

THE GOSPEL HERALD

PUBLISHED MONTHLY BY

THE SOUTHERN MISSIONARY SOCIETY,

AT NASHVILLE, TENNESSEE,

1027 Warren Street.

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

Volume II.

JULY, 1905.

Number 7.

ARE THE Fields White to Harvest?

L. F. STARR.

THE chief work of the church of God is the salvation of souls, although other important work it has, the performance of which with the utmost fidelity is obligatory. But every other phase of work in which the church engages hinges upon that which is first. The command of our Lord is to go into all the world and preach the gospel to every creature, to proclaim broadcast the news of redemption; to toil everywhere and at all times for the salvation of men. This great service the church is endeavoring to achieve in the larger sense of sending missionaries throughout the world; but it is not always as careful to apply the express command of our Lord to the individual churches and to local conditions. Is it easier to send a missionary to India or China than it is for a local church to proclaim the message at home? While the needs abroad are great, is not the responsibility at home equally grave? There are no barren fields where the faithful servants of God toil. The seed-sowing of former years, the strivings of the Spirit of God, and the natural and diviner impulses of the human heart give an opportunity for the favorable reception of the saving truths of Jesus Christ, which every child of God must be quick to seize and to improve to the utmost of his ability, "for the night cometh, when no man can work."

The fact can not be ignored that in some churches there is lethargy to an astonishing degree on the part of the membership regarding the employment of special means and methods for the furtherance of the chief work of the church. And in some cases this lethargy is almost impossible of removal. But the indifference of the membership, or of a portion of it, should not constitute an unsurmountable barrier. The Third Angel's Message must be preached, the message of salvation must be delivered; and the faithful in the church will not allow careless indifference to dissuade them from performing the work God calls them to perform. O church of the

living God, arise and put on thy strength! The fields are white everywhere to the harvest, and it is necessary only that the sickle be put in. On every hand there are men and women who should be added to the list of believers. If our ears could be attuned to the yearning of many hearts, we should hear them saying, "Men and brethren, what shall we do to be saved?" Our message is for all, and there are many who are anxious to know the way; then shall we not open unto them the mysteries of the kingdom of God?

This is the hour of opportunity, the hour of responsibility. Let the ministers and the people have great faith, earnest purpose, consecrated hearts, and a consuming desire to know and to do the will of God; and let all go forth into the vineyard of the Lord to labor wherever He commands and as He gives opportunity, and the glorious work of the salvation of souls will fall upon the church like a glorious benediction. Then will the shouts of the redeemed ascend unto the throne of God, and the rich blessing of God will abide with His people everywhere. Let the church, elders and people, awake and put on strength. The call of God is heard in distant fields and at home. Listen to the call, and give heed. Say not ye, "There are yet four months and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

THE WATCH-TOWER.

It is night. In a railroad tower on the great Northwestern line is a man all alert, with hands on levers, peering into the darkness. The noisy telegraph instruments are clattering their messages, and we see a score of levers controlling interlocking switches. The shrill whistle of an approaching train is heard. The man throws back a lever, a semaphore drops, a glare of light tunnels the darkness, and then with a roar the limited express

rushes past, with its freight of sleeping passengers, and soon disappears in the darkness.

Again a shrill whistle pierces the midnight air. Other levers are flung back, other semaphores drop, and a belated train from the opposite point plunges past with a deafening roar. The tower-man must be alert. Though the night may be dark and the hours seem long, he must not fall asleep, for upon his faithfulness depends the safety of scores of lives. Should the wrong signal be given or the wrong lever pushed back, the sleeping passengers might be hurled into eternity without a moment's warning.

Even thus it is with us. The watchman on the walls of Zion also must be alert. The earth is wrapped in midnight darkness, and men are rushing on in a maddening race. They must be warned. The true signals of the Third Angel's Message must be given. A false signal may mean the destruction of many souls. Nor must the watchman fall asleep, or the blood of souls may be on his garments. He must be faithful at his post.—*N. P. Neilson in Wisconsin Reporter.*

PAYING THE FARE.

"WHEN Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost the approval of his conscience and smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and wiser man. When anyone attempts to run away from God he is surely overtaken, and when anyone chooses a seductive path of sin, he pays dearly for the folly."—*Theodore L. Cuyler.*

"God's workmen must be men of character. They must not be men of one idea, stereotyped in their manner of working."

TEN THOUSAND SELF-DENIAL BOXES

HAVE been sent out in connection with sample copies of this number of the GOSPEL HERALD. Please notice two points as follows:—

First, We know that several thousand among this number are not taking the GOSPEL HERALD. Shall we not have your subscriptions? It costs only ten cents a year, and it is a live paper dealing with live issues. Will not each one hereby consider himself authorized to get up a club of subscribers for the paper? One brother was so interested in the circulation of the paper that he recently met the expense of sending this paper one year to 1180 new subscribers, and he believes the money was well invested. The work of the Southern Missionary Society is an important work, and all should be intelligent in regard to it. The GOSPEL HERALD is the only organ of the Society and should have a wide circulation. Will you help us?

Secondly, We ask you to notice carefully what is written regarding the Self-Denial Boxes. Will those who receive this Box fasten it to the wall in a prominent place in the house, and see that money is placed in this Box each week for the benefit of this important work? If you already have one of these Boxes in your house, then pass this one to a neighbor whom you can interest in the work it represents. If there are others who would like one of these Boxes, just send us a postal card, and it will be sent free, with the understanding that it shall be used for the purposes intended.

Worn-out Boxes.

Doubtless many have Calendars, the Boxes of which have been worn out with use. Send us a postal card and we will be glad to mail a new Box to take its place.

In Good Faith.

During the last year, and before mailing this number of the paper, the Southern Missionary Society has at its own cost sent out about *seventeen thousand* Self-Denial Boxes.

These Boxes have been sent out at the request of individuals who are interested in the work. They were sent out in good faith, with the expectation that they were ordered in good faith, and that they would be used as the receptacle for the Self-Denial Offerings of the families in which they were placed. We are very glad to say that very many have used these, and that quite an amount of money has been received for the benefit of the work in consequence.

And yet we think that many must have forgotten them, and have allowed other cares to absorb their attention so that these Boxes have not been used by them. It is fair to say that we have not received contributions from more than *one in ten* of the Boxes that have been sent out.

By noticing the receipts in the last number of the GOSPEL HERALD, it will be seen that during the month of April reports were received from *only seventy-seven Boxes*.

Now we are not discouraged, even if the larger portion of our friends to whom we have sent Boxes have forgotten us. The good work has been begun according to instructions that we have received from the Lord, and we believe that as our people become more familiar with the importance of this plan, the unused Boxes will be brought to light, and that we shall then hear from them.

Let us have a sum in arithmetic: If each family that has received one of these Boxes places only one cent a week in the Box, or four cents a month, it would give the Society an income that would enable it to take care of the work we have on hand, and open many new schools.

Now we do not expect we shall be able to arouse *every one* using these Boxes, which we have sent them free of expense, but if there would be a general awakening many would contribute a larger sum than four cents a month, and this would bring us as large a return as we have indicated above.

Our Society is planning to open several important schools this fall, but it will require a more general and benevolent use of these Boxes to meet the expenses of this contemplated work. Brethren, shall we rally to the situation?

AN EARNEST APPEAL.

BY MRS. E. G. WHITE.

I HAVE been in the South for five weeks, going from place to place, viewing the work, and seeing the needs of the field. We are making special efforts to help forward the work among the colored people.

Schools should be opened in many places, in which colored people can be educated to work for their own race. Mission Schools must be opened, in which old and young may be taught.

Treatment rooms and small Sanitariums must be established; for the people must be taught how to live healthfully. There is much suffering amongst them.

I present to you this portion of the Master's vineyard, which has been neglected, but which must be worked. I make an earnest appeal to all who love the Lord Jesus to do all they can to help at this important time.

The Lord instructed me that much could be accomplished by placing Self-Denial Boxes in the homes of our people. I acted upon the light given. I am glad to learn that the love of Christ has moved many hearts, and that so large a number have responded. My heart says, Thank God for the good results that have been seen. The money sent in from these Self-Denial Boxes helps in the accomplishment of the great and good work that we desire to see done.

Many should become interested in the work of placing these Boxes in homes. Ask old and young to aid the work for the colored people by placing these Boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master.

Tell the little ones about the work that is being done for the colored children, who have been so greatly neglected. Tell them that the money they put into the Self-Denial Boxes is used in giving colored children some of the blessings white children are so abundantly provided with. Schools are started, in which the colored children are told of the love of Jesus.

Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart.

Nashville, Tenn., July 6, 1904.

"ALL who labor in the cause of God in any capacity should be whole-hearted in the work."

Words from the Self-Denial Box Distributors.**"Interested in the work for the Colored people."**

"I MUST say that I am interested in the work for the Colored People as well as other people; for the "Gospel of the Kingdom" must go to *every* people. So we *must* be interested if we love the appearing of our blessed Lord. So I enclose you a draft for \$25.00; \$15.00 of the same from myself and the balance is from a dear brother, Elder of our church here, a dear, earnest, and faithful worker for the Lord. Kindly send me a receipt. We are striving to do a little missionary work here (Sundays) with the native Indians, but it seems a discouraging work, as it is hard to make them understand, and it seems at times that your labors are in vain, and thus we labor by faith and trust God for the harvest. So pray for us that God may in some way help us with this people. May God be with you all, and help you, and give you new zeal and courage in your labors; and that when the Lord shall appear you may come rejoicing bringing in your sheaves, is the prayer of my heart. You may again hear from me. Yours in the blessed hope."

"Showed him my pretty little Calendar."

"AN apology is due you for having waited so long to acknowledge the receipt of the Self-Denial Boxes, or to send the little I have in my keeping. When I first received them I just got one put together, when a gentleman came and wanted some milk and a pail of water. We have no cow, and have to haul our water; but that morning a lady gave me a little pail of milk, so I divided that with him. He wanted to pay for it, but of course I would not accept it that way, but showed him my pretty little Calendar, and told him if he would like to help a little he could drop in what he cared to in the Box; so he put in a quarter. A poor widow lady dropped in a few nickels, and I put in the rest. How I wish I could put in more. The different calls for financial help appeal to me very strongly, and my heart is grieved that I cannot help just now. I got ten Story of Joseph disposed of, all but two, besides an Object Lessons, and a few Best Stories and some Signs. Have just received a copy of *Gospel Herald*. Thanks for the same. I will enclose ten cents for subscription."

Glad to forward.

"I AM glad to forward enclosed herewith the sum of \$1.40 as result of Self-Denial Box plan. The dollar I received of one not of our faith, who takes great interest in this truth. There was nothing in the Box when I came there; but a paper bill was handed me, and I was told to come again. Hoping the Lord will increase this amount to your good, and that of the cause, is my prayer."

"She hath done what she could."

"I HAVE been reading about the work in the South, and what a needy field it is. I have just been reading an article in the *Little Friend*, written by Mr. Rogers, in which help is asked to build a Home for the homeless. I am poor and sick, too, but this article appeals to me. I have enough to eat and wear, though its very poor, yet it is more than many have. Therefore I send you a dollar to be used for the poor in any way you deem best. I pray God that you may get it, and that it will be a help to some one of his needy creatures. I wish I could help more."

From a Young People's Society.

"OUR Young People's Society here have been notified of your little paper, the GOSPEL HERALD, and have decided to take ten subscriptions at first, and then to get more subscribers as soon as we can. I enclose in this \$1.00 for the ten subscriptions, and hope to receive the papers as soon as possible."

The Self-Denial Box a moral teacher.

"A FEW months ago I received the Self-Denial Box, which I gave to my little girl. She has taken great interest in getting it filled, and it has taught her some admirable lessons of self-denial. She has interested a little boy in this place, so that he requested me to send for a Calendar and Box for him. I shall be glad to have another sent to my address. I enclose two dollars in this letter. We shall continue to refill the empty Box, and may the Lord add His blessing, and may the homeless colored children have the home and training desired for them."

The illustrations on this Calendar are as follows: At the top of the Calendar, a typical negro cabin. The larger central cut shows the Mission Home and Church School Building at Vicksburg, Miss. On the left, are the Church and School Buildings at Nashville, Tenn., and Columbus, Miss. Those on the right show the Church and School Buildings at Jackson and Yazoo City, Miss.

Facsimile of Self-Denial Box and Calendar prepared and sent out by the Southern Missionary Society, for the purpose of soliciting donations to assist in maintaining Colored Mission Schools.

JULY

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

OCTOBER

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1905.

AUGUST

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

NOVEMBER

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

SEPTEMBER

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER

SUN.	MON.	TUES.	WED.	THU.	FRI.	SAB.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

SELF-DENIAL BOX

FOR THE EDUCATION OF THE COLORED PEOPLE

SOUTHERN MISSIONARY SOCIETY
EDGEFIELD, TENNESSEE

HOW TO REMIT. When sending money to this Society, through your Librarian or Church Treasurer, BE SURE to specify that it is for the SOUTHERN MISSIONARY SOCIETY. If you send direct to us, be sure that you have the correct address as printed on this Calendar above.

THE GOSPEL HERALD,

PUBLISHED MONTHLY BY THE

SOUTHERN MISSIONARY SOCIETY.

Address all correspondence
to Edgefield, Tennessee.

July, 1905. Price, 10 Cents per Year.

A GOOD TESTIMONY.

IN his report read before the General Conference at its recent session in Washington, D. C., Elder Geo. I. Butler, President of the Southern Union Conference, said of the Southern Missionary Society:—

"It has not only been directly helpful in bringing souls into the truth, but has been the means of inspiring others to labor for the colored people."

This is true; the Southern Missionary Society has to a very large extent developed its own workers. Seven ordained ministers are now engaged in the work who have been brought into it by the efforts of the Society. Our schools are largely in charge of teachers who have gained their experience in connection with the Southern Missionary Society. True, some of our teachers received their book education in other schools; but they have learned to work for their own people, and to win them to obedience to the truth under the direction of this Society.

Of the efficiency of the work done Elder Butler says:—

"To the best of the writer's judgment, nearly one-half of our colored brethren and sisters in the Southern field were brought out through the agency of this Society."

The present writer has been connected with the Southern Missionary Society only a few months, and is not, therefore, stating these facts in a boastful way; but that our people may understand the real situation, those who give of their means to sustain a work, certainly have a right to know what is being accomplished, and by what agencies.

Here is a Society that for ten years has borne the burden and heat of the day; that in the face of great discouragements; in spite of ignorance, prejudice, and opposition, has inaugurated and carried on a work of no small magnitude for the colored people. And now this Society comes to those to whom it has a right to look for support, not proposing an experiment but showing substantial results, and asking for means to continue the work. What answer shall it receive?

Brethren, has not the time fully come when this work ought to receive adequate support? This field (not the territory, but the colored population in this territory), has been neglected. It has by the Testimonies been styled the "most needy" and the "most neglected field." Has not the time fully come to roll away this reproach?

The Southern Missionary Society is planning to increase its force of laborers, to open new Mission Schools, and to greatly enlarge its sphere of usefulness and missionary effort. Shall these plans be carried out to the glory of God? or shall they fall to the ground, and the Black Belt of the South still remain "the most needy" and "the most neglected field"?

C. P. BOLLMAN.

HAVE you adopted the Self-Denial Box plan of helping the Mission School work carried on by the Southern Missionary Society? If not, will you not begin at once? Drop us a card, and let us send you a Box.

WORTHY OF PRAYERFUL THOUGHT.

THE article, "Are the Fields White for the Harvest?" printed on our first page is deserving not of cursory reading merely, but of prayerful thought. It is, in one sense, "easier to send a missionary to India or China than for a local church to proclaim the message at home." But why? Simply because a certain glamour attaches to the foreign work that does not to the home fields.

For this reason it is more difficult to raise means for work among the colored people in our own South land than it is to secure funds for the work in some distant country.

But "the field is the world." The redeemed are to come from all lands. We are to go to all the world with the gospel message. The regions beyond must be entered and worked, but let us not neglect the virgin soil in our own land where millions of people still sit in darkness having never so much as heard of the Third Angel's Message.

THERE is no more effective way of promulgating the Third Angel's Message than by means of Mission Schools.

THE SOUTHERN MISSIONARY SOCIETY AND ITS WORK.

THE Southern Missionary Society which is the outgrowth not of theories but of conditions, is set for the promulgation of the Third Angel's Message by means, principally, of small mission schools for the colored people of the South.

Those who are connected with this Society believe that every man to whom gospel light has been given is in a very important and solemn sense his brother's keeper. The great commission is, "Go ye into all the world and preach the gospel to every creature." "The Spirit and the bride say, Come; and let him that heareth, say, Come."

Not the South only, but the whole United States are under special obligation to the ex-slaves and their descendants within our borders. The more humble and helpless they are, the greater our obligation; for, "Unto whomsoever much is given, of him shall much be required."

Have we not failed to do our whole duty in the past to our despised brothers in black? We must confess that we have. There was a time some years ago that the Negroes of the South could have been reached by the Third Angel's Message much more easily than can be done to-day. But as a people we did not discern the opportune moment.

And even when a beginning was made we held back so that not a tithe was done that might have been accomplished had we done with our might the work ready to our hands. Even the money raised for this work was diverted to other fields because in our blindness we could discern no favorable openings among the colored people of the South.

Now we are told, and experience testifies the same thing, that this field is rapidly closing. Lines of work that might have been carried on successfully a few years ago can not be undertaken at all now. Work that might have been done in times of tranquility and under favorable conditions must now be done under the most trying and forbidding

circumstances. Nor is this all, instead of having a promise that the work will become easier by and by, we are told that soon this field *will be entirely closed*. And yet we hesitate and hold back—but for what?

The Spirit of God is urging us forward, but are we not by our acts virtually saying, "Go thy way for this time; when I have a convenient season I will call for thee?" But no, just now, is the acceptable time. Now is the most opportune moment that we can ever have for entering heartily upon the work that ought to be done—yea that must be done ere the Lord comes, for the message must go "to every nation, and kindred, and tongue, and people." The only question is, Who shall give it? shall we obey the gracious word, "Go work to-day in my vineyard," or shall we still delay until we are forever passed by and others are called to take up the work? God forbid. Rather let us heed the admonition, "Hold that fast which thou hast, that no man take thy crown."

C. P. B.

MODERN PROSPERITY PROPERLY CHARACTERIZED.

IN the course of his address to the graduating class of Oberlin (Ohio) College, June 28, 1905, James B. Dill of New York said in part:—

"Grafting [getting money dishonestly], which is foreign to the true American character, has been developed by the mad rush for wealth and the recognition of false standards by educated men in the competitive struggle for business, power, and social prominence.

"A large part of our modern prosperity," he said, "is to a perilously large extent bottomed upon an over-production of fraud and sham. The crisis is acute. A feeling of distrust is growing throughout the country. Many branches of financial business have been in one way or another taken possession of by the unscrupulous for the purpose of deceiving the unwary. Trust companies have been made the mediums of the flotation of specious and fraudulent promotions.

"Some companies in the fields of life insurance, are, as we all know now, conduits through which the savings of the policy-holders are diverted into operations for speculative purposes.

"Credit and good faith, not money, are the basis of business. Good or bad, our modern prosperity is founded on public confidence. Take that away, and the whole fabric falls.

"The fact is that the unprecedented material growth of the country, the resulting creation of immense private fortunes, the massing of great aggregations of corporate capital, industrial combinations and railroad mergers, all have tended to concentrate the attention of the people upon great financial achievements, and to establish in the highest place in the popular estimation the captains of industry and the powerful financiers, little regard being paid in making up the judgment to the fundamental virtues of private individual life.

"Now whose fault is this?" asks Mr. Dill. It is ours. It is the fault of public opinion, and public opinion is our opinion—yours and mine, yours of me, mine of you, ours of all the rest.

"We have to learn to recognize graft and the grafters, however respectable their disguise, and to punish them, not alone by imprisonment and fine, but with all the might of the terrible scorn of society.

"We have to recognize that the seeds of socialism, revolution, and anarchy, are sown by the man of our own class and kind who pretends to be what he is not. These seeds are cultivated by the grafting bank officer, insurance officer, the men in power in financial organizations,—in short, by every grafter who in his dealings with the public departs openly or secretly from old-fashioned Ten Commandment honesty.

"This indictment of our business life is not

based upon an inherent, incurable defect in our American character, but on the contrary, these evils are an outgrowth of our American strenuousness in the riotous race for the easy dollar and many dollars."

Did Mr. Dill but know it, we see to-day that of which the apostle James wrote eighteen hundred years ago. He foresaw the reign of modern "graft," and he saw it as a sign of the last days. Truly the Judge "standeth before the door."

AN IMPORTANT BRANCH OF THE WORK.

READING his report before the General Conference in Washington, D. C., Elder Butler said:—

"We wish to speak favorably of the good work that has been accomplished by the Southern Missionary Society, especially in the State of Mississippi, and at one or two points in Tennessee. Nearly two-thirds of the Mississippi Conference is made up of colored believers, most of whom came out under the labors of this Society. It has not only been directly helpful in bringing souls into the truth, but has been the means of inspiring others to labor for the colored people. To the best of the writer's judgment, nearly one-half of our colored brethren and sisters in the Southern field were brought out through the agency of this Society, and we are happy to say that this work is being carried on, more or less, by all the conferences of the Southern Union.

"When we can secure ministers and Bible workers for the colored people from among their own number, and place these in every station in the South, as seems absolutely necessary, then we shall begin to see an increase in our work along the lines which the Testimonies have clearly instructed us ought to be sustained and supported.

"We firmly believe that our brethren and sisters all through the North are under the same obligation to realize and appreciate the importance of the colored work as we who live in the South.

"The Sabbath-keepers in the South to-day are not responsible for the conditions of the past any more than our brethren in the North. We are here, because we want to be here, and labor in this most difficult and trying field. If our people throughout our great Northern conferences would look at it in the light in which they should view it, we should not be hampered and hindered at every turn to carry on this important branch of the work."

This is indeed the light in which "our people throughout the Northern conferences" should look at this matter. The responsibility of giving the truth to the colored people has been committed, not to the few white believers in the South, but to the whole body of believers. All are asked to help, and all may share the reward.

DOING WITHOUT ICE IN SUMMER.

IN Southern California during much of the year the use of ice seems almost a necessity, but last summer when it was hot I learned to do without it very nicely, and always had cool water to drink, and butter nearly as hard as when kept on ice. Each evening enough water for drinking purposes during the following day was put into earthen or glass jars, covered, then wrapped around two or three times with cotton cloths wrung out of cold water, and placed on the sill of the pantry window on the north side of the house, together with milk and butter treated in the same manner. Evenings here are always cool, and the water in the morning was almost too cold to drink. In keeping water cool this way one important point is to keep the

cloths wet during the day, and if possible to keep the jars in a draft, which hastens evaporation from the cloths, and consequent cooling of the contents of the jars. Also the darker the place the better. Housekeepers who cannot obtain ice, will find this a very satisfactory method for having cold water in hot weather.—*Sel.*

HAVE YOU and I to-day
Stood silent as with Christ, apart from joy or fray
Of life; to see by faith His face,
And grow by brief companionship more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day, will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross; its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us to see
The footpath meant for you and me.
—*Robert E. Speer.*

KEEP YOUR CHARACTER.

IT is strange how easily some professed Christians can put off their profession, and be and do exactly what is expected of those who know not God. Especially when absent from home, among strangers, in large cities, or at crowded resorts, the tendency is great to forget Christian character, and shove along in a free-go-easy way.

This is wrong. Our Lord never compromised His character at any time or under any circumstances. Even at a marriage feast, where all were blithe and gay, He "manifested forth His glory" and won disciples to believe on Him. But there are church members who at the door of worldly festivity can drop their character, and conduct themselves with as little discrimination as though they had never experienced a "godly sorrow," or taken a solemn vow to follow and serve Christ.

It is this careless habit that hurts religion so much. When sinners perceive that church members are not really different from themselves, they conclude that religion is a sham and the Christian name a mockery. No amount of church-going can atone for the lack of character which is ever and always as true to God as the needle toward the pole.—*Nashville Christian Advocate.*

A REMARKABLE ISLAND.

IN Chesapeake Bay, 125 miles south of Baltimore, with which city communication by boat three times a week may be depended upon during the Summer season, is the strange island of Tangier, so completely isolated from the usual lines of travel that it hardly seems possible that it can be a part of the State of Virginia.

Imagine, if you can, an island about five miles long and three-fourths of a mile in width, with a population of 1,500, where each house is connected with Chesapeake Bay by a tiny canal; an island where the population has built houses along one narrow street but nine feet in width, without sidewalks, roadbed or gutter; an island where the women go about with bare feet and calico gowns during the week, and where the men leave for their work at an early hour on Monday morning and remain away until Saturday afternoon; an island

where intoxicating liquors are not sold, where billiard rooms and poolrooms are unknown; an island where one physician and the minister constitute the professional class; an island where profanity is punished by fine; an island without a jail or lockup and where religion is the rule, and to be outside the church is to be outside the pale of the best society; an island where public cemeteries are unknown and where the dead of each home are buried in the front yard. If you can imagine all this you may have some faint idea of the peculiar surroundings of the inhabitants of Tangier.—*Four-Track News.*

DON'T WASTE GOOD MUSCLE.

AN apparently reliable report credits a man in Ireland with having pushed up a 14-pound dumb-bell 1,616 times without stopping at the rate of 125 times a minute. That was equivalent to lifting a weight of 22,000 pounds more than thirteen inches in thirteen minutes.

It was a splendid exhibition of muscle, but it was also an exhibition of a very sad lack of wisdom; for doctors tell us that such feats cannot be performed without serious injury to the performer. The injury may not be felt for years, but it will no doubt be felt sooner or later. Sometime there will be a sudden collapse, and people will be wondering why so strong a man should break down so suddenly. Or some disease will lay hold of him, and he will not have the strength to resist it.

The Christian religion teaches us to be temperate—that is, moderate—in all things, and it is a rule that applies as much to gymnastic exercises as to anything else. Moderate gymnastic exercises increase vitality, immoderate efforts diminish it.

Boys, if you want to live long and enjoy good health in your old age, don't try to make records; don't strain yourselves trying to show off.—*Weekly Witness.*

MAN.

"HERE AND THERE a soul is seeing the vision of humanity—no white, no black—just man! Throughout the varying and discordant strata of society, here one and there one discovers that there is no high, no low—just man! Round the wide earth prophet souls are discerning 'nothing common or unclean,' but divinely potential man!

"And man is in the making! It takes time, it is worth the while—God's while; surely ours—for the end is to be man—man, for whom the world was made; man, for whom at the world's highest summit stands a cross. Man redeemed, sanctified, glorified."—*Rev. F. J. Van Horn, in American Missionary.*

THE CHURCH SCHOOL.

THE Church School is to be not merely a school for our own children, but a most potent means of adding to our forces, through the education of the children of others. To this end its doors should be thrown wide open, and its advantages freely offered to every child who can be persuaded to enter. "It is the purpose of God that through the excellence of the work done in our educational institutions, the attention of the people shall be called to the last great effort to save the perishing."—*Testimonies, Vol. VI, p. 126.*

WORTH REMEMBERING.

— The most sublime cataract in the world has been discovered on the Ignazu River, which partly separates Brazil from Argentina. It far surpasses Niagara and the Zambesi Falls. It is in the midst of an almost impenetrable forest, 1000 miles by boat from the nearest village or settlement. The precipice over which the river plunges is 210 feet high, that of Niagara being 167 feet. The cataract is 13,123 feet wide, or about *two and a half times as wide* as Niagara. It is estimated that 100,000,000 tons of water pass over Niagara in an hour; a like estimate gives the Falls of Ignazu 140,000,000 tons. The entire scene is described by an eye witness as one of indescribable magnificence.

— Not more than 15 per cent of the ivory obtained from Africa comes from elephants killed by the hunters. In the great interior jungles are places known as "elephant cemeteries," which bear evidence of having been used for centuries. To these desolate spots, the huge creatures when nature tells them that their end is near, resort and lie down and die. The tusks of ivory are then gathered by the native chiefs and bartered off to white traders.

— A new alloy called *invar* has recently been adopted by Swiss watchmakers for making balances in the majority of their best timepieces. It is made of steel, with about 36 per cent of nickel. The special benefit of this alloy in the watch-making industry is, that it is unaffected by changes of temperature. By the use of *invar* the difficulty known among watchmakers as "Dent's error," is almost entirely eliminated.

— It is said by those who have looked up the facts that the cost of discovering America by Columbus was *Seven Thousand Dollars*. His little fleet of three sloops cost Three Thousand. The outfit for the vessels, and wages of the seaman, were Four Thousand Dollars more. The great discoverer himself received Two Hundred Dollars a month.

— The deepest shaft reaching down into the earth, says the Hon. C. A. Parsons, president of the engineering section of the British Association at Cambridge, England, is a little over one mile in length. It is at the Cape of Good Hope. There is another bore in Silesia which reaches to about the same depth.

— The largest State in the American Republic is Texas, which contains 262,290 square miles, capable of sustaining 20,000,000 of people, and then it would not be more crowded than Scotland is at present. It has been estimated that the entire population of the globe could be seated in chairs within the boundary of Texas, and each one have four feet of elbow room.

— The largest producing farm in the world is in the southwest corner of Louisiana, and is owned by a northern syndicate. It runs one hundred miles north and south. This immense tract is divided into convenient sections, with stations or ranches every six miles. The fencing alone on this farm cost about \$50,000.

HOW INSECTS MAKE MUSIC.

THE Katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet, and No Feet." You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another on the wing. On this ridge there is a thin but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together that makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet if they wished, but they must enjoy making the noise.

The Katydid sometimes makes two rubs on its

drumhead and sometimes three. You can fancy she says, "Katy did," "She did," or "She did n't." The minute it is very dark they begin. Soon the whole company are at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air drawing in and out of the air tubes in the bee's quick flight. The faster the bee flies, the louder the humming is. — *Sabbath-School Visitor*.

"It should ever be manifest that we are reformers, but not bigots."

"We must learn to adapt our labors to the condition of the people,—to meet men where they are."

The very Latest : : — Write Us!

WE have arranged to act as a Distributing Agency for one of the large Eastern BIBLE PUBLISHERS, in the sale of Bibles and Testaments in various languages.

This new and latest, and much-to-be desired edition of the Bible, contains a series of Photo Views of scenes in the Sacred Land, together with NEW copyrighted Helps. The views are of particular interest, representing places and scenery as they *actually appear to-day*; and while very instructive, they also lend special charm and interest to the narrative.

THE WORDS OF JESUS.

The RED LETTER BIBLE is Self-Pronouncing. By simple marks one is enabled to correctly pronounce the various Hebrew and Greek names. Another feature is that two colors (RED and BLACK) are used in this Bible according to the following simple plan:—

1. In the New Testament, those words that are universally accepted as the ones spoken by our Lord and Saviour, are printed in **RED INK**.
2. In the Old Testament, those passages which are quoted by Christ, or which directly related to events in His earthly work, are likewise printed **IN RED**.
3. **Red Lettering in the Reference Columns** of the Old Testament, directs the reader's attention to some particular utterance of Christ in the New Testament in which the corresponding quotation or allusion may be found.
4. A **Red Star** (*) immediately following a verse in the Old Testament indicates that, in the concurrent opinion of scholars and theologians, the verse embodies a prophetic reference to the Saviour.

THE BIBLE STUDENT AND TEACHER.

The emphasis given to the words of JESUS, and the facility with which favorite passages may be found, make this Bible of especial value to the Bible-student and teacher.

It must also prove particularly helpful to young people, and even to the children.

Discount and Profit.

We will save our readers from **10 to 25 per cent** from the retail price on any style found in the Bible Catalog. We desire to encourage the sale of this (in our opinion) the most convenient and practical form in which the Bible and Testament are published, and to this end request the co-operation of our readers. We can afford to give these liberal terms, and yet leave a profit for the Society to use in behalf of the work among the Colored people of the South.

Write us, and we will send you a large Illustrated Catalog, and tell you how to get this Bible for your own use and family. Address,—

SOUTHERN MISSIONARY SOCIETY,

Edgefield, Tennessee.

"A GRAND OPPORTUNITY."

THE above is the heading of an important article which appeared in the last number of the GOSPEL HERALD. As we are sending out many extra copies of this issue, we believe it will be well to reproduce the main points contained in the article.

At Nashville, Tenn., the Southern Missionary Society has recently erected a very neat church for the colored people; the size of this church is 22 x 48, and a picture of it may be seen on page 29 of this paper.

As the ground slopes very advantageously, this building was erected with a view of finishing off the basement for school purposes, but as the funds were not sufficient this was not done when the church was first built.

Last season our Society planned to open a Mission School in the church, but as the basement was incomplete the School was held in two small rooms in a little old building a small distance away. No better idea can be given of this School than from the extract from a letter from the former teacher as printed in the last number, as follows:—

Toledo, Ohio, Walbridge Avenue, June 19, 1905.

Elder J. E. White,
Dear Brother:—

Yours of the 14th inst received in due time. I am really glad to hear that the colored work in Nashville has an outlook for advancement in the near future. If there is a more needy field in the United States I cannot conceive of its locality.

You ask me to speak plainly of the reopening of the free-school work there.

Only two or three of those thirty or more children whose names are on the register of that "slum" school of mine, knew who *Jesus Christ* was. And that within a stone's throw of the Seventh-day Adventist colored church. They have no church connections, and attend no Sunday Schools; hence the soil is purely virgin. They believed implicitly all that I taught them, and were eager for more Bible stories. Beginning with the creation, our Bible work ran down past the flood. The last fortnight I took up the law of Ten Commandments, which they learned to repeat. I was explaining the fourth, one day, when a boy said, "Them folks up at that church keeps Saturday for Sunday."

So the heaven has begun to work, and a tent meeting near there, followed by the opening of another term of free school, ought to win many of these poor souls for the kingdom.

It seems to me that a school actually in the Seventh-day Adventist church basement, will emphasize the Third Angel's Message, for it must now be given with no uncertain sound.

The school should be a permanent thing. Industries or trades can be taught there as well as elsewhere; and the grounds would be ample for other buildings as the work develops. My faith sees large possibilities for that very spot.

Yours in His name. ANNA M. NICHOLAS.

Can we read such a letter as this and not have our hearts touched at the situation as there presented? As the result of this matter, as brought out before a recent meeting of the Society, it was decided to make a special effort to secure funds and finish this basement so that the room could be prepared for the opening of a School in September.

But it will require at least \$300.00 to prepare this building for its legitimate work, and about \$150.00 to furnish it. This certainly is a small sum as compared to other and larger enterprises undertaken in different parts of the field. We have therefore decided to start a subscription list for the performing of this work. This subscription list is headed by donations from the workers connected with the Missionary Society at Edgefield, Tenn.; all these are working at small wages, and hence the sum given by each must be small; but if many others will assist the needed fund can be easily raised.

FOR THE \$450.00 FUND.

To finish basement under colored church at Nashville, to be used for a Mission School room.

J. E. White	\$ 3 00	Mrs. M. A. Thomson	1 00
Mrs. J. E. White	1 00	R. C. Thomson	1 00
Carrie Brown	1 00	J. H. Webb	50
C. P. Bollman	2 00	P. E. Palmer	1 00
F. R. Rogers	1 00	W. O. Palmer	2 00
G. W. Amadon	1 00	W. T. Dawson	1 00
H. N. Tolton	1 00	Total	\$ 16 50

FROM CALIFORNIA CHURCHES.

Last winter, while the President of the Southern Missionary Society was on the Pacific Coast, he presented the needs of the Nashville colored school to a few of the churches, and received donations as follows:—

Valencia St. Church, San Francisco, Cal.	\$ 7 81
Los Angeles, Calif. Church,	25 85
Fresno, Calif. Church,	22 61
John H. Schroder,	50 00
Hanford, Calif. Church,	69 72
	\$ 175 99
Donations from Edgefield,	16 50
Total to date,	192 49

LARGE TYPE, OCTAVO RED LETTER BIBLE

WHAT IS A RED LETTER BIBLE?

SPECIMEN OF TYPE

bear their iniquities.

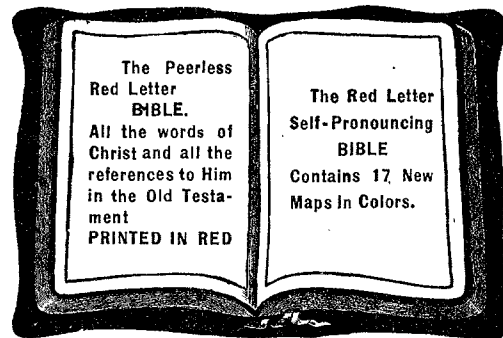
12 ^bTherefore will I divide him a portion with the great, ^cand he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was ^anumbered with the transgressors; and he bare the sin of many, and ^emade intercession for the transgressors.

★ ^aRom. 5. 18, 19.
^bPs. 4. 5.
^cPhil. 2. 8.
^dCol. 2. 15.
^eMark 15. 28.
Luke 22. 37.
^fLuke 23. 34.
Rom. 8. 34.
Heb. 7. 25;
9. 24.
1 John 2. 1.

that I would not be wroth with thee, nor rebuke thee.

10 For ^mthe mountains shall depart, and the hills be removed; ⁿbut my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with



The Red Letter Edition is in the Authorized Version, and is Self-Pronouncing. Two Colors (Red and Black) are employed in accordance with the following simple plan:

1. In the New Testament, the words universally accepted as those of our Lord and Saviour are printed in Red.
2. In the Old Testament, the passages printed in Red are those quoted by our Lord, or directly related to incidents to which he referred.
3. Red lettering in the Reference Columns of the Old Testament directs the reader to some particular utterance of Christ, in which the corresponding quotation or allusion may be found.
4. A Red Star (★) immediately following a verse in the Old Testament indicates that, in the concurrent opinion of scholars and theologians the verse embodies a prophetic reference to Christ.

SIZE 6¼ X 8¼ INCHES

STYLE OF BINDING AND PRICE

No. 99 R. L. French Seal, Divinity Circuit, Rounded Corners, Red-under-Gold Edges, - ~~\$4.25~~

The above Bible will be Supplied with Patent Index for 75 Cents Additional.

RED LETTER NEW TESTAMENT

SPECIMEN OF TYPE

For Ready reference there is no other edition so serviceable as the Red Letter Testament, owing to the emphasis it gives to Christ's own words, and the facility with which favorite passages may be found.

SIZE 4 X 5¼ INCHES

25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great

ing, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
35 And he commanded the multitude to sit down on the ground.

STYLES AND PRICES

<u>No. 1 R. L.</u>	FINE GRAINED CLOTH, Rounded Corners, Red Edges,	-	\$1.00	\$.80
<u>No. 3 R. L.</u>	LEATHER LIMP, Red under Gold Edges, Rounded Corners, Silk Marker, (a soft and pliable binding),	= = = =	\$1.00	\$ 1.25
<u>No. 5 R. L.</u>	DIVINITY CIRCUIT, Rounded Corners, Red under Gold Edges, Silk Headband and Marker,	= = = =	\$2.00	\$ 1.50

Address, Southern Missionary Society, EDGEFIELD, TENN.

SEE OUR Prices Below.

\$ 3.00

THE GOSPEL HERALD.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WHEREVER a Mission School has been established, there a church has been raised up.

WE are laying large plans for work this summer. Several of our Mission school teachers will go into tent work during the summer vacation. The Southern Union Conference and the Tennessee River Conference are co-operating with the Society in this work.

CONDITIONS are rapidly changing, and the work is becoming more difficult every day. Work that was done without serious difficulty in the early history of this Society, cannot be done at all now. We have no time to lose. A dollar will accomplish more now than ten dollars by and by.

READ Elder Butler's testimony on page 30, given before the late General Conference in Washington, relative to the work done by the Southern Missionary Society. It is not too much to say that as much is still being done by this Society in the colored work in the South as by all other agencies combined. Brethren, is not this work worthy of liberal support? We believe that you will say that it is, and that you will act in harmony with your words.

PLEASE REPORT.

WE have sent out a goodly number of Self-Denial Boxes from which we have had no report. We are satisfied that all are interested in this plan, and that each one has a desire to do all that is possible in making it a success. But it is possible that all do not understand how almost entirely the Society is dependent on the income derived from this source, for its support. We are anxious to meet the increasing demand for Mission Schools in new localities, and if all who have Self-Denial Boxes will put them into use, and encourage friends and neighbors to do the same, this work can go steadily forward.

Please let us hear from you, with your report, without further delay, and let a prayer be offered in behalf of the cause among the needy colored.

A JUSTICE of the Supreme Court of New York has decided

"that a druggist has a right to alter a physician's prescription, and furnish a customer with drugs or combinations other than those which the physician prescribed for his patient."

Very fortunately the "Supreme Court" of New York is supreme only in name. The Court of Appeals is the highest judicial authority in that State, and it is to be hoped that this outrageous decision will be reversed. The press of the country is handling the decision without gloves, and giving some very excellent reasons for thinking it is neither good law nor good sense. The practice of substituting something else for what the physician prescribes, has long been a common one with irresponsible and dishonest druggists, but we believe it has never before been supposed to have the sanction of law. This decision is a most striking commentary upon the moral decadence of the times in which we live.

READ

WHAT we say about our Bibles on page 32 of this issue. We will continue to supply our readers at these reduced prices as long as we can do so, but if you want a Bible or Testament do not delay writing for Catalog.

The Red Letter style will be found most interesting and helpful in the study of the life and work of Jesus while on earth.

HAVE YOU A SELF-DENIAL BOX IN YOUR HOME?

ARE you teaching your children to use the Self-Denial Box? If you have not yet begun to use the Self-Denial Box to help the Mission School work, will you not begin at once?

Writing under date of July 6, 1904, Sister White said of the Self-Denial Boxes:—

"Many should become interested in the work of placing these Boxes in homes. Ask old and young to aid the work for the colored people by placing these Boxes in every home possible. A blessing will surely follow the gifts of Self-denial thus brought to the Master."

The Self-Denial Boxes are furnished free of cost, post-paid, to any address. Let each person decide as to the number he can use, then write us, and the Boxes will be sent at once.

OUR MISSION SCHOOL TEACHERS DURING VACATION.

AFTER the close of our Mission Schools in the early spring our teachers are employed in Bible work, ministerial labor and house to house visiting. There is no more important time in our work than during the vacation period. The Mission Schools have developed workers competent to engage in public efforts in our cities, and to open up the work in new and untried places.

Such labors have been productive of great good, as evidenced by the demand for new schools. But you ask, How all this is to be done, and how it is possible for you to keep all these workers employed continuously? This is not a difficult question to answer. The cry of these poor souls has reached the Heavenly Father that you love, and as you are led to consider the manifold blessings conferred upon you, and think of the need of these poor neglected ones, your heart is warmed with love that is compensated by a self-sacrificing service. You will give of your substance, and the work will no longer be hindered because of your neglect.

We are of good courage, dear reader, not because we have in our treasury the money needed to finish the work in this difficult field, but our faith lays hold of One who calls us to follow on, and we have confidence that by His blessing you will help us.

STRENGTH IN CONFESSING.

MISS HAVERGALL once said: "Soon after I became a Christian I was sent away to a boarding school. Judge of my surprise when I found I was the only Christian in the school. My first thought was: I cannot confess Christ before all these worldly girls. I can be a Christian all the same. My second thought was: Since I am the only one to represent Christ in the school, it is all the more reason that I should confess him at once, and I did, and gained great strength and blessedness in so doing."

"AND when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

AN EXPLANATION.

THE poem, "God Knows," which appeared in these columns last month, should have been marked "Selected," instead of being credited as it was, "Lela Hoover." Miss Hoover writes saying that she has always admired the poem, but is not the author. It came in a way to lead us to think that it was original. The manuscript contained just enough errors in accent and measure to mark the poem as the effort of a very promising amateur.

RECEIPTS.

The following report is for the donations received during the month of May, 1905.

DONATIONS.

C Edwardson	\$ 3 00	Mary E Arnold	3 00
F H Schraun	10 00	Mark Olmstead	1 00
J F Flory	5 00	East Mich. Conf.	8 22
Mrs T Burrell	1 00	Westphalia Y. P. Soc.	5 00
Geo Charles	25	A friend	25
North-Mich. Conf.	8 27	A friend	10 00
Mrs Willard	5 00	Mrs Carrie Garbutt	1 00
Mrs Irene Roberts	2 00	Cedar Grove Church	19 04
Nella Stub	3 25	A friend	6 50
G A Larson	36	Carrie Campbell	6 00
W. Wash'ton Conf.	22 02	A friend	8 25
West Mich. Conf.	25 32	WT Dawson	5 00
Mrs L S	100 00		
Mrs N H Farley	1 00	Total	\$ 259 73

FROM THE SELF-DENIAL BOXES.

Mrs E W Hampton	\$ 2 00	Mr Christie	10
Mrs D Miramontez	3 25	Mr Peyton	50
Mr & Mrs S D Chapman	1 60	Ruby Brown	1 00
Virgil C Becraft	4 00	Mrs M L Elliott	2 00
Newark Sanitarium	36	Sett Sab. School	1 75
Mrs Sayre & Harrison	25	Mary E Arnold	50
Mrs Miller & Thrapp	30	John Steinel	3 00
Austin Fix	25	Mrs R E Tefft	1 00
Mrs Magruder	16	Phebe A Fish	50
Mrs Merchant	05	Mrs Lillian Edwards	1 00
Mrs Guy	15	Mrs Sarah Vanalstine	1 00
Mrs Lumley	20	Edwin, Marietta & Carl Edwards	17
Mrs Trimble	05	Mrs Olive Wampole	25
Mrs Cunningham	28	Herbert Wirth	5 00
Mrs Dorsey	30	Mrs M R Waken	1 00
Mary, Hattie & Stella Garton	3 00	F M Catlin	69
Mrs Sam Baker	40	Mrs Mary Spencer	2 00
Emma Burch	1 37	R R Hitchcock	50
Mrs M D Sperra	50	Wm Roke	1 50
Mr & Mrs Mansfield	1 15	Joplin Church	2 60
Mrs Jas Smith	25	A friend	2 50
H L Andrews	60	Mrs Iona Harrigan	25
Grandville Church	1 35	Violet & Percy Scott	13
O B Price	1 75	Rex & Shirley Shields	05
Hazel E Clarke	1 60	Hazel & Louisa Couch	31
Charles Scott	11	Effie & Sarah Graves	08
Sina Dixon	15	Eldith, Gertrude & Norman Baldwin	23
Mrs Wiggins' family	34	E D & L B Hurlburt	4 00
C A Crates	1 65	Kindie & Fred Satterly	10
Carrie Campbell	50	Mrs M C Fulton	56
Mrs Eliza Gurr	1 00	Hazel & Ermal Read	25
Lois Hallsteine	25	Mr & Mrs Meiklejohn	15
Mrs Anna Hallsteine	50	E C Silsbee	2 00
C N Pike	1 21	S. Dakota Tr. Society	15
Mrs H C Mitchell	2 40	Mrs Lucy Showers	53
Mrs N I. Barnett	1 19	Southern Penn. Conf.	2 00
Eva M Davis	1 00		
Newburg Church	4 45		
C E Waterman	5 00		
Mollie James	70	Total	\$ 84 97

THE COLORED ORPHANAGE.

Mrs E R Houseman	\$ 2 00	V B Stevens	50
Mrs I C Davis	1 00	Uthai Wilcox	1 00
Mrs C E Halliday	5 00	Kate Wilcox	1 00
Mrs H C Mitchell	60	Blossom Wilcox	50
C A Canfield	2 50	E C Boger	4 40
E F Counter	1 00		
W T Knox	1 00	Total	\$ 20 75
S C Stevens	25		

FOR THE NASHVILLE COLORED SANITARIUM.

Mrs E R Houseman	\$ 5 00		
Mrs C E Halliday	2 00	Total	\$ 12 00
Mrs J F Gravelle	5 00		

FOR THE NASHVILLE MEDICAL AND INDUSTRIAL SCHOOL.

St. Helena Sanitarium Friends	\$ 26 10
-------------------------------	----------