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TOWARD
GOOD WILL
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LIFE OF CHRIST
BY
MRS. E. G. WHITE
[ADAPTED]



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THE VISIT OF THE WISE MEN.

GOD wanted the people to know about the coming of Christ to the earth. The priests should have taught the people to look for the Saviour; but they themselves did not know of His coming.

So God sent angels to tell the shepherds that Christ was born, and where they might find Him.

So, too, when Jesus was presented at the temple, there were those who received Him as the Saviour. God had preserved the lives of Simeon and Anna, and they had the joyful privilege of testifying that Jesus was the promised Messiah.

God meant for others, as well as the Jews, to know that Christ had come. In a country far to the east were wise men who had studied the

prophecies concerning the Messiah, and who believed that His coming was near.

The Jews called these men heathen; but they were not idolaters. They were honest men, who wanted to know the truth, and to do the will of God.

God looks upon the heart, and He knew that these men could be trusted. They were in a better condition to receive light from Heaven than were the Jewish priests who were so full of selfishness and pride.

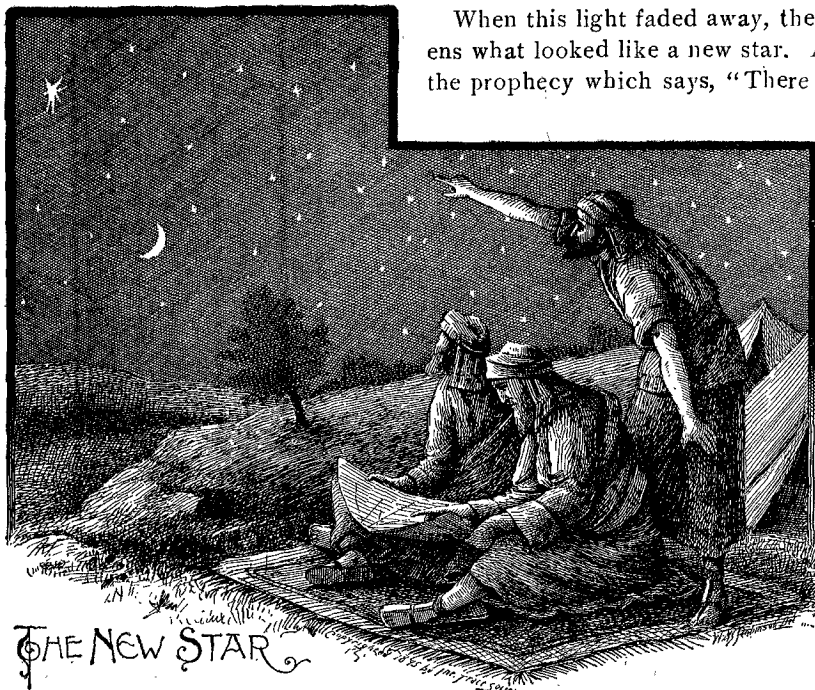
These wise men were philosophers. They had studied the handiwork of God in nature, and had learned to love Him there. They had studied the stars, and knew their movements.

They loved to watch the heavenly bodies in their nightly march. If a new star should be seen, they would welcome its appearance as a great event.

On that night when the angels came to the shepherds of Bethlehem, the wise men had noticed a strange light in the sky. It was the glory which surrounded the angel host.

When this light faded away, they had seen in the heavens what looked like a new star. At once they thought of the prophecy which says, "There shall come a Star out

of Jacob, and a Sceptre shall rise out of Israel." Numbers 24: 17. Was this star a sign that the Messiah had come? They determined to follow it, and see where it would lead them. It led them into Judea. But when they came near to Jerusalem, the star grew so dim that they could not follow it. Supposing that the Jews could at once guide them to the



THE NEW STAR

Saviour, the wise men went into Jerusalem, and said, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

"When Herod the king had heard these things, he was

troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet."

Herod did not like to hear of a king who might some day take his throne. So he took the wise men by themselves, and asked when they first saw the star. Then he sent them to Bethlehem, saying:—"Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also."

When the wise men heard this, they started again on

bring the best of all we have,—of our time, money, and our love.

We may give to Him by giving to comfort the poor, and to teach people about the Saviour. So we can help to save those for whom He died. Such gifts Jesus blesses.

A "CLISTIAN MAN."

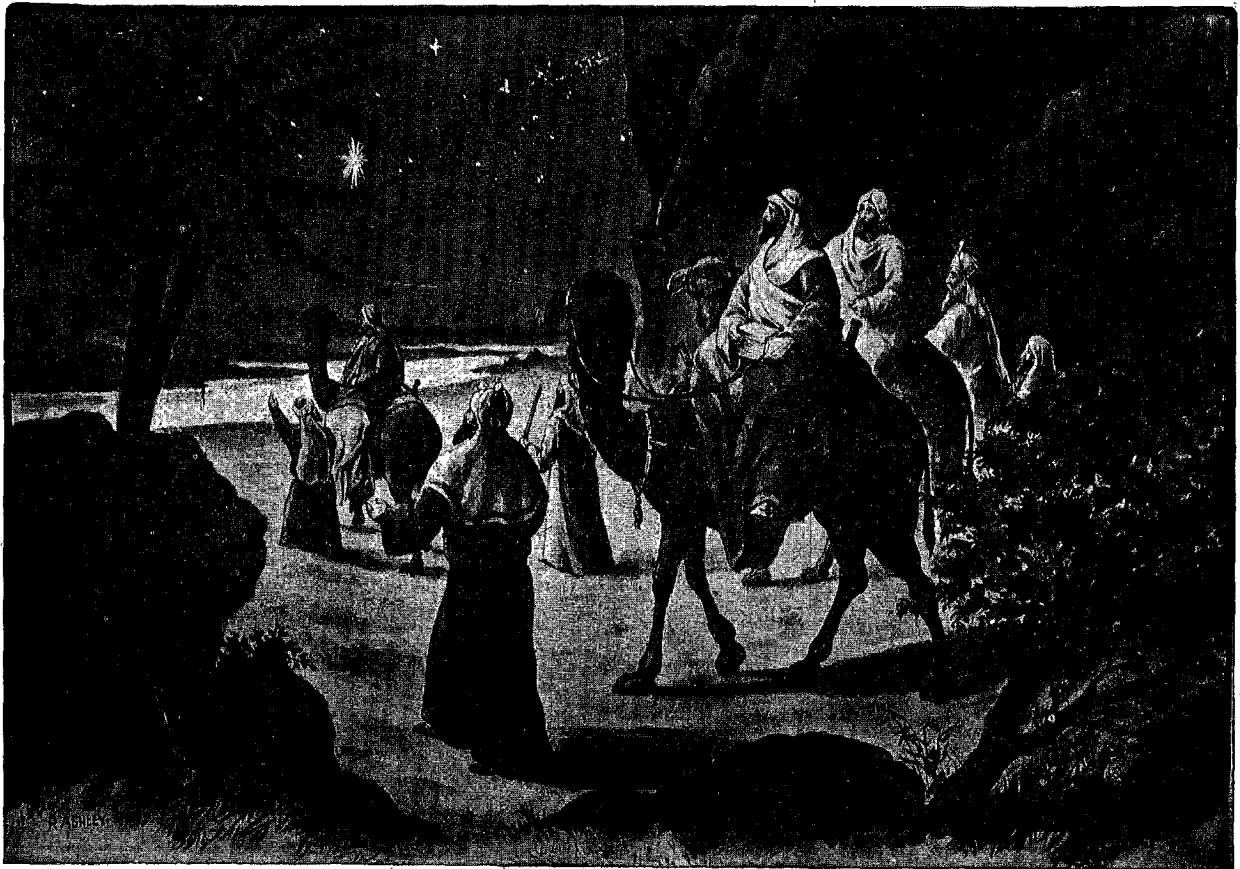
A Chinaman applied for the position of cook in a family which belonged to a fashionable church.

The lady asked, "Do you drink whiskey?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man."



Journey of the Wise Men.

their journey. "And, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was."

"When they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, frankincense, and myrrh." Matthew 2:2-11.

The most precious things they had, the wise men brought to the Saviour. In this they set an example for us. Many give presents to their earthly friends, but have none for the heavenly Friend who has given them every blessing. We should not do this. To Christ we should

He was engaged, and proved honest and capable. By and by the lady gave a progressive euchre party, with accompaniment. John did his part acceptably, but next morning he appeared before his mistress:—

"I want quit."

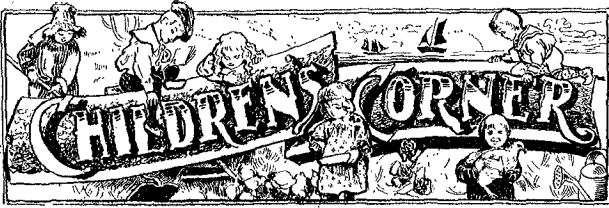
"What for?"

"I Clistian man. No workee for Melican heathen."

THEY who deal with the devil must pay his price.

It is a common error to try to plant blossoms instead of seeds.

MAKE no compromises with sin, for sin will make none with you.



THE OLD DOCTOR'S STORY.

"CHILDREN, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay field, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and to wash and dress for singing-school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but somehow I don't feel very strong to-day."

"He walked with me to the road which turned off to the town. As he left he put his hand on my arm, saying again:—

"Thank you, my son. You've always been a good boy to me, Jim."

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm hands at the door.

"One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour that those last words were: 'You've always been a good boy to me.'"—*Germantown Telegraph*.

MILLIE'S BIRTHDAY PRESENTS.

"WHY! this is your birthday, isn't it, dearie?" exclaimed grandmother; "and not one of us remembered it! I guess you must have forgotten it yourself."

"No, I did not forget it," answered Millie; "and at first I felt provoked because no one else thought about it. Then last night it popped into my head that it would be nice to give presents on my birthday. But I couldn't think of anything to give; and then, pretty soon, I thought I'd give such presents that no one would know

I was giving them. It has been lots of fun. You see Uncle George never knew who put that patch on his coat sleeve; and a patch is such a comical present that I laughed all the while I was doing it. Mother never will think, when she laughs over the letter I wrote her, that I was making her a present of a laugh, will she?"

"I should think not," said grandmother, smiling.

"Then I happened to think of Aunt Lucy's flower garden she wanted Glenn to weed, and he didn't. But she never knew I made her a present of some work. But I think the present I made Glenn was the queerest. You see, he got mad when we were playing tennis; and what do you s'pose I made him a present of then?"

"I don't know," answered grandmother; "a kind word, perhaps."

Millie looked up into grandmother's eyes, and whispered, "Yes; and a prayer."—*Exchange*.

WHAT SHE NEEDED.

"I DON'T know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about my sending her to a gymnasium or to a dancing-school. She's tired of her bicycle, and the lawn-tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all of the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing-school to make her healthful and happy."—*The Household*.

The Gospel Herald

NASHVILLE, TENN., March, 1901.

J. E. WHITE, EDITOR.

DISEASED FOOD. NO. 2. PORK EATING.

IT is not our object to draw disgusting open pictures; but if we can say one word that will in any degree lessen the use of

Pork,

we have not spoken in vain. Look in yonder pig-stye, which is typical of thousands of others just as bad. If your olfactories will allow your near approach, examine that mass of filth and corruption. Fed upon offal, the stench of which, as the swill man passes, causes you to turn your head and grasp your nose between thumb and finger,—wallowing in his own filth, augmented by rains and refuse which even *he* will not eat,—is it not a sight to tempt the appetite of an epicure?

But worse than all that, his flesh is entirely composed of just such "stuff" as that upon which he is fed, and by which he is surrounded. Merciful Powers! Shall we eat him? Adam Clarke once said that if he wanted to make an appropriate offering to the Devil, it would be a hog stuffed with tobacco. The hog was made to be a scavenger. Let us leave him to his original destiny.

Abscesses and ulcers are of common occurrence in the hog, but these sores do not find an outlet through the skin as in other animals, but are taken into the circulation, and are discharged in this manner. Such ulcers are easily produced, and the bodies of hogs shipped in car loads to the East, are often covered with them as the result of unavoidable bruises received en route. Our friend of the knife and steel states that the flesh is often so permeated with yellow filth and disease that the flesh cannot be used. Then the whole carcass, Oh! Ye users of lard, is sent to the vats, where the lard is "tried out" to shorten your pies and pastry!

But leaving natural diseases which affect swine, we would call your attention to the scourge of

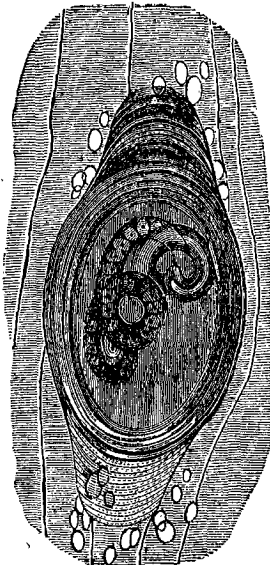
Trichinæ,

and the seriousness of the danger incurred by those using pork thus infected.

Descriptions of this parasite have been so numerous that it is scarcely necessary to enter into details. We find the following description by an eminent scientist, which cannot fail to be of particular interest to the reader:—

"They are cylindrical and tapering, one twenty-eighth of an inch long by one-six-hundredth of an inch thick. Both

in the hog and in the human subject, they are sometimes found in great abundance in the muscular tissues, sometimes as many as 70,000 or 80,000 to the cubic inch. When first discovered in 1832, and for many years after, they were supposed to be harmless, no symptoms connected with their presence having been detected. It is now known that in the cases first observed the parasites had long lain quiescent in the muscular tissue, and that their recent introduction into the system forms one of the most dangerous affections to which the human race is liable. The true physiological history of *trichina spiralis* is as follows:—



Encysted Trichina.

The above is a highly magnified representation of the worm in the capsule, some weeks after infection.

at maturity, attaining a length of from one-ninth to one-seventh of an inch." At this time their numbers increase enormously, a single worm, according to some authorities, producing one thousand or more young.

"These embryos, which are of minute size, but in form similar to their parents, then begin to penetrate the walls of the intestine, and to dispose themselves over the body. This causes at first an irritation of the intestine, which is usually the earliest symptom of the attack. Within a fortnight after the commencement of the symptoms, the embryos are usually to be found scattered throughout the body and limbs, in the tissues of the voluntary muscles. They are still not more than one-one-hundred-and-fortieth or one-one-hundred-and-twentieth of an inch long. They soon become enclosed in distinct cysts, where they grow to a size of one-twenty-eighth of an inch, and at the same time become coiled up in the spiral form. This period of the invasion of the muscular tissues by the parasite; is one of great danger to the patient, being characterized by swelling and tenderness of the limbs, pain on motion, and general fever of a typhoid character. The attack is often fatal about the fourth week. If the patient survives that period, the trichinæ become quiescent, cease their growth, and may remain, without further development

or alteration, for an indefinite period."

TRUST IN GOD.

Talk given by Mrs. E. G. White to the church for the colored in Vicksburg, Sabbath, March 16, 1901.

I will present to you this morning the instruction contained in the fourteenth chapter of John. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse. He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions."

Think of this. Here we have no homes, or very poor ones. Christ says to us, "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ.

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out, through the provision He has made,—His infinite sacrifice, His life and death on earth.

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the corner stone of the building of truth.

"And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, said doubtfully, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered, "I am the Way, the Truth, and the Life." These words are for you. When you are in perplexity, go right to the word of God. Read about Christ, His

character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify that wrong; for He is truth itself.

"I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him." Then Philip asked, "Lord, show us the Father, and it sufficeth us." Grieved at His disciple's lack of faith, Christ answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayst thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very work's sake."

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able to reveal His power through us. By our good works we shall show our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory.

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others, in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work.

Christ's words show that there is a close connection between heaven and earth; that to those who believe in

the power of truth God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them. Let them follow the minister into the field with their prayers. Christ has told them that the works that He has done they may do also. He says, " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in His Son." But He does not say this to those who do not abide in Him.

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, and rich blessings, because you will realize that Christ is the foundation of your faith.

"If ye love Me, keep My commandments." Obedience is the test of true love. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave you. "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

This promise God has made to you. When you get discouraged, do not depend upon human beings for aid. Christ declares, The Comforter shall be with you. Go right to God in prayer. Bow before Him, saying, "Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in your name. We ask for strength to resist the temptations of the enemy."

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you

are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.

"Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." Over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." Because He lives, His children shall live. "At that day," He says, "ye shall know that I am in My Father, and He in Me, and I in you."

"He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Many set aside their Saviour, and write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, "I do not feel like it." Has not Christ said, "He that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him."

Why tell human beings about your soul-trouble. They cannot take the place of God. Why put Christ in the back-ground. He wants us to believe in Him as children believe in an earthly Father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for you in the heavenly courts.

"Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." He in whose heart Christ abides is not one day on the mountain top, and the next day in the shadow. He has a calm, trusting faith in the Redeemer's love.

"He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me." Look into the mirror of God's law, and see whether

you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward.

"The Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance." You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ himself. Let us thank God that we can be members of the royal family.

"Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would

rejoice, because I said, I go unto the Father; for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Whatever you may be called upon to suffer, remember that Christ has said, "I will come again, and receive you unto Myself, that where I am, there ye may be also." Have faith in God, and day by day He will give you the victory.

the land of Canaan. Genesis 12:5. Here the Lord met him, and said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:14, 15.

Paul says that this promise meant that Abraham "should be the heir of the world." Romans 4:13. But although Israel, the nation which sprang from Abraham, dwelt in the earthly Canaan, they never fully subdued it, nor extended their kingdom permanently beyond their own borders. Hence the promise made to Abraham, as explained by Paul, has never yet been fulfilled in its completeness.

The promise to Abraham was twofold. *First*, Israel was to dwell in the land of promise on the earth: but this only partially fulfilled the promise. *Secondly*, the final fulfilment of this promise reaches over to the new earth. There the true Israel will forever enjoy, in its fulness, all the blessings promised to Abraham.

Paul, in speaking of ancient Israel, which became "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable," says of them: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

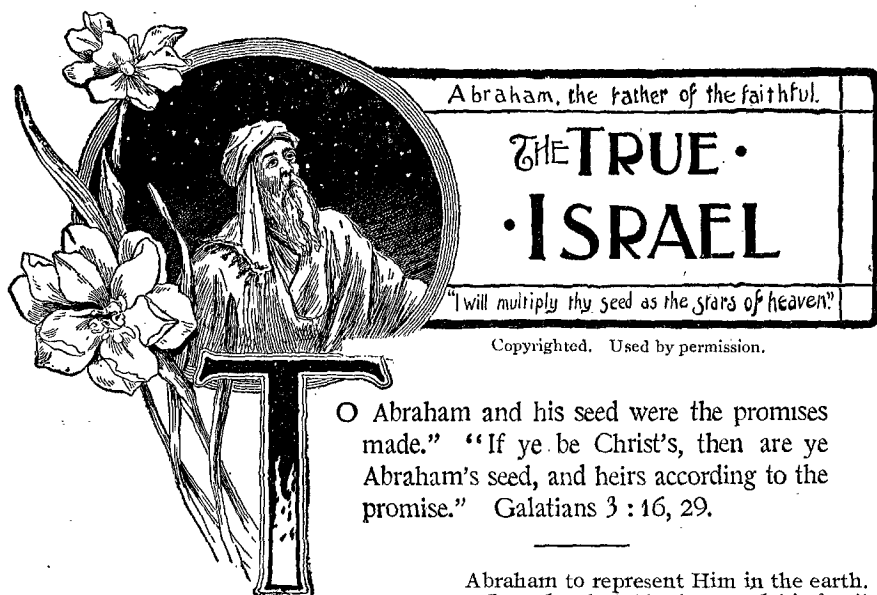
This makes it very plain that Israel did not consider that the promise made to their fathers had yet been fulfilled to them. They declared that they were "strangers and pilgrims on the earth," and Paul says that "they that say such things declare plainly that they seek a country;" and "they desire a better country, that is, an heavenly." Hebrews 11:13, 14, 16.

Of Abraham we read that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:9, 10.

Abraham looked forward to the time when the earth made new should be his home. Through faith he saw a mansion for himself in the New Jerusalem, which our Saviour is building in heaven for the faithful. See John 14:1-3. It was to these that he looked for the fulfilment of the promise.

Paul, more than thirty years this side of Christ, speaks of this promise made to Abraham as the hope of the Christian. He compares it to "an anchor of the soul, both sure and steadfast." Hebrews 6:19. He says that this hope is nothing more nor less than the promise made to Abraham. God "confirmed" this promise "by an oath," and "swore by Himself" that He would fulfil it. Verses 13-18. With such confirmation, Paul may well say that the promise is a hope to the Christian, anchored within the veil—to the very throne of the Infinite.

But how can this promise apply to the literal children of Abraham, and to the Gentile Christians as well? Paul argues that only those who are true to God belong to the true Israel. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are



O Abraham and his seed were the promises made." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:16, 29.

Abraham to represent Him in the earth.

In order that Abraham and his family might not be influenced by the idolatry of his father's house, the Lord said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Genesis 12:1, 2.

Relying on the promises of God, Abraham left his father's house, and dwelt in

NOT more than four hundred years after the flood, and before Shem, the son of Noah, was dead, nearly all the descendants of Noah had turned to the worship of idols. Even the family of Shem had gone into idolatry.

But Abraham, amid all the superstition and heathenism which surrounded him, remained true to God. The Lord finally left the hardened transgressors, and chose

they all children." See Romans 9:6-8.

Only those of the seed of Abraham who are true to God are counted by Him as Israel. The Jews rejected and crucified their Lord. They showed that they had entirely lost the characteristics which made Abraham the father of the faithful. Hence, though of the seed of Abraham, such are not numbered with Israel.

Paul teaches that the true Israel is made up of all who are true to God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. By faith in Christ we are accepted as the true Israel, and heirs to all that was promised to Abraham.

The prophet says of the Jewish people: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jeremiah 11:16. The stock of the true Israel is here called "the green olive tree;" but as the Jewish branches had proved unworthy of the stock, they were broken off. Paul tells how their places were filled: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them; . . . boast not against the branches."

Romans 11:17, 18.

How, then, do we Gentiles become of the true Israel?—By being grafted into the stock where the literal branches of Israel were broken off. Paul exhorts as follows: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Romans 11:19-21.

Paul further declares that "all Israel shall be saved."

Romans 11:26. This refers to the true Israel which becomes so by accepting Christ. See Galatians 3:29. John the Baptist, when reproving the haughty Pharisees and Sadducees, said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3:9. God can make up the true Israel from the byways, highways, hedges, and slums of earth. All He demands is faithfulness and loving service.

When Christ comes to earth to gather out of it those who are true to Him, there will be found one hundred and forty-four thousand belonging to the true Israel, who will be translated without tasting death. When their cases are finally decided, or "sealed," they will be equally

divided among the twelve tribes of the children of Israel,—Christian Israel,—twelve thousand to each tribe. Revelation 7:4.

The twelve gates of the New Jerusalem

bear the names of the twelve tribes of Israel, and it is reasonable to suppose that each tribe will enter through its own gate. Revelation 21:12. "None but Israelites will enter the New Jerusalem."

WHEN THE DEACON TALKED IN CHURCH.

WE weren't expecting anything unusual that Sunday, but we got it.

It was a warm Sunday in June, and our annual foreign missionary sermon and collection were to be taken. But that didn't excite us any; for we had slept, I may say, through both sermon and collection many a time before.

It wasn't the sermon, either, for that didn't seem so different from usual; but

bits of fat and bone and gristle that were left and took them to the dog. When he got to the dog some one heard him say sadly, "I meant to bring an offering, Fido, but I've only got a collection."

Well it did kind of hit home, for most of us, hadn't even given much of a collection, only just enough to look respectable when the plate passed. But the preacher went on till he showed us that this command, "Go ye," meant just what



"God is able of these stones to raise up children unto Abraham."

that time it just happened to come home to the deacon. As far as I can remember, the preacher took for his text the old verse about Go ye into all the world and preach the Gospel to every creature; only he dwelt considerably on the "Go ye." He said it didn't say anything about taking up a collection, but it did say to go, and that the Lord would never be satisfied until we went.

Our collections anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could take what was left on the plates and give that to the dog. So after dinner he picked up the little

it said, that we had to go. And he told us that it meant everybody had to go, too.

Now I always thought there was some special kind of call that came to one here and another there; and when they felt the call, they had to be a missionary. But he said that wasn't in the Bible, and that everybody was commanded to go ye unless they had a special call to stay at home. And, even if they had a call to stay at home, they were bound to do their best to find a substitute to go for them, and to help everybody to go that could.

Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptations, or comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us



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about the love of God and the future hope of our loved ones when the darkness of death shut down on them. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us and the heathen's need for us to go.

Then he prayed a bit, and the choir didn't sing any that day, but the organ played a soft voluntary at first while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you'd meet in a day's journey, as good a neighbor and as honest a man as ever lived. Nice two hundred acre farm on the fifth line, and a fine family, all members of the church. Jim, he ran the farm; Jack, the second boy, just ready to go to college; and Mary had her diploma as teacher, and was studying to be a nurse. The mother, too, was just as nice a woman as you could find anywhere.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon; for as he rose to get the collection plate he began to talk to himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate and began to talk; and, as far as I can recollect, this is just about what he said:—

"So that, 'Go ye,' means me and every one of us, and this is the Lord's plate, and what we put in is our substitute for going ourselves, and shows how much we love Him and how much we'd have been worth to Him, seein' we don't go ourselves."

Then he got to the back seat, and passed the plate. Now our back seats are almost always full of young men; and as they put their money in the plate, the old man went on:—

"Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord."

"Ten cents from Davie Brown, five from Tom Stone, and nothing from Steve Jackson, forty cents for four boys, and every one of them could go, too; and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord."

Next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis with his wife and two daughters. "The price of one of your dinners down-town. Half of that pair of gloves you wear. Almost as much as you spent for ice-cream last week. One box of candy," were deacon's

comments as the coins fell from the hands of the Judge and family.

Then Farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope bulging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said, "God bless them."

You may be sure we were all listening by this time, though we didn't dare to turn round, and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle, and twenty cents for the Lord don't match, Tommy McClay. Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents on the plate."

"Less than last year, James Stevens; and the Lord blessed you too."

"A new house for yourself and an old quarter for your Lord, Alex Bovey."

"You take in washing, and can give five dollars to the Lord. God bless you, Mrs. Dean. What! and Minnie has some, too, and wee Robbie."

"Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have all given, Mr. Steel."

"A bright new dollar bill, and spread out too, Mr. Perkins; I am afraid ninety-five cents was for show."

"A check from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord."

"Two dollars from you Harry Atkins, is a small gift to the Lord that healed your dear wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought, and you, Miss Mariom, only a quarter, and you could both go ye and support yourselves."

"Five cents from the father, and a cent each from the family; I guess John Hull and family don't love the heathen brothers very hard."

"Ah, Mrs. McRimmon, that meant a good deal to you; the Lord keep you till you join the good man that's gone."

"Charlie Baker, and you, too, Effie; I doubt if the Lord will take any substitute for you."

"Nothing from you, Mr. Cantile; not interested, I s'pose? Heathen at home; perhaps you're one of them."

"Five cents, Mr. Donald. I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more."

Then the old man came to his own pew, and as his wife put in an envelope, "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'd have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord. Jack and Mary sat in the choir."

So it went on from pew to pew till the old man came to the front again, and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, "No; that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down; and taking out an old leather wallet, counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go; and Jim will keep mother and me on the farm now we're getting old, but I won't keep

Jack back any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord."

Then, while the old man sat down and buried his face in his hands, Deacon Wise jumped up, and said, with a lump in his throat: "Dear pastor, we haven't done our duty. Let's take up the collection again next Sabbath." And a chorus of Amiens came from all over the church. And the pastor got up with tears in his eyes, and said: "My friends, I haven't done all I could either. I want to give more next Sabbath, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different to what it ever did before—

"Love so amazing, so divine
 Demands my soul, my life, my all;"

and the organist said she believed it went through the roof, and I guess God thought so, too.

I think the old deacon felt pretty bad when he found out how his day-dreaming had been done aloud, and one or two felt pretty hard at first; but they knew it was true. So that was what started our missionary church, and we've kept on ever since. There have been fourteen members of our Society go out as missionaries in the last five years, six of our best young men, and eight of our brightest girls.

Jack Bright? He married the organist, and they are out on the border of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble.

You'r much obliged? Oh, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work now, one in India, and another in China, and another is getting ready to go. My name? John Donald. You're laughing? Yes, I was the one that gave only five cents that day; what the old man said about putting it in the Lord's hand stuck to me. But I hope to give the Lord a boy or girl for everyone of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye;" so we're all going. Good bye.—*Presbyterian Witness.*

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now, now!

HOPE hangs like a tapestry of sunbeams on life's dark valleys. It looks through the cloud to where the silver lining always is—on the top side. It purifies. Hope makes melody all the journey.

A YOUNG man in Massachusetts who was once offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parable of the Prodigal Son, and that of the Good Samaritan; or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament please send it along.

SUPPLEMENT.



VOL. III.

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

NO. 3.

FROM THE FIELD.

ENCOURAGEMENT FROM YAZOO CITY.

In a recent letter from Bro. M. C. Strachan, who has charge of our school work at Yazoo City, we find several things that encourage. He reports that many visit our chapel services now who have not attended them for more than nine months. More than one hundred people were present at one of the Sunday evening meetings recently, and listened with interest to the talk on the mystery of godliness.

Our hearts rejoiced as we read the account of Bro. Lee's acceptance of the truth. In his letter, Bro. Strachan relates the story of Bro. Lee:—

"Just one week ago, a very intelligent young man, Joe Lee by name, began to keep the commandments of God. This young man is about thirty-five years of age and has a wife and two small children. He was a high Mason and was also prominent in the rank of Odd Fellows. He has been studying the truth with Bro. Warnick for nine months; but not until now has he had the courage to obey.

"He is the trusted servant of a large firm in this city, known as Livingston Dry Goods Co. Last spring this brother was about to step into the truth, but just at that time his employer raised his wages and left the city for the summer. Lee decided to wait until fall, and upon the return of his employer, he intended to quit his place. But after looking back at the trouble through which our people had to pass last June, he did not know what step to take. He did not wish to deny the truth; yet he felt that should he take a stand,

a crisis would surely be brought upon our work.

"He prayed over the matter for a long time, and we brethren prayed with him. Yet all the time he feared to approach his employer. At last, one Saturday night two weeks ago, as he was about to receive his salary, he told his boss that he had better get another man, as he did not intend to remain with him any longer. His employer inquired to know the trouble. Lee told him what he had intended doing nine months ago and how his mind had been troubled since that time. He told his boss that he had been visiting the Advent chapel regularly each Saturday for some time, and that his conscience would not permit him to steal any more time that he, as employee, should spend in the store.

"Much to the surprise of Lee, his employer bade him sit down; and told Lee that he was very sorry that his mind had been so unsettled for such a length of time; and said, that had he asked for the Sabbath nine months ago, he would have gladly granted his request. Lee took his Bible and set forth his position; after which his employer said he did not wish to be in the way of any man's religion, and that he thought every man was entitled to his own belief. He told Lee that he could not afford to lose him entirely, but if he desired to quit on Saturdays, he might do so with pleasure. His employer said that other arrangements could possibly be made for Saturday work.

"So Bro. Lee is now as happy as can be. To-night he gave me tithes

on \$5.00. He is thoroughly acquainted with all points of our faith. He is the one who opened the chapel for service the Sabbath after Brn. Warnick and Dancer had been warned to close doors and were on their way to Vicksburg. He appears to be very strong in the faith; he is a strict vegetarian, also."

We have reason to say, "O give thanks unto the Lord; for he is good: for His mercy endureth forever."

HOW HANDS HELPED.

The hand is more potent than the head in destroying some kinds of prejudice. This is verified by an experience of Bro. Franklin Warnick, who is working for his people at Yazoo City, Miss. He relates it as follows:—

I had a little experience with an A. M. E. pastor who recently located here. He promised one of his officers who is opposed to our work, that he would not have anything to do with us; he was opposed to our work when he was in Vicksburg. I have been giving Bible readings to several in his congregation, and they invited me to hear him. I went and he invited me into his pulpit. I complied, and at his request offered prayer. At the close of the service he appealed for help on the parsonage, in course of erection. As it was manual labor, I offered to help him a day. He had two mantles to make. They furnished the lumber and I made two very pretty ones. The Lord blessed the plan and has caused a good influence to spread among the A. M. E's. He has thus enabled me to win the good will of the pastor and his congregation. His prejudice seems to have vanished. I keep him supplied with the *Signs*, and trust before long to see him deeply interested in the truth.

THE SILENT PREACHER.

I have given papers away on my journeys to Palo Alto to crowds. One crowd was on a bridge gambling. I was impressed before leaving the house to take plenty of *Signs* along in my pockets. When I approached the bridge, I saw this crowd gambling: one man was on a horse, two were engaged in gambling, and the rest of them were looking on. At first I did not know whether to stop or not; but after reaching the bridge, I stopped in the midst of them and began emptying my pockets. They did not refuse to take the papers. After I had finished distributing them, I journeyed. I prayed walking along for God to guide the papers. Going on for mile and a half, I looked to the side of me, and there the man I had seen on the horse at the bridge was at my side. We walked together for nearly a mile, and talked the while about the Lord. It was a comfort to me to talk to him about the Lord. And many such experiences that the Lord has given me I could relate.

I am of good courage in the Lord, and rejoicing in His work for souls.

—W. H. SEBASTIAN, *Yazoo City, Miss.*

OAKWOOD, S. C., SCHOOL.

Writing under date of March 1st, Bro. B. F. Gowdy makes some mention of the school at Oakwood, S. C. This undertaking which he and his good wife have fostered, has met with many difficulties and discouragements. The school room has but recently been inclosed and is not finished and is far from being furnished with the necessary things of a school room. Whence and when the means required to effect a betterment of these conditions will come, no one can tell. Nevertheless, Brother and Sister Gowdy are not cast down. He says in his letter, "We trust in the Lord and are of good courage."

Brethren with money to spare, you can hold up the hands of God's workers here. Will you?

WORK OF ELDER PIERCE AT OXFORD, MISS.

The following is an extract from a letter bearing date of Feb. 24, written to the Editor by Eld. H. W. Pierce, who is canvassing in the country around Oxford, Miss.

"I have orders now for 58 'Object Lessons.' Last week, in four days I took orders for 20 'Object Lessons,' 19 'Steps,' and 25 'Primers.' Many families take all three. At 45 exhibitions, I sold 64 books. It seems as though I get over the ground

very slowly; I average only from ten to twelve exhibitions a day, and spend very little time with 'Steps' and 'Primers.' The angels of the Lord surely go before to open hearts.

Sister Pierce, as her circumstances allow her, canvasses in the town. She says in one of her late letters, "I have canvassed slowly, but up to the present have taken 44 orders for 'Best Stories' and sold 25 each of *Outlook Signs* and *Midwinter Good Health*. I am pleased with 'Best Stories.' It contains much present truth."

Elder Pierce remarked to the writer that inasmuch as the condition of the church houses in the State is such in the winter as to forbid the people's coming to him, he decided to go to the people. God give us more men and women of like faith and zeal. The first of the commission reads, "G.O."

PROGRESS OF THE VICKSBURG SCHOOL.

From a late report of the Vicksburg school sent us by the principal, Prof. F. R. Rogers, the following notes of interest are taken. They indicate what can be accomplished by those who are consecrated and determined:—

School opened Sept. 10, 1900, with an enrollment of 13.

Enrollment Oct. 1st, -	36
" Nov. 1st, -	50
" Dec. 1st, -	60
" Jan. 1st, 1901, -	75

Average daily attendance, 54

The following are the daily studies as they come in order.

- | | |
|------------------|---|
| (1) Bible, | Gospel Primer,
Gospel Reader,
Christ Our Saviour,
Patriarchs and Prophets. |
| (2) Physiology, | |
| (3) Arithmetic, | |
| (4) Reading, | |
| (5) Language, | |
| (6) Penmanship, | |
| (7) Geography, | |
| (8) History, | |
| (9) Orthography, | |
| (10) Elocution. | |

Prof. Rogers says: "The students are advancing in these studies and enjoy their work. I can report a deep interest in our Bible lessons. Our study up to February 18 has been on the life of Christ. I have used 'Desire of Ages' as my text book. The children are familiar with the story of the childhood of Jesus and His early ministry. We have dwelt especially upon faith in God. As Jesus had to depend entirely upon His Father, so must we,—believing He can do all things for us.

"There are only six in our school who are members of families that are in the truth. The children think it nothing to fight or to gamble with marbles and tops or to do other things of a like nature. The lessons learned of Jesus has helped this matter, and we believe that souls will be saved as a result of this labor. I know that the Lord is blessing our efforts and that these children are in a better spiritual condition than when they first came under our instruction.

"Our school has a good influence upon outsiders. Occasionally a parent comes to enter a child because of the Christian teaching he has heard of pupils getting here.

"The night schools are interesting. Some insist on coming to the house every night for Mrs. Rogers to teach them. She hoped to stop them by charging 15 cents a week; but no, more came last week.

"Pray for the children as well as for the workers of our school, and pray that God will continue to bless our efforts."

THE COLUMBUS SCHOOL.

EARLY in the season this school was meeting with very encouraging success, and Bro. Dancer was doing a good work. During the winter a serious epidemic of small pox broke out which nearly broke up the school, the attendance numbering only five scholars for some time. We are glad to report however, that the epidemic is breaking and the scholars are returning to school. The last report gave an attendance of twenty-eight with more coming next week. There are many encouraging features in regard to the work at this place, and we believe it will prove successful.

Bro. Dancer has been working under very discouraging circumstances; for many weeks he and his family have been obliged to live in two of the recitation rooms of the school building, but now we believe the time has come to build a cottage for the teacher as we have plenty of room for it on the lot. Arrangements are now being completed to accomplish this.

TENNESSEE INDUSTRIAL SCHOOL.

At a recent convention held at Nashville it was generally expressed that an industrial school for the colored people should be started as quickly as possible in the vicinity of Nashville. To accomplish this it will be necessary to buy a farm, and there should be land enough to insure a successful work.

In the Supplement of the *HERALD* for January the following paragraph appeared:—

"Who will donate \$1,500 to buy a farm for an Industrial School in Tennessee. It will be named for the donor."

As the needs of such a school are fully considered and appreciated it is easy to be seen that \$1,500 will not purchase land enough for such an enterprise. It is more than probable that it will require two or three thousand dollars. As the Southern work is becoming better understood it is to be hoped that our responsibility as a people to the needs of this field will be better appreciated.

The North, West, and East of our country seem well supplied with these facilities and blessings. The destitution of the South in this respect is appalling, and we hope that this increased interest in the work will reach the hearts of some of our people who will be able to raise means for the immediate purchase of a proper location for such a school as is mentioned above. If one individual does not feel able to shoulder the responsibility perhaps two or three of some neighborhood can join together and raise the necessary means in that way. Who will take the lead in this important enterprise?

A SERIES OF BOOKS.

When the book, "Best Stories," was first issued it was with the intention that this should be the first of a series of books upon the Bible subjects, which when completed should make a "Child's Bible" in every sense of the word. There have been two or

three books of this nature published by other houses, but they have not brought in the elements of Present Truth which we feel important to be introduced into the books of this kind.

With a more complete organization of the Herald Publishing Co. at Nashville, we hope to be able to complete this work and produce many other valuable works for circulation among the children, especially of the South.

THE SCHOLAR'S FUND.

MORE than two years ago Brother Schramm, then in Grand Rapids, started an effort for raising funds among the Sabbath School scholars for the support of poor scholars in our schools in the South for colored children. We have been much encouraged by the hearty interest that has been taken in this, and many scholars have been receiving an education in these schools which they could not have obtained without this liberality from the Sabbath School boys and girls in the North.

We have to regret that we were not able to keep up the correspondence which we had promised to those who were sacrificing to assist these poor children. I suppose it is impossible for us to explain the large amount of office work that has been put upon us at Nashville during the last few weeks. In order to relieve the congestion in this line, a committee of ladies was appointed to look after this division of the work, and correspond with all interested. Soon after the appointment of this committee, the president and secretary were taken sick at the same time and it became impossible for them to attend to this work, and as all others were simply overwhelmed with other work we were obliged to trust to the continued liberality and patience of those interested in the work, until our work could be so organized that it could be looked after properly. This is all the excuse we can make for our failure in this direction.

We receive many letters of very deep interest from the children who are sacrificing to help the poor to an education. The Lord will abundantly bless them for such work.

We have just received another donation of three dollars from four children of New Brunswick, New Jersey, who have been so interested in the past. This makes twenty dollars that has come from the children of that place. We want to assure them and all others that such an interest in the work is not lost.

OUT ON BAIL.

IN the Supplement of the January number of the *HERALD* the condition of Brother Olvin, who was falsely imprisoned, was set forth under the heading, "Sick and in Prison." As many desire to know the outcome, will say that bond was secured and he was released from prison on bail, and is now on board the Steamer "Morning Star," at Vicksburg. He will have to appear at the term of court in October, but we feel very sure that his case will be soon dismissed from the court. In the meantime he will go to Nashville on the Steamer, "Morning Star," which is soon to leave Vicksburg for that place.

PAPERS WANTED.

BRO. M. F. SIMMONS, who is engaged in the school work at Orlando, Florida, says in a letter written March 11th, "The children have quite a will to do missionary work. If you can by any means secure us papers and leaflets of any useful kind, we will use them in this work."

We hope this will come to the attention of our brethren who have tracts, papers, or other literature that will do for general circulation. Prepay postage and send to M. F. Simmons, Orlando, Fla. Brother Simmons will use his discretion as to what will do to circulate in his territory, and this literature may be bread cast upon the waters.

A GOLD WATCH.

A HUNTING case, lady's watch, gold filled, was donated to the work of the Southern Missionary Society some time ago. It was not in running order when received, but Brother Davis, a jeweler of Battle Creek, has repaired it without charge so that all that shall be received from its sale shall go to the work in the South. The watch is now in good running order. It is worth from six to eight dollars. Will some one who needs a watch of this kind show a missionary spirit by buying this one, and so putting the money into the work where it can be used. Address, Southern Missionary Society, 1025 Jefferson Street, Nashville, Tennessee.

In a report from the work of the school at Vicksburg, it was stated that a little girl thirteen years old needed help badly. Upon hearing this, a little girl by the name of Eva Congdon, six years old, wished to do something for this child. So she set to work washing dishes, sweeping floors, etc., for fifteen cents a week. The money, 60 cents, was advanced by her father and sent to the needy field. Who will profit by this example?

The Gospel Herald

NASHVILLE, TENN., March, 1901.

J. E. WHITE, EDITOR.

THE GOSPEL HERALD.

It will be seen that at the convention at Nashville it was voted to make the HERALD the pioneer paper for the South, and that it be issued weekly. Such an enterprise requires a liberal support. What shall we do about it?

When started as a weekly paper the price must be increased to 50 cents. We hope for at least 10,000 subscribers from the North. Shall we have them?

The following encouraging words have been received from our subscribers:—

Spokane, Wash.

ENCLOSED find 25 cents for renewal. I am very much pleased with the GOSPEL HERALD and want to be a subscriber as long as the paper exists, as I love the truth and want to keep pace with the work done in the South.—S. H. WILLIAMSON.

Pearland, Tex.

I SEE in the last GOSPEL HERALD that when the blue cross is put on it, I must renew my subscription. I like the little paper, and inclose \$2.00 as a donation to help where most needed, and 25 cents for the paper.—MARIE JOHNSON.

Portland, Ore.

ENCLOSED find 25 cents for my subscription to the GOSPEL HERALD. I like your little paper very much and would not like to be without it. Wishing you much success in the work.—MRS. J. N. BERRY.

Beresford, S. Dak.

I RECEIVED my premium watch last week, and am well pleased with it. I also received the GOSPEL HERALD which is very interesting.—EMMA CHRISTENSEN.

Battle Creek, Mich.

WE feel very much pleased with the appearance of your pioneer GOSPEL HERALD. We like it very much. It certainly is a real credit to your new plant. If everything you do is as creditable as this little sheet, we feel sure that you will meet with abundant success in your new venture. We trust that you may be abundantly blessed in all your efforts to build up the cause of Christ in the earth.—REVIEW & HERALD PUB. CO., W. C. SISLEY, Supt.

Rathdrum, Idaho.

ENCLOSED find \$1.50. Please send me the premium watch and the GOSPEL HERALD. We are very much interested in the Southern work. The little paper is like one of the family. (UNSIGN'D.)

"BEST STORIES."

WE extend our heartfelt thanks to the State papers which have so generously noticed our little book, "Best Stories." We are sure that such liberal advertising will result in largely increasing the sale of the book. We are very thankful for this at the present time, as the work in

the South never needed money as it does now.

The book, "Best Stories," has had a very encouraging sale right from the start, as 70,000 copies were printed in the first sixty days of its existence. An edition of 10,000 is being printed at Nashville, and 30,000 more will soon be printed at Battle Creek. The following testimonials have been received from those who have received the book, and canvassed for it:—

Edgefield, Tenn., Dec. 14, 1901.

MY sister canvassed part of three days and has taken seventeen orders in a thinly settled neighborhood.

JULIA P. LOWE.

Alcona, Iowa.

I SEND you to-day 35 cents for prospectus of "Best Stories from the Best Book." It is rather late but I will do my best, I have twenty orders taken in a short time.

HATTIE STEBBINS.

San Bernardino, Cal., Dec. 14, 1900.

I RECEIVED the prospectus for "Best Stories from the Best Book." Enclosed please find 35 cents to pay for it. I know the book will sell well as I sell one to most every woman that has small children. I have ordered two dozen.

MRS. E. E. DAVIS.

Southern Pines, N. C.

I THOUGHT that I would write a few lines to you in regard to "Best Stories from the Best Book." I had just finished canvassing Moore Co., and was wishing I had another book to canvass, then Providence sent me just the book, for I received the prospectus for "Best Stories." I started to recanvass the county and in the first five hours took eight orders. All seem to like the book very much.

MRS. BRENSINGER.

Elmira, N. Y.

FIND inclosed 35 cents for the prospectus of "Best Stories from the Best Book." It is a lovely little book. I will try to canvass for it all I can.

MRS. J. B. SCHINDLER.

South Lancaster, Mass., Jan. 4, 1900.

MY dear Brother White:—

I TAKE pleasure in saying to you that the reader, "Best Stories from the Best Book," which you and Mrs. Sanders have gotten out, is to my mind the best work of its kind which I have ever seen anywhere. I find that it has an intrinsic interest for children of all ages from four to fourteen.

PROF. FREDRICK GRIGGS.

Everly, Iowa.

ENCLOSED find 35 cents for prospectus of the new book, I have canvassed a little and taken thirteen orders.

HENRY A. JOHNSON.

Laura, Ohio.

I ENCLOSE 35 cents for prospectus "Best Stories from the Best Book." We are truly thankful to you for sending it to us. My wife canvassed five hours and took seventeen orders, we are glad to help in the good work of spreading the gospel.

HARVEY CASSELL.

Spring Mills, N. Y.

ENCLOSED find 35 cents for prospectus sent us. Accept thanks for the same. "Best Stories" is an excellent seller.

A. R. EVANS.

Hazel, Ky.

I THINK "Best Stories from the Best Book" is an excellent book for children and have already taken six orders in a short time. This is a small place but I will get all the orders I can.

MRS. M. G. MASON.

Kendall Creek, Pa.

I THINK "Best Stories from the Best Book" first class in all respects.

BERTHA FITCH.

Syracuse, N. Y.

I THINK your new book is a gem, just the thing for children.

MRS. J. C. HIGGINS.

FROM THE CHILDREN.

Extract from a letter received from little Anthony Linane.

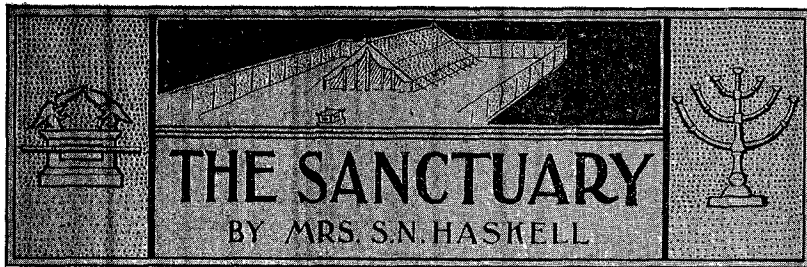
I am a little boy, seven years old. I like to go to Sabbath School. Our little brother is four years old, and he helps us get the nickels for the poor colored children. We hope to meet them soon in the new earth. We give the GOSPEL HERALD to our sisters to read. I send 50 cents and my love to all.

Little Alphonso Linane writes:

I am a little boy, eight years old; have a brother seven, and another four years old. We all go to Sabbath School with mamma. We have no church, so we go to one of our sister's home. We love to help the colored children to learn about Jesus, so we save as many nickels as we can to send to help them. We hope that Jesus will soon come and take us to the new home. I have made 50 cents to send you and my brother Anthony has made 50 cents more. Yours in Christ,

ALPHONSO LINANE.

Little Lynroy Elsten, age eight years, of?— who has been preserving his "Little Friend" papers, sold the lot of over 100 papers and realized \$1.40. Several of his little friends did likewise with their papers, and with the collection of the Sabbath School, altogether amounting to \$4.00, sent this to us to go towards educating a colored child. This certainly shows Christian zeal and spirit, which God would have us all to manifest.



The Seven Last Plagues.

Rev. 15 : 1. *What are the seven last plagues?*

Rev. 14 : 10. *Is there anything mixed with the wrath?*

Hab. 3 : 2. *What is united with the wrath now?*

MERCY.

Psa. 75 : 8. *What is the Lord pouring out now?*

What will the wicked have when the mixture is all gone?

Rev. 15 : 6. *Where did the seven angels come from?*

What did they have as they came from the heavenly sanctuary?

Rev. 15 : 7. *Who gave the vials to the angels?*

Rev. 5 : 8. *What was the work of the four beasts, also the four and twenty elders?*

They were officiating in the heavenly sanctuary, offering the prayers of all saints upon the golden altar which was before the throne.

Rev. 5 : 9. *Where had they formerly lived and what had been their experience?*

They had been redeemed from the earth.

Rev. 15 : 8. *What effect did the giving of the seven vials to the angels have?*

The temple was filled with smoke from the glory of the Lord.

How did this affect the work?

No man was able to enter the temple until the seven plagues were fulfilled.

1 Tim. 2 : 5. "There is one mediator between God and men, the MAN Christ Jesus. Then when NO MAN could enter the temple while the plagues were falling, CHRIST HIMSELF, as well as the four beasts and four and twenty elders would be excluded from the temple, for they are all members of the human family who have lived upon the earth.

Could there be any mercy without a mediator in the temple?

No; the seven last plagues are the unmingled wrath of God; there is no mercy, nothing but wrath in the vials.

"Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation

or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth." Early Writings, p. 29.

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner." Early Writings, p. 141 [last part].

WHAT ARE THE PLAGUES?

Rev. 16 : 2. *First*, A grievous sore upon those who worship the beast and his image.

Rev. 16 : 3. *Second*, The sea becomes as the blood of a dead man.

Rev. 16 : 4-7. *Third*, Rivers and fountains of water become blood.

Rev. 16 : 8, 9. *Fourth*, Air intensely heated by scorching heat.

Rev. 16 : 10, 11. *Fifth*, Air darkened, beginning at the seat of the beast.

Rev. 16 : 12, 13. *Sixth*, Nations affected, Turkey dried up, gathering of kings of the East.

Rev. 16 : 17-21. *Seventh*, ALL nature affected, earth terribly shaken, sea in commotion, islands disappearing. Great hail stones fall.

The first and sixth affect men and nations directly. The second and third are poured out on the waters of the earth especially. The fourth and fifth are felt in the atmosphere. The seventh will effect every part of nature. While every one of the plagues will inflict great suffering upon the wicked, every part of this sin cursed earth will also be affected by them.

Joel 1 : 14-20. *How will vegetation and animal life be affected?*

A general famine will follow.

Psa. 91 : 3. *Will the righteous be*

sheltered from the first or noisome pestilence?

Psa. 91 : 6. *Will they fear the darkness or the scorching heat?*

Psa. 91 : 7-10. *No plague shall come nigh their dwelling.*

Ex. 10 : 21-23. *Have we an example of God's people being shielded in the past?*

Psa. 91 : 11, 12. *While the hail stones are falling how will the righteous be protected?*

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmingled with mercy. . . The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That God who cared for Elijah will not pass by one of his self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise, "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Gt. Cont., pp. 628-629.

Rev. 16 : 17. *What is heard from the temple when the seventh plague is poured out?*

Whose voice is heard?

The voice of God. Christ is not in the temple at this time. See Gt. Cont., p. 636.

Rev. 16 : 17-21. *How is the earth affected by these things?*

What will the righteous say?

See Psa. 46 : 1-3; also Gt. Cont. p. 639.

Rev. 16 : 1, 17. The plagues are controlled from the heavenly sanctuary. God from His throne in the heavenly temple issues the command, "Go your ways, and pour out the vials of the wrath of God upon the earth." While the plagues are falling God's care is over His people, and out of the temple comes His voice saying, "It is done." "That voice

shakes the heavens and the earth. There is a mighty earthquake, 'such as was not since men were upon the earth, so mighty an earthquake and so great.' The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up.

Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The sea ports that have become like Sodom for wickedness, are swallowed up by the angry waters. . . . Great hail stones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. . . . Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. Graves are opened. . . . All who have died in the faith of the Third Angel's Message come forth from the tomb glorified." Gt. Cont., pp. 636.

a people from the world, and bringing them out into the wilderness of the people where God could plead with them and bring them into the bond of His covenant. Ezekiel 20: 35-38.

The sounding of the seventh angel began when the twenty-three hundred years terminated, in 1844, and it extends until the kingdoms of this world become the kingdoms of our Lord Jesus Christ. Rev. 11: 15. But in the beginning of the sounding of the angel, the mystery of God, which is the gospel of Jesus Christ, will be finished. Eph. 3: 2-4, 8, 9.

The Three Messages are the closing work of the gospel. Rev. 10: 8-11, contains the Second and Third Angels' Messages. It gives the experience of the people of God, who, after the passing of the time in the spring of 1844, found that they had made a mistake in the application of prophetic periods and looked forward to the tenth day of the month as the consummation of all their hopes.

The sweetness of their experience in expecting that Christ would come and deliver them from the sin-cursed earth and give them immortality is expressed in, "It shall be in thy mouth sweet as honey;" but their experience afterward, when the Lord did not come, is expressed in, "It shall make thy belly bitter."

But the angel said, "Thou must prophecy again before many peoples, nations, tongues, and kings." Here is subject for much thought. The Three Angels' Messages are presented with other characteristics than those that are made prominent in the Three Messages of Revelation 14. Placing beside this the prophecy in Jeremiah 15: 15-21 we have that which adds another phase to the experience of the people of God.

It was not a pleasant task to believe an unpopular truth that called forth the expression, "Ye have not gone up yet," and the prophet describes the feelings of the people of God in the words, "Revenge me of my persecutors; take me not away in Thy longsuffering; know that for Thy sake I have suffered rebuke."

The figure of eating the words of God is then referred to by the prophet, and he says, "They were the joy and rejoicing of mine heart." "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand; for Thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt Thou be altogether



Different Phases of the Three Angels' Messages.

In several portions of the Bible the Three Angels' Messages are brought to view, presenting prominent characteristics of this three-fold warning. In Revelation 14, is the plain statement that the hour of God's judgment had come. The results of the rejecting of this message is stated in the words, "Babylon is fallen."

The most solemn warning found in the Bible is against the worship of the beast and his image, the only two powers which lead the world against Christ in the final conflict. These go into the lake of fire. It also clearly states the character of those who heed this warning as keeping the commandments of God and the faith of Jesus.

In the tenth chapter of Revelation is another prophecy of the Three Angels' Messages, making prominent other features of this prophecy. The first verse contains five figures full of significance and interest to the Bible student. "Mighty angel" indicates power attending the proclamation.

The cloud that clothed this message and gathered dark with tempest, was arched by the rainbow of promise. So above the world's degradation was shown the promised glory of the Messiah's reign. To those who received this First Angel's Message, the light and glory of the face of Christ, like the sun, shone into

their hearts and in their pathway. Its purifying effect was like pillars of fire.

The book of Daniel contains but twelve chapters. It is a little book. He was commanded to shut up and seal it, even to the time of the end, at which time many would run to and fro, and knowledge would be increased. Again the angel declares, "The words are closed up and sealed till the time of the end." Daniel 12: 4, 9. The angel further declares that none of the wicked would understand this in the time of the end, but that "the wise shall understand."

In the eighth chapter of Daniel, and the fourteenth verse, is found the time upon which the First Angel's Message and the time in the tenth chapter is based. This was to be understood in the "time of the end." The announcement of this time fell upon the ears of the world as the roar of a lion among the beasts of the forest. The message went by land and sea until every missionary station on the globe heard of the proclamation of the second coming of Christ.

This time, found in the little book, was sworn to by the angel from Heaven as being no more; never again will the time of the second coming of Christ be preached. It accomplished its work in separating

unto me as a liar, and as waters that fail?" But the Lord said, "If thou return, then will I bring thee again, and thou shalt stand before Me: and if thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee but return not thou unto them."

He then presents the relation that the people of God will sustain to those who oppose the truth of the Third Angel's Message. "I will make thee unto this people a fenced brazen wall: and they shall fight against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." See also Ezekiel 2: 9, 10; 3: 9-14.

God makes the face of His people that trust in Him strong against the faces of their opposers "as an adamant harder than flint," says God, "have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house." Such is the experience of those who live in the closing scenes of this world's history and bear an unpopular truth to the world.

THE LAW OF TEMPERANCE.

NO. 5.

THE value of fasting as a preventative and cure for various sicknesses is established by many observations and evidences that cannot be questioned. That animals refuse food when ill is a fact universally observed, except in the case of underfed stock whose illness is simply hunger. Men and women would do the same if they were as obedient to the silent warnings of nature as are the lower animals. If the gentle voice within us were heeded, if we would let food alone whenever nature suggests that the body is over-supplied, we would escape much of our suffering and add years of usefulness to the span of life. The benefits of fasting are strikingly set forth by Prof. B. A. McFadden, a noted athlete and instructor in physical culture. Writing in the *New York World*, he says:—

"Want to be made over new? Want to cure your complaints and feel the returning powers of youth? Want to rid yourself of impurities that clog the system and produce all sorts of disease? If so, fast from four to thirty days.

"Talk about tonics! Why, there

is no tonic in the world that will give you the same appetite, the same joy of youth and life as will the after-results of fasting. To prove this, I have just concluded a seven-days' fast. At the end of that time I was able to perform the gymnastic feats of lifting a 100-pound dumb-bell and two heavy men."

During the whole period of seven days, Professor McFadden took no nourishment whatever, but drank freely of pure, cool water. He walked ten miles each day, exercised regularly in the gymnasium, and attended to his usual duties. The Professor states that the first four days of the fast were the most uncomfortable, and the least discomfort was experienced during the last two days.

The first half of the week was marked by a sense of weakness and there was some dizziness on first rising to the standing position. These feelings gave place to a sense of strength and vigor after taking active exercise. The mind was exceptionally clear and mental work required less effort than usual. This accords with the experience of others. One of the most eminent physicians and writers in America has said that he considered it no sacrifice to go without his dinner because of the delightful clearness of mind and freedom of thought experienced the following morning. Of course, this pleasure would be forfeited if the fast were interrupted by taking supper. There are many who cannot appreciate the testimony of this noted doctor because they know nothing of those mental delights so much enjoyed by those who sacrifice some physical indulgence for the benefit of the mind. Most people are so indulgent with that carnal appetite, that "fleshly lust" we have taken about in previous lessons; and are so satisfied with physical pleasures—such as eating—that they never know the pure delights of mental activity and the deeper and more lasting joys of spiritual life.

I will refer again to the above mentioned fast of Professor McFadden. He states that he lost fifteen pounds in weight for the week, but the principal loss took place during the first day or two and was effete matter rather than real body substance.

Of the feats performed at the conclusion of his seven-days' fast, Professor McFadden says:—

"I raised the fifty-pound bell over my head a number of times without the slightest difficulty. It did not seem heavier than when at my usual

weight. I tried the sixty-pound bell, then the seventy and eighty-five with similar results, and immediately left instructions to send the 100 pound bell over to the photograph gallery, as I felt that my strength was equal to raising it.

"I know full well that most people will be amazed at these feats of strength performed after this long fast, and no one could be more surprised than I. I was under the impression that to raise a fifty-pound bell overhead, with one hand, after a fast of this character, would really be something worth boasting about, and to say that I was astounded at my strength under the circumstances, is putting it very mildly.

"The 100-pound bell was sent to the photograph gallery, and the operator who saw and photographed the feats will vouch for the statements made. I had to raise the 100-pound dumb-bell twice before a proper negative could be made of the feat.

"The second feat of raising this 200-pound man was not easy, as anyone will discover on trial, and it would be well to remember that I never, at any time in my athletic career, believed in using heavy weights, and had not attempted to raise a 100-pound dumb-bell off the floor for at least two years before these feats were performed.

"While in active practice in general athletic work a number of years ago, I could raise a 100 pound bell eleven times at arm's length overhead with one arm, but at this time I frequently handled these heavy weights. As I have taken no heavy exercise for a number of years, more than a slight effort would be required to raise this heavy dumb-bell, even when my weight was at its usual standard. A lesson is taught with unquestionable clearness by this experiment.

"The American people are actually eating themselves into their graves. Ninety-nine out of every hundred take from five to fifty years from the length of their lives by stuffing their stomachs. They eat, not to nourish the body, but merely for the pleasure of gourmandizing. The result is that from two to five times as much food passes through the alimentary canal as is necessary to maintain weight and strength, and mind and body are actually weakened by the strenuous efforts made by the system in endeavoring to rid itself of this excessive amount of food.

"Though I thoroughly believe that anyone can be benefitted by intelligent fasting at times, let me here warn each faster against the serious

SUPPLEMENT.



injury that will result from over-eating after a fast. Begin to eat very slowly. All the benefit of your abstinence will be lost if this advice is not given due attention."

O, that all might know the benefit and joy of "eating for strength and not for drunkenness." If we would all do this, if it were our daily practice, if we would give the body a short fast between one meal and the next—an interval of seven hours and two meals a day—there would be far less need for adopting prolonged fasts or any other means for warding off or curing sickness, for disease would find but small chance of entrance. Brother, make haste to "add temperance" to your virtues..

Receipts for Four Months.

From Oct. 31, 1900, to Mch. 1, 1901.
DONATIONS.

Yazoo Valley Expense.....	\$288 35
Columbus School.....	48 15
Hildebran School.....	130 55
Gospel Primer Paper Fund.....	119 43
Columbus School House.....	6 00
Scholars' Educational Fund.....	38 92
Nashville Treatment Rooms.....	186 15
Southern Missionary Society.....	832 81
Smouse Fund.....	209 75
Bible Fund.....	1 50
Vicksburg School Fund.....	10 00
Nashville Mission Work.....	11 25
Michigan Conference.....	150 00
Gospel Herald Pioneer Paper Fund.....	62 39
Olvin Fund.....	51 00
Individual Account.....	116 00
Total.....	\$3262 45

SALES AND BUSINESS ENTERPRISES.

Gospel Herald.....	\$ 73 20
Mail Order Department.....	28 50
Rubber Stamps.....	51 50
"Southern Work" Sales.....	69
Book Sales.....	75 50
Christ's Object Lessons.....	129 00
Total.....	\$298 39

Balance on hand Oct. 31, 1900.....\$737 88

Disbursements for Four Months.

From Oct. 31, 1900, to Mch. 1, 1901.
REAL ESTATE AND BUILDINGS.

Columbus School Lot.....	\$ 55 00
Vicksburg Church Lot.....	66 00
Total.....	\$121 00

FIELD EXPENSES AND AID.

Lintonia School Expense.....	\$ 2 93
Traveling Expense.....	11 80
Vicksburg School Expense.....	395 74
North Carolina Mission.....	90
Columbus School Expense.....	148 75
Hildebran School Expense.....	146 75
Scholars' Educational Fund.....	6 40
Nashville Training School Rooms.....	153 10
Mississippi Relief Fund.....	3 50
Nashville Mission Work.....	253 50
Olvin Matter.....	276 45
Yazoo Valley Expense.....	157 08
Total.....	\$1556 90

EXPENSE FROM HEADQUARTERS.

Postage and Revenue Stamps.....	\$ 65 02
Office Expense.....	22 85
Wages.....	150 00
Total.....	\$237 87

SALES AND BUSINESS ENTERPRISES.

GOSPEL HERALD Expense.....	\$ 30 72
Mail Order Department.....	24 28
Rubber Stamps—Cost of Material.....	15 67
Smouse Fund.....	309 07

Books for Sale.....	45
Christ's Object Lessons Fund.....	88
Bakery Department.....	12 50
Total.....	\$393 57

Available Resources.

Cash on Hand March 1, 1901.....	\$227 08
Bills and Accounts Receivable.....	762 30

Summary of Receipts.

Balance on Hand Oct. 31.....	\$ 737 88
Received from Donations.....	2262 45
Received from Sales and Business Ent.....	298 39
Total.....	\$3298 72

Summary of Disbursements.

Real Estate and Buildings.....	\$ 121 00
Field Expense and Aid.....	1556 90
Expense from Headquarters.....	237 87
Sales and Business Enterprises.....	393 57
Bills and Accounts Receivable.....	762 30
Balance on Hand.....	227 08
Total.....	\$3298 72

Scholar's Educational Fund.

Mrs V Tasker.....	\$ 1 25
Big Horn Sabbath-School, Wyoming.....	2 40
Gracie and Edith Manny.....	1 00
Madison church, Wisconsin.....	3 45
Hanilton Missionary Society, Missouri.....	1 25
E. Richardson.....	1 00
Rosa V Nelson.....	2 00
Martha Shields.....	1 20
Oakdale Church.....	5 00
Hebron Sabbath-School.....	1 00
Toledo Kindergarten, Ohio.....	2 00
Emily Allen.....	3 50
Brother and Sister Leech.....	60
Eva Congdon.....	60
Total.....	\$ 26 25

"Gospel Primer" Paper Fund.

J E Rankin.....	\$ 80 00
J E White.....	2 80
Total.....	\$ 82 80

Columbus, Miss., School Fund.

S J Townsend.....	\$ 5 00
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Nashville Mission Fund.

S J Townsend.....	\$ 5 00
Huntindon Children's Miss Band, Pa.....	5 10
Total.....	\$10 10

Southern Missionary Society Fund.

Coon Rapid Church, Iowa.....	\$ 3 00
Illinois Tract Society.....	47 66
Anna M Dibert.....	10 00
Calvin Green.....	75
Madison Church, Wisconsin.....	4 00
A E Wilson.....	1 00
Sam'l Rhoads.....	1 00
A A Ford.....	1 00
Louisa M Sheldon.....	1 75
Florence Dufur.....	2 50
Helen Jolls.....	1 00
Carl Cottrell.....	2 10
A C Lawrence.....	5 00
Jas Summerton.....	5 00
Mrs M J Moore.....	2 88
L M Richards.....	50 25
Mrs L M Richards.....	5 00
Mrs Ella C Knapp.....	50
Vermont Tract Society.....	25
Individuals through Kansas Tract Society.....	13 15
Bruce Stevenson.....	1 00
Anton Christenson.....	65
Mrs G E Prindle.....	5 00
Jno J Turner.....	200 00
W H Moore.....	10 00
W H Perham.....	1 00
A H Mathews.....	10 00
P Sczaghini.....	50 00
F M and Susie Arnold.....	4 00
Robt Atkinson.....	2 00
Mrs Jane La Tave.....	1 00
Maiden Rock Sabbath-School, Wisconsin.....	1 25
B Anderson, Lake City, Wisconsin.....	50
Mrs L M Dairs.....	1 00
Smithland Sabbath-School.....	1 90
Jos W Hall.....	75
Clara E Bair.....	50
H A Washburn.....	1 00
Missionary Department Iowa Conference.....	23 39
Robt G Atkinson.....	3 00
J W Parlin.....	5 00
S J Townsend.....	25 00
Total.....	\$ 505 73

Financial Report of C. W. Smouse.

Mrs Lucy J Mescall.....	\$ 1 50
Mrs B H M.....	1 65
Mrs Ella R Houseman.....	3 25
Miss Flora R Hopkins.....	1 40
Mrs J E Green.....	2 50

Lena M'Ells.....	1 35
Margaret Jordan.....	2 25
Lillian Hart.....	1 15
Pearl E Sisson.....	1 61
Mrs H S Wilso.....	2 00
Mrs John Kittle.....	50
Mrs Agnes Ryder.....	1 40
Miss Martha E Craig.....	1 50
Laura E Record.....	1 25
Noah Halloway.....	1 00
Miss Hortense Wilson.....	2 40
Miss Rose Sheffield.....	1 10
Otto C Eisele.....	1 00
Mrs Mattie Williams.....	1 00
Mrs Jennie Paul.....	1 00
Dessa Paul.....	10
Helen Newton.....	3 00
H S Austin.....	1 35
Mrs W A Harding.....	1 50
Lora L Tarbell.....	1 10
A VanTassel.....	1 00
Mrs Isabella Mack.....	1 10
W J Reasoner.....	1 25
Mrs Maria Brown.....	3 00
Mrs Mattie V Smith.....	1 75
Mrs W D Harden.....	4 25
Frances B Wood.....	1 25
M E Norris.....	1 00
Laura Osborne.....	1 25
Mrs E Summerton.....	1 00
Anna Bowman.....	1 25
James Harvey.....	1 75
Mrs M M Kenny.....	1 25
Ella C Hanson.....	1 00
Mrs Clara Young.....	1 00
Mrs Emma L Lawson.....	1 40
Mrs Caroline Metzger.....	1 50
Mrs Dora Bowman.....	1 50
Nancy J Sanders.....	1 75
Mrs E E Hart.....	1 75
L N Whisby.....	1 00
Miss Cressa Crow.....	1 25
Mrs H L Stone.....	1 25
Mrs L M Wells.....	1 50
Mary V Lewis.....	1 75
Mrs Myrtle Reed.....	1 50
Miss Alma Pomeroy.....	2 00
The Young People of Beatrice, Neb.....	1 75
James Berthelsen.....	2 00
Mrs L C Johnson.....	3 00
Mrs W R Matthews.....	1 40
Frankie Petersen.....	1 00
L E Johnson.....	2 00
Mrs C E Pearson.....	1 60
F O Oaks.....	1 25
Celia Mulnix.....	1 40
Mrs James Greenman.....	1 25
Kate Wharton.....	1 07
Earl Davis.....	1 25
Wm C Rahn.....	1 25
Mrs James McCreery.....	1 25
Mrs C L Davis.....	1 00
Alma and Selma Hassel.....	1 25
Mrs Clara Morris.....	1 25
Total.....	\$104 08
59 subscriptions at 25 cents each.....	14 75
Grand total.....	\$118 83

Linen Marker Fund.

Laura Tolt.....	\$ 25
A E Sturdevant.....	25
A L Boynton.....	3 87
Geo W Mays.....	25
Mrs H C Mitchell.....	62
Andrew Summerton.....	5 24
Cora Wohlgelegen.....	25
Mrs M M Brown.....	25
Mrs Delia E Muzzey.....	62
Olive Benny.....	12
Mrs H C Mitchell.....	50
Total.....	\$ 12 22

Nashville Treatment Rooms.

Selby Sabbath-School, California.....	\$ 3 00
J E Rankin.....	17 41
S J Townsend.....	5 00
Total.....	\$ 25 41

Hildebran School Fund.

Jas Sweeney.....	\$ 6 75
H L Hahn.....	75
Ida Richard.....	5 00
S J Townsend.....	5 00
Total.....	\$ 17 50

Olvin Fund.

Ida Richard.....	\$ 2 00
S J Townsend.....	5 00
Total.....	\$ 7 00

"Gospel Herald" Pioneer Paper Fund.

J E Rankin.....	\$ 62 59
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Vicksburg Church Fund.

J J Murphy.....	\$ 5 00
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SOUTHERN TOUR.

In company with Elder N. W. Allee, it was my privilege last month to attend the meetings of the Southern Missionary Society at Vicksburg, Miss., and Nashville, Tenn. At Vicksburg we found a very neat, commodious church edifice, the basement of which is fitted up and used for a schoolroom for colored children, in which Brother Rogers was conducting a successful school of about eighty pupils. Above this the church meets, and on Sunday, March 17th, there was gathered together a goodly number of representatives of Seventh-day Adventists from Vicksburg, Yazoo City, and Calmar; and, after a solemn discourse from Sister E. G. White, the house was dedicated to the worship of God. The congregation was composed of colored men and women of solid worth, and there was nothing that indicated that they were of an excitable or emotional nature.

On one side of the lot there stands a neat, new, two-story, commodious flat, fitted up for homes for teachers and workers, and in the rear there stands a four-room cottage, used for like purposes. The whole property is worth at least \$4,000.

Leaving Vicksburg at midnight, Sunday, we arrived at Memphis, Tenn., Monday morning, and, having a few hours between trains, Sister White improved the time by speaking to the few of our faith assembled in the neat little church, lately purchased by our people. We arrived at Nashville late Monday evening, and spent Tuesday and Wednesday in attending the meetings of the Southern Missionary Society, and visiting the offices and institutions lately established by J. E. White.

To say that I was agreeably surprised both here and at Vicksburg, would be to state it very mildly.

In passing through the office at Nashville, where the GOSPEL HERALD is published, I was reminded of the time I first visited the Reveiw and Herald office at Battle Creek, thirty-six years ago, and felt to thank God that we had an office established in the South, where a weekly missionary paper, especially devoted to the work in this field, is to be published.

In connection with the office, there is a health food department, known as the Dixie Food Co., already in operation. The presses were running, stenographers were busy, artists were at work preparing cuts for books and periodicals, and everything was moving in a way that indicated success. In another part of the city, we found men engaged in fitting up a commodious building for treatment rooms for the colored people.

The GOSPEL HERALD is to be a high-toned missionary paper, and will contain articles from the pen of Sister E. G. White, and will be published weekly at the low price of 50 cents per annum, and will, I sincerely hope, be circulated by the thousand through the entire field. It should be clubbed with our books, and be taken in both large and small clubs by our people everywhere.

SMITH SHARP.

WE have found plenty to do here, since the books and Bibles have been sent to us. We have found many who had no Bible or enough money to buy one. Oh! it would do your soul good to see how they prized the first Bible they ever owned. We have a good supply of papers on hand, *Signs, Review and Herald, Instructor, Sentinel, Medical Missionary, Good Health*, etc.

D. T. SHIREMAN, Hildebrand; N. C.

CONVENTION OF THE SOUTHERN MISSIONARY SOCIETY, VICKSBURG, MISS., MARCH 16, 17. NASHVILLE, TENN., MARCH 19, 20.

FOR years we have felt that the scope of the work of the Southern Missionary Society has not been understood. In view of this fact, the plan was formed to invite some of our leading brethren to the field, where they might see for themselves the condition of the field, and learn more definitely of the efficiency of the work of our Society.

To this end, invitations were sent out to representative men in several of our Conferences. In response we were rejoiced to meet at Vicksburg, Miss., Mrs. E. G. White, accompanied by her secretary and stenographer, and Elds. McClure and W. C. White from California, and Elds. Allee and Sharp from Tennessee.

At the Nashville meeting we were joined by Professor Sutherland from Michigan, Eld. Stone from Kentucky, Eld. Shireman from North Carolina, Eld. Halladay from Mississippi, I. H. Ford from the Review and Herald branch at Atlanta, Ga., and A. F. Harrison, canvassing agent for Dist. No. 2.

During this time the needs of the field and plans of work were discussed, and the most important instruction received from Sister White. As the different institutions which have been established by the Southern Missionary Society were inspected, and different lines of work now in operation investigated, a general feeling of surprise was expressed at the importance of the institutions, and the magnitude and success of the work. This demonstrated that no descriptions or representations in writing or print can represent or impress the importance of any work so well as a personal investigation on the ground. And we were only sorry that we could not secure a representation from several of the Northern States, to which pressing invitations had been sent.

The business meetings of the Convention were held at the Nashville meeting. Here very important matters were discussed, as given in the following report from our Secretary:—

FIRST SESSION, MARCH 19, 2 P. M.

At this meeting, Eld. J. E. White presented the interests of the GOSPEL HERALD. This paper is now issued as a monthly, and since the first of the year 1901, the regular issue has been prepared with the view of making it a pioneer paper, adapted to the special needs of the Southern field. Those who have the responsibility hoped soon to see it issued as a weekly. But until this could be done, a hearty patronage was asked for, so that it could be enlarged as a monthly.

Eld. W. C. White was not in favor of enlarging as a monthly, but to plan for its issue as a weekly as soon as possible. He also suggested that a series of articles should be prepared with great care, keeping before the people the subject of the Second Coming of Christ.

SECOND SESSION, MARCH 19, 6 P. M.

By vote of the Directors, all present were invited to participate in the deliberations of the Convention. The plans of the Dixie Food Company, a branch of the Southern Missionary Society, were presented, and the

work in progress of establishing a bakery, and the manufacture of some special lines of health foods was discussed. It was also stated that, owing to the practical impossibility of getting good graham flour, and its high price in Southern markets, the Dixie Food Company had already purchased its gristmill, a scourer for thoroughly cleaning the wheat for grinding, and a bolter for removing the hull of the wheat. The product has proved to be equal to the best graham flour we used to get twenty years ago, before more modern methods robbed it of some of its best elements, or unscrupulous millers gave us for graham a poor grade of white flour mixed with bran and middlings. The mill of this company expects soon to be able to supply to those in the South who desire it, a pure, old-process graham flour, in small or large quantities, fresh from the mill, at a reasonable price.

Elder Allee then spoke in a general way of the special needs of the South, and the necessity of broadening our plans along many lines. W. C. White spoke of the advisability of making departments, specially managed and

THIRD SESSION, MARCH 20, 9 A. M.
The meeting opened with prayer by Elder Allee. Sister White was invited to be present, as the subject of an Industrial School to be located near Nashville, and other important matters regarding the work were to be considered at this Session.

Remarks were made by J. E. White as to the necessity of establishing an Industrial Training School within easy reach of Nashville. He stated that such schools



Colored School at Vicksburg.



Cottage on Vicksburg Church Lot.



Vicksburg Mission House. Flats for Two Families.

Vicksburg Church and School House.

were contemplated in the instructions we had received in the Testimonies, and that such institutions were very valuable in bringing young men and women into proper training which would give them the best opportunities to receive the truths of God's Word. He stated that in the work of the

Huntsville School many such young men and women were received, and that nine out of ten who were brought under these proper influences received the truth, and became firm in it before they finished their course of instruction; more than this, many of them consecrated their lives to missionary work among their own people, and were already going from this school into needy fields. In regard to Industrial work, different trades should

be taught, suited to the capacity of the different individuals who were attending the school. The Industrial work should not consist of farming only, but should embrace trades which will make the scholars useful citizens, and increase the range of their usefulness as they shall go out into the world.

Sister White gave a straight testimony upon this point, bringing out clearly the need of such schools, and in regard to other lines of work in the South. She also spoke about the necessity of our people arousing to the needs of this field, which has been so long neg-

On motion of Elder Mc Clure, a committee of five was appointed by the chair to prepare recommendations in regard to the food business. F. W. Halladay, N. C. Mc Clure, N. W. Allee, B. A. Rogers, and I. A. Ford were appointed.

On motion of W. C. White, a committee of three was appointed to draft resolutions in regard to the publication of the GOSPEL HERALD. Smith Sharp, W. J. Stone, and A. F. Harrison were appointed.

be taught, suited to the capacity of the different individuals who were attending the school. The Industrial work should not consist of farming only, but should embrace trades which will make the scholars useful citizens, and increase the range of their usefulness as they shall go out into the world.

Sister White gave a straight testimony upon this point, bringing out clearly the need of such schools, and in regard to other lines of work in the South. She also spoke about the necessity of our people arousing to the needs of this field, which has been so long neg-

lected, notwithstanding the instruction that has come to us as a people, over and over again. All present felt to undertake the work with new courage, and to press forward with greater earnestness as the result of these stirring appeals for this field.

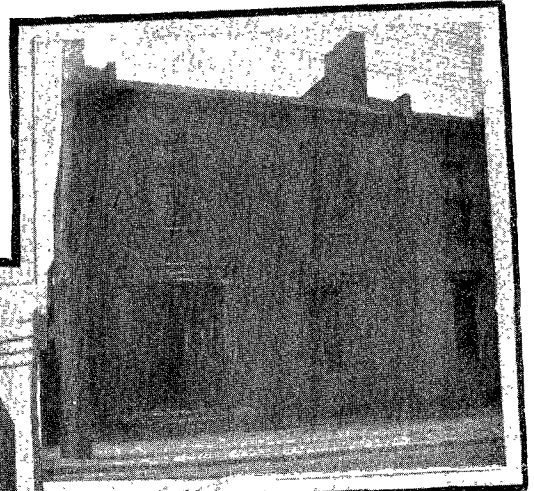
It was then voted that the Chair appoint a committee to consider the subject of this Industrial School, and to report at the time of the General Conference, to be held at Battle Creek

The report of the committee with reference to the GOSPEL HERALD was then called for, and Elder Stone, the chairman of the committee, made the following report:—

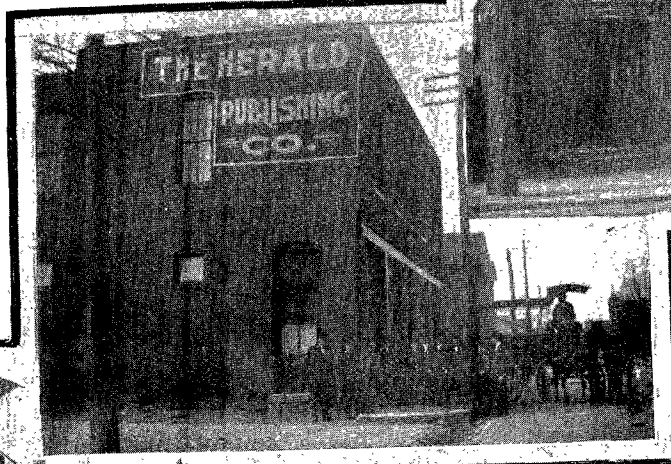
Your committee appointed to bring in recommendations regarding the publication of GOSPEL HERALD, would respectfully submit the following: Whereas, the Southern Field is a field peculiarly its own, and is in need of publications especially prepared and adapted to the South, and, Whereas, this field is in need of a missionary paper, placed at a price that it might be circulated through the South like autumn leaves, therefore resolved:—

That it is the sense of this council that the Herald Publishing Co. print an eight-page weekly missionary paper especially adapted to the needs of this field, at 40 cts. per year. It is now enlarged and the price increased to 50 cts.

The matter of an addition to the schoolhouse at Columbus, to be used as a dwelling house for the teacher, was then considered. It had been planned to add an addition of two rooms to the schoolhouse, which, in addition to one of the recitation rooms, could be used for living purposes for the teacher, was considered. But as the work at that place had become more solid and substantial, it was decided that it was best to erect a house separate from the school room to be used as the home of the teacher. As all but one



Sanitarium for the Colored at Nashville.



Office of the Herald Publishing Company, Nashville.

member of the Executive Committee for the Southern Field was present, this committee took action upon the case, and voted that \$150.00 be appropriated for erecting such a building.

The secretary of the Southern Missionary Society was then asked to read the financial report of the Southern Missionary Society. This report is given in full on the last page of this Supplement.

After the reading of that report, as no other business presented itself, it was moved to adjourn to meet from time to time, as thought necessary by the president of the society, during the General Conference meeting at Battle Creek.
JOHN H. NIEHAUS, Sec'y.



Carryall with Members of Convention at Nashville, March 19, 20, 1901.

Mrs. E. G. White, Elder N. W. Allen, Smith Sharp, W. C. White, O. W. Stone, D. T. Shireman, L. C. McClure, F. W. Halladay, and the resident committee.

The report of the committee in regard to the health food business was then called for, and read by the chairman, Elder Halladay, as follows:—

“We, your committee, recognizing the labors of Elder J. E. White and his associates in their efforts to carry forward the Health Food work in this part of Dist. No. 2, recommend the establishment of a bakery and kindred work in Nashville, and that the brethren throughout the district be asked to investigate and take cognizance of this work, giving it such aid as may be within their power.

FOURTH SESSION, WEDNESDAY, MARCH 20, AT 3 P. M.

Meeting was opened with prayer by Brother Barry.

OUR SOUTHERN INSTITUTIONS.

We have been glad to present from time to time, pictures of the different churches and schoolhouses which have been erected in the South by the Southern Missionary Society. It has been a great pleasure to see institutions arise in place after place as monuments of God's truth for these last days. We hope to see the South dotted all over with these institutions, so that when the Lord comes he will find this field occupied, and that hundreds and thousands will be ready to meet Him on His coming with joy, and not with grief.

In this Supplement we present the institutions that

have been recently established in two places. We will first call your attention to the buildings at Vicksburg, Miss. All who were present at the recent meeting at that place, were delighted with the appearance of these buildings. And as Mrs. E. G. White left the church, after speaking on the Sabbath, she said, "This is an object lesson." She afterward spoke of the neatness of the church, and of all the buildings in connection with it. All were alike impressed, not only with the buildings, but with the intelligence of those who assembled at our services on Sabbath and Sunday. About twenty-five came down from our new company at Yazoo City, and about fifteen were present from our little company at Calmar. From the latter company we learned that although persecution had existed in that place, it had not discouraged the people, but there were more holding on firm to the truth than before these difficulties arose.

Many spoke of the intelligence of our colored audience. One said, "There are ministers, Bible workers, and teachers among this company." All were impressed with the intelligent testimonies that were borne on Sabbath afternoon, at which time the ordinances were celebrated. We expect to see many more such gatherings as this, from time to time, as the work progresses.

We desire to call special attention to the pictures representing the work at Nashville. The carryall at the left was almost donated to the work at Nashville. We find it a very important element in our work there, as the employees often have long distances to go to their work or to the church. The saving of street-car fare on one trip alone, will pay the keeping of one horse for a week. This team is also used on our express wagon, and in delivering the goods from our Health Food Factory.

The middle picture represents the headquarters of the Herald Publishing Company. This property has been purchased for the use of the publishing work, and also the health food work. It is on a corner lot, and the building is a substantial brick. The street-cars run past the front door, and it is about one mile from the public square. All the publishing work is in operation, and so is our bakery work, but we are already so cramped for room, that an addition must be put up immediately, and plans are laid for a building which will cost not less than \$3,000. It is also probable that another building must soon follow, to accommodate our growing health food business.

The building at the right is the one which is now being fitted up for the Nashville Sanitarium for colored people. It is in a fine locality within a few doors' reach of the transfer station of all the street-cars in Nashville. The building is a substantially built brick, and is now for sale at less than half of what the duplicate cost a few years ago.

Arrangements are being made to have a full corps of colored nurses, and a physician who will spend certain hours each day in this Sanitarium. Nashville is the great educational center for the colored people of the South, and located about this Sanitarium are the principal business offices of the colored lawyers, doctors, dentists, etc. of the city. There are hundreds of teachers who are teaching in the different schools and academies, and it is firmly believed that, by establishing this on a right basis, the institution can very soon be made self-supporting.

A call was made some time ago for \$1,000 to fit up this building and equip it for its work. We have received about \$200 on this fund. Of course all who have had any experience in this work can readily see that the equipment can only be begun with \$200.

We have tried to present to you some conditions of the work in that field. We ask our friends if they will rally to the support of these two institutions, the publishing work, and the institution for the treatment of the sick, and for the training of those who will go out to care for others who are sick.

We are glad to state that the Southern Missionary Society has been accepted as a part of the Southern Union Conference, and there certainly can now be no doubt as to the regularity of its work; hence we feel doubly safe in calling upon our people to rally to the support of the work mentioned above.

PLEASE READ!

CORRESPONDENCE Department of Training School! Have you heard of it? Whether you have or not, we wish to assure you it is worthy of your thoughtful consideration.

For more than two years this course has been carried on and scores of persons have availed themselves of it for the purpose of gaining much useful knowledge. It embraces studies on eleven different subjects. Lessons are sent weekly to students. We shall organize a new class in April, and shall be glad to hear from all those interested. Send for descriptive circular giving full particulars.

Address Correspondence Department, Sanitarium Medical Missionary Training School, Battle Creek, Mich.

MONTGOMERY, ALA.

THE work of the Charity Mission, at Montgomery, Ala., has thus far been successful. Brother T. B. Beckner, who has charge of the mission there, writes that he has had opportunity to speak in several of the most popular churches of his (colored) people, and, as a result, many friends to the work have been made, and the way opened for the sale of "Object Lessons."

The school at that place is also flourishing. It has become large enough to make it necessary for Sister Oden to have assistance in it, and so Sister Ella Grimes, who accepted the truth at Vicksburg, Miss., and who prepared for her work by a good course in Oakwood School, has been sent to aid in the school there. We understand that both teachers have their hands full. May the Lord prosper their efforts.

WINSTON-SALEM, N. C.

BROTHER W. H. ARMSTRONG is engaged in evangelical work among the colored people of Winston-Salem, N. C. He reports the work as prospering there. In the city is an organized church of colored people, and there is a good interest among those outside, which is expected to bring some of them to accept the truth.

Brother Armstrong's field of labor is the Carolinas and Virginia. At Danville, Va, there is a church of some fifty members. He requests the prayers of God's people for this work, as it seems evident that the kind of work in which he is engaged, is fast closing.

GITANO, MISS.

SISTER ANNIE KNIGHT reports encouragingly of her work at Gitano, Miss. She has been conducting a school at that place for the poor white people, and does missionary work for both colored and white whenever she can. We know that she has had to struggle with many things there; the enemy has not been idle; but the hand of God has attended Sister Knight, for she says, "Satan is working hard to hinder the work in a number of ways, but, praise the Lord! through Christ we are more than conquerors, and the work is onward." We desire to give a more detailed account of her work, and hope to be able to do so in the early future. Being so crowded for space, we are able at this time to give only a few lines to her important work.