bright and promising faces of the children and saw how devoted and systematic the teachers were, in the high calling for which they seemed specially set apart, we believe a brief history of it would be interesting and perhaps profitable to our readers.

About four years ago Mr. and Mrs. D. T. Shireman moved there and settled right in the woods and began to open out land and to build. Now the land is all cleared around them and they have one of the most roomy, convenient, and comfortable cottages we have ever seen.

But they at once saw that the great need of the country was education and better moral training of the rising generation. So they did not devote all their time, talent, and labor for their own comfort and enjoyment, but went to work to organize a school and a band of humble, true worshipers. They enlisted a few of their brethren to settle with them, and to aid in the work. How the Lord has blessed their labors and answered their prayers, the following will show.

Besides several nice residences around them, they have a very comfortable, neat, and well-arranged school building, divided into two departments—primary and academic. They also have a neat church building almost completed. And recently Miss Anna M. Nicholas, the principal of the school, with her own money, has erected a "Teachers' Home," a nice two-story dwelling. These are located on a beautiful elevation overlooking the village which principally lies between them and the railroad. Mr. Shireman is manager of the school, and Mrs. Shireman is matron. She has the domestic oversight of the children intrusted to her care, and we do not think we ever saw two people better fitted for their work and more unselfishly wrapped up in their respective callings than they. They have no children of their own, but have taken three orphans to raise and to educate. As soon as they can arrange it, they will add an industrial department to the school, where girls and boys can be

taught to do such work as cooking, sewing, plowing, handling tools, etc.

There is enrolled in this school about sixty students. They need three teachers, but now have only two. Miss Nicholas, the principal, is assisted by Mrs. C. D. Wolf. We visited both departments and heard the students reciting, and were completely captivated by the gentle but intelligent and spiritual power with which these Godly women teach and govern. We could not help but feel how blessed the people, and especially the children, are, for such a school with such a corps of consecrated managers, teachers, etc., and we predict great things for it. In fact, we never visited a place and mingled with a people where the whole atmosphere was purer—everything seemed electrified with the light, life, and glory of God.

We were invited to share the hospitality of Mr. and Mrs. Shireman, and, knowing they were vegetarians, naturally had a curiosity to know what we would have for dinner. A dinner without meat of any kind, and vegetables without the usual seasoning, we thought would not attract our appetite to vigorous exercise. But when we were seated at the table, our fears vanished, and in due time our appetite was abundantly satisfied. We never enjoyed a dinner more, made up of a variety of vegetables, nuts, fruits, butter, and jellies, nicely served in various ways to attract the eye, please the taste, and nourish the body. We know now that meats are not a necessity to sustain life, but may be classed as a luxury.

IT TAKES MONEY.

We hope you will be interested in the many lines of work mentioned in this number of the HERALD. The Southern Missionary Society has been quite active during the past few months, yet how pitifully small, when compared to the magnitude of the field, is the work undertaken. And yet the work begun requires quite an outlay of means. We are often distressed as we see the many openings for work which cannot be supplied for lack of means.

An industrial school should be opened near Nashville. A good farm of over two hundred acres, only fifteen miles from Nashville, and three miles from a railroad station can be bought for not more than \$1,500.00. A complete corps of colored teachers is at immediate command, but our hands are full and we dare not venture. How we would rejoice if some of the large farms in the North could be converted into much needed industrial schools in the South. Heaven would rejoice at a movement along such lines. But we will NOT run in debt to do this work.

 * Who will donate \$1500 to buy a farm *
 * for an Industrial School in Tennessee? *
 * It will be named after the donor. *

THE Southern Missionary Society is supporting two ministers and more than twenty-five other workers in the interests of the colored work, which is more than half the force of the entire denomination engaged in this work.

The Gospel Herald

NASHVILLE, TENN., JANUARY 1901.

J. E. WHITE, EDITOR.

LABOR FOR THE TWO RACES.

THE Southern Missionary Society has been quite severely scored for conducting school and other work for white and colored people of the South by themselves and on separate lines. We have done this because it is according to instruction received from the Lord, as we understand it. We have done this because it is the only way we *can* work. We tried working for both races together and our lives were threatened. We preferred to live and work in *such lines as we could* than to force the issue *and be cut off from the work*.

We have been referred to schools in Tennessee where both races are educated together. We have looked up the history of these schools. We find there are two of them; but it has been only after years of battling that they have been given any peace in their work. Time is too short and the work is too great for Adventists to enter such a season of strife, even if it were proper and right, which it is not. Again, what will be permitted in others the devil will use all the power he possesses to prevent us from doing, for we are bringing truths to others which he hates more than anything else in this world. He will use every pretext to stir up and foment opposition to our work. Hence, *we cannot do work in many lines that would be tolerated in others*.

But even those schools that have fought their way to supposed safety in the co-education of the races are now menaced with unexpected danger. In a recent issue of the *Nashville American*, the following paragraph appeared:—

"A bill was introduced in the Senate yesterday morning making it unlawful for a school, college, or educational institution of any character, in Tennessee, to allow the white and colored students to attend the same place of learning. The bill also provides that it shall be unlawful for any teacher to instruct both races in the same class. Schools or boards violating the laws, as well as the teachers employed to instruct, shall be subject to a fine of \$50 and imprisonment for not less than thirty days, nor more than six months. This bill has caused much discussion among the members of the General Assembly, and the teachers who are now attending the State meeting in this city."

How long before such enactments will extend to church attendance and membership no one can forecast.

In meeting the issues of our mission we have endeavored to consider the influence of our methods of work in the light of the future. During the six years of our labor

in this field we have seen race prejudice and hatred spread and deepen. Work we could do at first we cannot do now. Disfranchisement in some States, mob violence, educational enactments like the above, undertaken in Tennessee and Florida, all indicate that some present methods of work will not be possible much longer. Then those who have been imprudent and unnecessarily aggressive will have not only their present work criticised, but their past course of action will be used against them. Hence, we ever shape our work so that no unnecessary prejudice may be aroused to react upon us and our work when the opposition becomes more stringent and aggressive. We have labored with those who talked faith and courage in God in *our* doing unnecessary things which were exasperating to those who held race prejudices; but when difficulty and danger arose *they* were the first to run.

Paul said that when he was with the Romans he did as the Romans did, and in doing so he sacrificed no principle. We may well consider every principle involved in this example in our labors in the Southern field. Then apply the Saviour's instruction, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

Since the foregoing was put in type we notice that the "Peak Bill" has been presented in the Tennessee Senate. Of it the *Nashville Banner*, of Jan. 21, says:—

"The bill introduced in the Senate Saturday by Senator Walter Beak of Chattanooga prohibiting the employment of white teachers in schools, colleges, and universities where colored pupils are taught, is a measure of great importance and involves large and varied interests."

My brethren, can you see the trend of these events? How shall we relate ourselves to the work in the light of such sentiments which may soon be crystallized into the law of the land? Shall we be reckless and inconsiderate, or shall we heed the warnings which have been given?

But there is a still more important question. In the light of the rapidly-closing field, what shall *we* do? Shall we, who have pleasant homes and comfortable surroundings, be *still* satisfied to remain inactive, enjoying the blessings the Lord has provided for us, and close our ears to the calls from the field of this great South-land? God's gifts are only loaned to us to use in advancing His cause in the earth. What will *our* record be when He calls for an accounting?

Still later, and just before going to press, the papers announce another bill presented, which is to compel street car companies to put on *special street cars for the colored people*. Now both races ride in the same car. What next?

I. CORINTHIANS, XIII.

CHAPTER XIII.

1 All gifts, 2 how excellent soever, are nothing worth without charity. 4 The praises thereof.

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.
2 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.
3 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.
4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

From Mrs. E. G. White, in letter to the editor.

"What is the Bible interpretation of God?—God is love. By giving Christ to our world, God manifested His love for mankind. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' Yes, *everlasting life*. This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who *loves to a purpose*, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality

in our churches. Theology is valueless unless it is saturated with the love of Christ.

"God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God.

"In the thirteenth chapter of first Corinthians the apostle Paul defines true, Christlike love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in the GOSPEL HERALD that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer."

ON WHAT DO WE STAND?

IN December, 1899, on the first editorial page of the GOSPEL HERALD, under the heading, "Regular or Irregular," the position and standing of the Southern Missionary Society were set forth.

It was there stated that in the management of the work of the Society the Testimonies are taken as the very highest authority. "These instructions have been plain and explicit, and when followed success has ever attended this work."

The leading brethren of our denomination appeal to this same source for instruction in emergency or special need. As those in other branches of the work feel safe in following instruction so received, so do we. And we here state that the Southern Missionary Society **is guided by, and is working under special instructions received from this source.**

The principle of its organization and incorporation for the prosecution of this work stands approved from this source.

Every call that has been made for means to carry forward this work has first been presented and sanctioned by the same authority.

The efforts of the Society to reach out in all directions to secure competent, faithful colored workers to labor among their own people, are according to explicit instruction.

The plans of the Society to establish an industrial school in Tennessee are according to definite principles which have been recently reiterated.

The treatment rooms being opened in Nashville are according to instruction recently given in person to the editor.

The cry of "**private enterprise**" has been many times heard in regard to the workings of the Society. This is because those bearing responsible positions in the Society have been willing to use their own means in the work and ask others to aid in the same manner. This cry of "private enterprise" has been reprov'd by the same authority before named, because God does not so regard it.

The Spirit of Prophecy has recognized the work of this Society as a "**regular channel**" through which the Lord has been working for the upbuilding, educating, and salvation of those in the most desperate need of help. Of certain leading workers in this Society the statement has been received, "They have labored in the South under the encouragement of the Lord, and their work has been accepted by Him."

At the time when mob violence was rife against the work of our Society, the cheering testimony came, "Some things were presented before me of a determination of men, who, under their general, Satan, were full of hatred to you and your work. *This is the best evidence you can have that the work was of the Lord, that Satan stirred up the people as he did against Paul the Apostle. The Lord has preserved you, that they could not do you harm, but you now know what you will meet.*"

The HERALD of last October gave quite a full account of mob violence, oppression, and evil brought against our work in Mississippi. December 10, 1900, after reading this paper, Mrs. E. G. White wrote to the editor of the HERALD as follows:—

"I have received the last two copies of the 'Gospel Herald.' I have been expecting things to go as they have done in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord under stands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the down-trodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now. The only thing now to be done for the closed field is for those who have refused to be impressed with their duty, to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is."

Brethren, is this a "**private enterprise**" which "**should not be encouraged,**" to which the Lord sends such words as have been quoted in preceding paragraphs? Does the Lord "accept,"

and "work through," and "protect" those engaged in a work outside the "regular channels" of His work? A few words of such encouragement weigh more with us than the condemnation of all the men who populate the earth to-day.

Then, brethren and sisters, don't **you** want to come in for some of the good things the Lord has been saying about the work of our Society? When the Michigan Conference voted a sum which is supporting two important schools in this field, Mrs. White said to the editor, "The Lord will bless the Michigan Conference for this very work it has undertaken."

Help our work with your means; but if you cannot do that, sell some of our books, or take a hand in the Smouse Missionary Enterprise. If you cannot do anything else, get some subscribers for the GOSPEL HERALD, or sell some Dixie Linen Markers. All these are channels established to aid the work in this needy field.

But above all, **give us your confidence, your sympathy, and your prayers.**

THE WORK AT NASHVILLE.

WE have been here but a few weeks, but during that time have not been idle.

First, We have been fortunate in renting a building for treatment rooms for the colored people of Nashville and vicinity. This is the first enterprise of the kind undertaken by us as a people. Yet this is in the direct line of the Testimonies, and special instruction received from the same source.

The building is in the very heart of Nashville, only about a block from the public square, and a few doors from the transfer station, through which every car line in the city passes on each trip. The house contains eleven commodious rooms, and is substantially built of brick. A few rooms can be fitted to receive patients, which would make it a modest-sized sanitarium. Some of the operatives are already on the ground, and others are expected. Efforts will be made to secure a competent physician. Bedding for three beds is being prepared at the headquarters of the Southern Missionary Society. Donations of bedding for this institution will help wonderfully. A picture of the building will appear in the next HERALD. We could not prepare it in time for this number.

Second, For weeks we have been searching for a permanent site for the Southern Missionary Society, as we must vacate our present location in May. We have been fortunate in purchasing a corner lot in the city, one mile from the business center, with street car passing the door. On this

lot is a two-story brick, substantially built, double store building, 38 x 48 feet. The lot is 150 feet deep, which affords room for erecting other buildings as the work may require. The original cost was over \$4,000.00, but as it was not in a good location for store property, and so has long been vacant, it has depreciated in value, so that we have just concluded its purchase for \$1,900.00. A picture of this building will also be given in the next number of the HERALD.

The funds necessary for the purchase of this property and fitting it for immediate occupation have been supplied by Brother B. A. Rogers, from Michigan, who has recently thrown his interests into this work.

What impetus would be given to the work if a dozen others would do likewise. Such a move would do them as much good as it would do to the work, and bring the glorious commendation from the Master, "Well done, good and faithful servant."

Chatanooga, Tenn., Jan. 4, 1901.

Since coming to this place, in 1898, most of my time has been given to manual labor, although I have done considerable missionary work as I have found opportunity. I expect from this time to give my entire energies to canvassing and Bible work.

In this place is a church of fifty members, sixteen of whom are colored. But little effort is being made for the work among the colored people, except our regular Sabbath and Sunday night meetings.

E. D. HASKELL.

NOTES FROM THE FIELD.

DURING the past month we have been trying to become better acquainted with the laborers and their work for the colored people in the Southern field. We have written to all whose addresses we could obtain, and have received responses from which the following statements have been condensed:—

Vicksburg, Miss.

It will be difficult for me to leave this place soon, for I have more Bible readings on hand than I can attend. My wife is assisting in the day school at this place.

F. W. HALLADAY.

Palo Alto, Miss.

ONCE a week I am holding Bible readings at this place. The interest is excellent, and we believe the results will be good. Our teaching and Bible work keep us all busy.

W. H. SEBASTIAN.

Huntsville, Ala.

I AM now in school after six months of hard labor in the canvassing field. I am determined to have an education so that I may be fitted for the work. Have you a place for me when I finish here. [This is one of our Vicksburg boys.]

THOMAS MURPHY.

Nashville, Tenn.

I ARRIVED here Sunday, Jan. 20. Have been looking up a location for our mission and school work. It is evident there is much need of this kind of work in Nashville. Last Sabbath I visited the little company at Edgefield Junction, and spoke to them. They seemed very much edified and encouraged.

A. BARRY.

Columbus, Miss.

OWING to smallpox raging in Columbus, Miss., all the colored churches are closed to all meetings. The white churches, however, remain open as usual. Our school has been well attended and quite successful until this epidemic broke out. Our school has not been closed, but the fright reduced the attendance one week to five pupils. They are now beginning to come back, and we look for a good attendance soon. During this time we received a lot of papers from Sister Nash, and have given out more than 500 of different kinds, for it was a good time for people to read while all work was at a standstill.

J. W. DANCER.

Yazoo City, Miss.

OUR work, at present, is very interesting. A deep interest seems manifest. Services are well attended. Several seem to be on the eve of accepting Present Truth. We have lately entered several new houses with Bible readings. I visited two country schools Friday and addressed them both, and enjoyed the day very much. Hope to visit more next week.

FRANKLIN G. WARNICK.

Vicksburg, Mississippi.

OUR school is every day gaining a reputation that will enable it to stand against any storm. We can see it in the faces of the people as we meet them. Our present average attendance is sixty. By vote of the scholars the school was held on New Year's Day, with almost a full attendance.

A permanent teacher to assist in the work of this school should be provided as soon as possible. The health of my wife will not permit her to remain in the school room. The outlook for the school is very encouraging.

F. R. ROGERS.

Salt River, Ky., Dec. 16, 1900.

My age prevents me from laboring much for any people, but I meet with the church at Louisville every two weeks. At this place the colored and white people unite in their worship, but I fear this has not been the wisest plan. It seems to take the burden off the colored people to work for their own race, and I cannot see that they are advancing spiritually. Their presence also prevents the outside white people from attending our meetings. May the Lord direct in these important questions.

S. OSBORN.

Knoxville, Tenn., Dec. 23, 1900.

I HAVE labored some for the colored people in this city. There seems to be a growing interest among them just now. Some things have occurred in the past which have caused some to go back and others to lose their interest. There are about twenty-five who attend our meetings and several others are becoming interested, for whom I have hopes. They are quite poor, in a financial way, but some of them are "rich in faith."

I do not know how much time I will be able to devote to them here, for I am thinking of going away soon to hold some meetings in the country.

May God bless and direct in your work.

GEO. W. WELLS.

Juniata, Ala., Dec. 16, 1900.

OUR day school has been located here nearly three years. We have also had Sabbath meetings and Sabbath school, with a present attendance of twenty-five or thirty. During most of the time a Sunday-school has also been held.

Much reading matter has been distributed from the first, consisting of books, tracts, and papers, sold, loaned, and given away. Elder Woodford has been with us, and while here organized a church of twenty-six members. We think others will come in soon.

We are enjoying the week of prayer very much. All seem well pleased with the change from the usual way of spending Christmas.

C. E. GILES.

Atlanta, Ga., Dec. 19, 1900.

LAST November I came here to once more engage in the precious work for the colored people. In introducing myself to the people I sell "Steps to Christ," visit the schools and churches. I preach to them when invited, and in all these ways they are becoming acquainted with me, and so I find it much easier to get into their homes.

The work has opened well, and I have about all the Bible readings I can attend. Sister Osborn, from Vicksburg, joined us a few weeks ago, and already has her hands full. We hope to soon start a night school for the grown people, and a day school for the children, for the public schools are so over-crowded that hundreds cannot attend. There is abundance of work to be done in this place, and we are of good courage.

MIRVIN C. STURDEVANT.

Montgomery, Ala., Jan. 16, 1901.

OUR school for colored children began its second school-year, October 1st, with forty-five pupils, has since increased to sixty-eight. Several applicants have been refused for lack of room to accommodate them. We are fitting up another room, expecting Elder W. Woodford to send us an assistant teacher.

Brother W. G. Buckner, and friends of Hanford, Cal., have sent us several hundred pounds of nice fruit, for which we were very thankful. So we are asking our friends in the North and East to help us out in any way they desire; with barrels of clothing, or sack of beans, or other produce. All can be used to help the poor children and their parents. Please prepay all freight charges clear through.

Correspond with Elder W. Woodford, Graysville, Tenn., or the writer at Charity Mission, Montgomery, Ala.

T. B. BUCKNER.

Nashville, Tenn.

MISS S. L. GRANT, who was for months connected with the Haskell Home for orphans, has for several weeks been at the Agricultural and Mechanical College, Normal, Ala., giving instruction to her own people in that school in Physical Culture, Healthful Dressing, and Hygienic Cookery. She is now at Nashville, Tenn., connected with the Southern Missionary Society in opening treatment rooms and nurses' training school.

Yazoo City, Miss.

OUR school is growing in interest and numbers. The attendance last week was ninety-two. My wife is doing Medical Missionary work with marked success. Soon after coming to Yazoo City we became acquainted with Dr. Miller, the only colored doctor here. We found him to be a bright, intelligent young man who had received his education in the East. He seemed much interested in our work, and desired to know more of health reform and the rational method of treating disease. Mrs. Strachan is here considered as an experienced nurse, and is called in many directions to care for the sick.

One case is of particular interest. It is of a woman who had given our people, and especially Bro. Rogers, considerable trouble. She was taken seriously ill, and was attended by Dr. Miller, but his medicine did no good. Friends then advised her to send for Mrs. Strachan, but she replied, "She is nothing more than one of those Adventists; she doesn't know anything about me." Dr. Miller's advice was asked as to sending for Mrs. Strachan, and he advised them to do so, and my wife was called in. She consulted the "Home Hand Book," and on her knees asked the Lord to bless her efforts. Only simple treatments were given for nine days, accompanied with special attention to diet. The woman recovered and is now able to do her own work.

One day this woman told my wife of many mean things she had said about her when she first came. But, she said, she "had no idea that we were so good and kind."

We all feel that in this case, through our Medical Missionary work, we have gained what might otherwise have been our bitterest enemy. This woman told my wife that she could not keep the Sabbath and preserve peace and harmony in her home. But there is nothing too hard for our God. So we will not lose hope. My wife is her constant visitor and she thinks now that there is no one like Mrs. Strachan.

M. C. STRACHAN.

Juniata, Ala., Dec. 16, 1900.

I HAVE labored in the South for the colored people nearly five years; first in Tennessee, and for four years in Alabama. I first came to Sylacauga four years ago this month, and taught in a school with Mrs. Anna Crawford. Three years ago the school was removed to this place, about three miles from Sylacauga. By the blessing of the Lord and the help of the General Conference, the Medical Missionary and Benevolent Association, and some other kind friends in the North, we now have a good-sized, comfortable school-house, a dwelling house, a dormitory containing eight rooms, besides a small building for a wash-house which has recently been put up, and a barn.

I will give a few figures from a report recently sent to Elder Allee.

Number in the dormitory during the past year,	28
Number in school during the year,	70
Number of students who have accepted the truth and been baptized, or united with the church,	15
Others united with the church,	7

Some of these last mentioned were parents of the children. The children accepted the truth, and the parents followed.

Brother Woodford has just finished a course of meetings at the school-house, and organized a church of over twenty members.

We now have six girls in the dormitory all of whom were baptized and united with the church two weeks ago. There are also two boys boarding here. A number are expected after Christmas. Those who have had any experience in teaching in the cotton-growing states know that the attendance is small until after Christmas, for many cannot get ready to enter school sooner.

We desire to make this an industrial school so far as possible, but have not the facilities to furnish work for all. We have about sixteen acres of land connected with the school, and that gives employment for the boys, while the girls are taught all branches of domestic work, sewing, and cooking. We have also a carpet loom which we hope to have in operation soon.

We need another teacher, as I have really more than I can do in teaching so many grades as are in the school, besides looking after the students in the dormitory, the management of the house, the cooking, etc. We feel thankful for what the Lord has been pleased to accomplish in this place.

NELLIE A. PATCHEN.

Gitano, Miss., Dec. 20, 1900.

I CAME here during the winter of 1898, and began a private school among ostracized white people. They had never had any school, and, therefore, had no school building, so I used an old tenement house, which served an excuse for a building for the winter and following summer. But in the fall of 1899 I solicited help through correspondence and personal efforts and succeeded in raising enough means to build a comfortable little lumber house, built on my forty acres of land, designing to make the school an industrial enterprise, and self supporting if possible.

I taught school five days in the week, and on Sundays I had a Sunday-school. Through this some of the real colored people learned of my work, and asked me to come to their school and teach them a Sunday-school like the one I was teaching at my own school, and I did so. On Sundays I now have two Sunday-schools, in which I teach our Sabbath-school lessons from the *Little Friend*, and give them the whole truth. These schools are six miles apart, but I manage to attend them both, going to the one at 10 to 12 a. m., and coming back home and conducting the other from 2 to 3:30 p. m. Quite often I have to walk to and from this school, but I consider the work of carrying the message too important to let anything come between me and the work.

The people are much pleased with the work I am doing, generally, and this week I have been invited to go over four

and a half miles to another colored school in an opposite direction and tell them some of the wonderful things I have been telling to the others. I have accepted, and appointed Sunday, Jan. 2, as the day for the study. I feel that this is a good place for the right kind of effort, and truly there is a great work to be done in this part of the Master's vineyard. I am trying to let my light shine, and do all I can for all classes; but there is much to overcome in this field, as you know, and we must be very, very careful not to stir up any more prejudice than possible.

If I had more means, I might do much more work, but, being alone in the work, without any salary, and only a few paying pupils, I find myself cramped often for the means needed to carry on my work.

I have eighteen pupils in my day school, and an average of thirty-five in Sunday-school, and forty-five or fifty at the colored Sunday school. There are not many who can read, but those who can enjoy our literature and I keep them all supplied.

I had a small farm (ten acres) in cultivation this year, and realized about \$50.00 from it. This was my pay for the whole year's work from Nov. 1, 1899, to date. The children live at home, and help me as I need them on the farm. They are from six to twenty years of age. For text books I use "Gospel Primer," "Gospel Reader," "Christ our Saviour," "Kellogg's Physiology," "Bell's Grammar," "Nature Studies," and "Robinson's Arithmetics."

There are quite a few interested in the *present truth*. I feel very thankful to have a part in this work, though it is hard, and I alone—yet I am not alone for the Lord is with me.

ANNIE KNIGHT.

It Is Not Right

To continue to send boxes and barrels of books, papers, clothing, etc., to Bro. Shireman and leave him to pay freight bills at his end of the line. He is *not able* to pay these bills. If you want to help the work, and we hope you do, write, *before shipping*, to Southern Missionary Society, which has this work in charge, explaining what you have to ship, and address cards will be sent. This matter was fully explained when call was made, but in a number of instances it has been and is being disregarded. Attention was again called to the matter in the November HERALD, but notwithstanding this, several barrels have been recently received by Bro. Shireman on which he has been compelled to pay several dollars freight.

Bedding Is Needed

For the colored treatment rooms and nurse's training school at Nashville. Donations of comfortables, quilts, blankets, sheets, and pillow cases will be very acceptable. Churches and societies that are prepared to aid in these lines will please write to Southern Missionary Society, 1908 Grand Ave., for particulars before shipping.

ELDER A. BARRY has recently arrived from Cincinnati, Ohio, and will work for his own people under the auspices of the Southern Missionary Society.

SUPPLEMENT.



The Gospel Herald for 1901.

SOME CHANGES AT THE BEGINNING OF THE NEW CENTURY.

WITH other workers in the South we have for a long time felt that we should have a pioneer paper especially adapted to the needs of this Southern field. Such a paper should be edited in the South, printed in the South, and bear the Southern imprint. The GOSPEL HERALD will, in future, be made to fill these requirements.

The GOSPEL HERALD will be adapted to the conditions and ages and requirements of the great middle classes. Its special aim will be to direct the attention of the readers to a higher standard of living, and an understanding of God's Word, and an appreciation of the importance of obedience to its instructions.

Simplicity will be aimed at, so that it can come within the mental reach of children. It will then be well adapted to the wants of the majority of those to whom it will go in this field. **It will be profusely illustrated**, so as to reach the heart through both the mind and the eye. This is according to our instruction.

Price of HERALD with supplements, 25 cts. per year.

Without Supplement the price is 20 cts. a year, or 10 cts. for 6 months. The latter price is made on a missionary basis, to encourage hundreds to work for a good list of subscribers, both North and South. Will you do it?

Are there not a number of friends to whom you would like to send this paper for 6 months or a year for the good it will do?

Address, SOUTHERN MISSIONARY SOCIETY, 1025-27 Jefferson St., Nashville, Tenn.

Unavoidably Omitted.

THE pressure of important matter directly pertaining to the work has compelled us to omit in this number the article from Elder Haskell on the "Third Angel's Message," from Sister Haskell on "The Sanctuary," and from Dr. Hayward on "The Law of Temperance." They will appear in next issue.

Olvin Relief Fund.

Read article on another page, "Sick, and in Prison." A fund has been raised to pay the cost of his defence, which will be reported in the next HERALD. But it will take about \$75 more to place the man in a position of safety. Will you help?

READ the article on page 3 entitled "The Hildebran School." This has particular significance to us in the light of a letter recently received from Elder Shireman in which he states that if it had not been for the encouragement and aid from the Southern Missionary Society he thinks he must have given up in discouragement. We thank the Lord that the work of the Society for good is being felt in many localities. Brother Shireman has recently purchased eighty acres of land adjoining the school grounds, which largely increases the usefulness of the school. Shall we help him pay for it?

Columbus, Miss., School.

THERE is yet \$100 due on the school house at Columbus which must soon be paid. In addition to this the teacher and family are living in the two small 10 x 12 school house recitation rooms. An addition of two rooms should be built immediately so that he can live in a proper manner and release at least one of the recitation rooms for the school purposes. The addition will cost about \$50. Shall we raise a fund of \$150 for these purposes? The following sums have been given to start such a fund:—

Mrs. E. G. White	\$5 00
J. E. White	5 00
H. W. Kellogg	5 00
Mrs. H. W. Kellogg	5 00

Financial Report of C. W. Smouse.

Maud I and Ruth White	\$ 1 50
Mrs Nellie Hitchcock	3 50
Mrs Tillie Shawhem	2 00
Miss Cora Palmiter	2 00
Mrs Eva Foster	1 25
Pearl E Sisson	1 68
Miss Maud Warren	1 50
Mrs M E Barksdale	2 25
Mrs Martha Ellsworth	1 85
Mrs Florence S Johnson	2 50
Miss Ruth Saxby	1 15
Mrs E A Dodge	1 90
Mrs Hattie M Fletcher	82
Mrs Inez Barnes	82
Mrs Eline Roof	83
Mrs C H Griswold	83
Mrs Mina Mann	1 00
Miss Birdie Watson	3 75
Mrs E A Curtis	1 32
Miss Gracie Craw	1 00
Mrs N S Hallock	1 75
Mrs Anna E Beaird	2 00
Susan Johnston	1 80
Mrs Flora Beck	2 00
Guy Robinson	1 50
May Lewis	1 75
Mrs M A McCrary	1 50
Mrs Ella R Houseman	1 18
Mrs Anna Parker	1 75
Minnie E Johnson	2 00
Mrs W Hill	1 50
Mrs C E Pearson	1 65
Mrs Benj Sharpe	2 00
Miss Bertha Bartholomew	1 25
Ruby L McSparran	1 50
Sidney M Davis	1 00
Mrs C M Nichols	2 00
Rachel Fishell	1 25
Mrs Etta Stephenson	2 00
Mrs S W Clark	2 00
Miss Mattie P Ellsworth	1 80
Mrs Jno Kittle	1 25
Mrs W H Hildebrand	1 75
Mrs Emily Ogden	1 50
J B Millison	1 10
L E Johnson	1 75
Mrs L E Laws	1 80
Mrs R H Sweet	1 50
Total	\$79 28
36 Subscriptions @ 25 cts.	\$90 00
	\$169 28

Watch to J R Eastwood	1 50
"Best Stories" ordered to May Kesinger	25
C W Smouse donated to other funds	9 97
Grand Total	\$100 00

"Gospel Primer" Paper Fund.

C W Smouse	5 00
Eli Carlsen	\$ 25
A "friend"	50
L L Howard, Jr.	50
J A Crary	2 00
J F Peters	1 48
B R F	25
Mrs H S S Weeks	25
G N Rich	1 00
W D Beeby	75
A E Parker	1 50
S Pearson	5 00
Kimball Church, Minnesota	2 40
Mr and Mrs H W Pierce	5 00
J E White	5 00
Mrs J E White	5 00
Cherryvale Sabbath-School, Kansas	2 00
A C Scovel	1 00
T A Palin	75
	\$ 39 63

Viicksburg School Fund.

Martha Christensen	\$ 10 00
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Southern Missionary Society Fund.

Marie Johnson	\$ 2 00
Lizzie C Ball	1 30
Mrs S J Barnett	5 00
Julia Yarrington	2 00
Hawkeye Church, Iowa	4 91
San Jose Church, California	2 36
C A Cary	5 00
Mrs W J Wilson	10 00
E Erickson and wife	15 00
Soren C Chrestensen	14 75
Illinois Sabbath-School Association, Peoria	10 15
Emily Hall	25
M Linane	50
Robert Atkinson	3 00
Wm C Rahm	5 00
P P Pendergast	1 00
Nels Nelson	1 00
Mary Nelson	1 00
James Summerton	5 00
Tillie Hanck	25 00
Mrs W B Van Atta	4 75
Northern Pacific Conference	4 80
Hannah Fulton	10 00
Storm Lake Church, Iowa	10 00
L H Robinson	5 00
Christian Appel	75
M B Parrett	1 00
S D A Church, Grass Creek	2 10
Ellen Deos	10 00
	\$ 162 62

Nashville Treatment Rooms.

D R Devereaux	\$ 1 75
H D Carr	5 00
J C Franz	1 50
J A Crary	5 00
J W Wolstenholm	2 00
J F Peters	1 49
G N Rich	1 00
A E Parker	2 00
Mr and Mrs H W Pierce	5 00
Mr and Mrs C B Stilson	50 00
	\$ 74 74

Hildebran School Fund.

Recd article in regard to this school on page 3. - \$145 more is needed to make up the needed \$300 fund.

J A Crary	\$ 3 00
C W Smouse	4 97
J F Peters	1 48
B R F	50
Martha A Shields	1 00
C Hale	10
G N Rich	1 00
A E Parker	1 50
S Pearson	5 00
Mr and Mrs H W Pierce	5 00
J E White	5 00
Mrs J E White	2 00
Alvah Craw	35 00
James Townsend	5 00
Mr and Mrs C B Stilson	50 00
	\$155 55

Nashville Mission Fund.

H R Gay	\$ 75
Laura N West	5 00
Mrs W J Wilson	2 50
H G Burgeson	1 00
Mrs Fannie Burgeson	2 00
	\$ 11 62

Scholars' Educational Fund.

Rosa V Nelson	\$ 1 00
Mrs A K Ferris	1 60
Mrs V Tasker	1 60
Green Bay Sabbath-School, Wisconsin	1 30
Lynn Kindergarten, Massachusetts	1 00
Ruby McSparran	3 00
Hamilton Missionary Society, Missouri	1 00
Clara Peterson	2 00
Mrs W J Wilson	1 30
Anthony Linane	50
Alphous Linane	50
New Brunswick Sabbath-School, New Jersey	2 55
Williamston Sabbath-School, Michigan	1 80
Toledo Kindergarten, Ohio	4 00
	\$ 22 15

Rubber Stamp Fund.

(Commissions Donated.)

Mrs M C Mace	\$ 37
Mrs M I Pearce	75
Wm Christensen	87
A L Boynton	1 74
Bert Jefferson	24
Rhebe Dunn	87
Minnie E Westbrooke	12
	\$ 4 96