

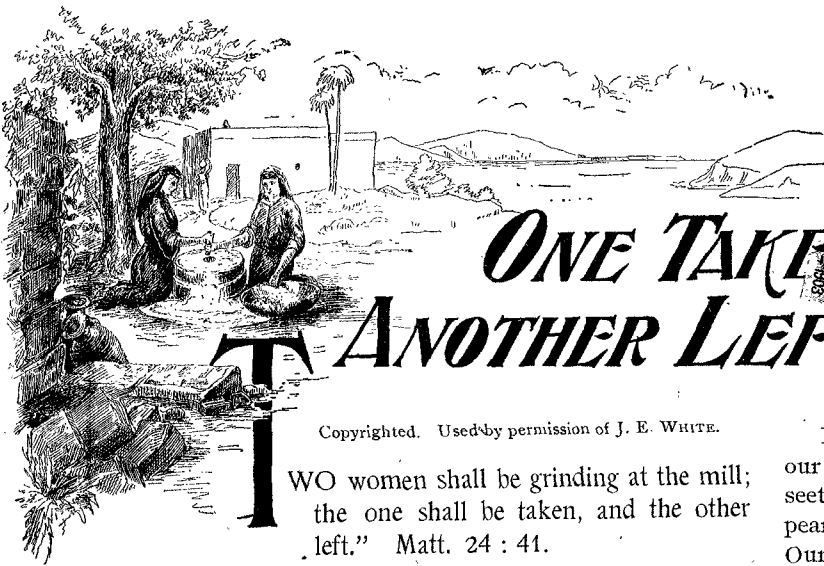
The Gospel Herald

"On earth peace, good will toward men."

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TWO women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24 : 41.

When our Lord returns to this earth, he will find two classes of people. One class will have complied with the overtures of the gospel, and so will be accepted. The other class will have refused the offers of mercy, and will be rejected.

Some will doubtless be deceived as to their true condition up to the very coming of Christ to earth. He says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7 : 22, 23.

There will therefore be a class of professed Christians who will be rejected of the Lord. The testimony on this point is plain: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7 : 21.

We may belong to the church; our profession may be as high as heaven; but these things will not be considered in the great judgment-day. The question that will decide destinies for eternity is, Have you done "the will of my Father"?

The Bible is God's written will to us. It is his explanation to us of the only way by which we can be saved. In the judgment-day our actions will be compared with the Book of Instruction, and our cases will be decided accordingly. If we have accepted the overtures of mercy as offered through Christ, and have done the will of the Father, an "abundant entrance" to the final reward will be administered unto us. If we have chosen our own way, or have followed the teachings of men instead of the Word of God, the sentence will be, "I never you: depart from me."

Those who do the will of God belong to the kingdom of God. All who do not obey God belong to the kingdom of Satan, no matter how moral and upright they may be outwardly. Of such Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12 : 30. There is no neutral ground; we are either gathering with Christ, or we are scattering abroad with Satan.

A profession of religion and membership in the church will not save us, nor make our influence right here upon earth.

The Jews had a profession the highest the world has ever known, and their church requirements were very rigid; but their principles of service were wrong, and they crucified the Lord of life.

The Jews claimed that they were the children of Abraham; that they were heirs to the promises made to him, and so of course they were perfectly safe. But John the Baptist told them not to make that claim, because it would not hold; for their hearts were not right with God, who, the Saviour declared, "taketh away the stones" of these stones to raise up children unto Abraham. Matt. 3 : 9. The securing of eternal life is an individual work, regardless of birth, church relationship, or any profession we may make.

Neither does God judge from outward appearance. It is not our acts alone that will be taken into account. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16 : 7. Our character must be right before God can give us the final reward. Our thoughts and desires often influence our character more than do our words and actions.

How careful this scrutiny will be is stated by Paul: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4 : 12.

It was a custom among the Hebrews to have the flesh of all animals used as food thoroughly inspected by proper officers, to see if it was perfectly healthy. In this work their examination was most rigid, even to disarticulating the joints and cutting into the bones to inspect the marrow.

The force and application of the words of Matt. 24 : 40, 41, are very clear: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

No matter how close the association may be, God knows those who are truly his. Two men may work side by side in the field, in the shop, or in the office. They may both have their names on the same church record. The one may have made his peace with Heaven, while the other, by rejecting some truth sent from the Lord, will stand among the rejected.

The old custom of grinding the family supply of flour is also taken to show the closeness of the final test. Two women join together to do their grinding, as shown in the picture at the head of this article. The one may be a member of God's kingdom on earth, and so be fitted for the wonderful home Christ is preparing, while the other may still belong to the kingdom of the enemy.

The godly character of our most intimate associates, even though they may be the best loved of our own household, will not save us. Each individual must make his own peace with Heaven. For "though these three men, Noah, Daniel, and Job, were in" the land, "they should deliver but their own souls." Eze. 14 : 14. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Eze. 18 : 20, 21.

THE FRAGRANCE OF A GENTLE LIFE.

ONCE in crossing a meadow I came to a spot that was filled with fragrance, yet I could see no flowers, and wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows.

There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical, or an artist, or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles, settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ears. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower,
And cheers and comforts us, hour by hour."
—J. R. Miller.

THE MINISTRY OF RECONCILIATION.

GOD has committed unto us "the ministry of reconciliation"—of breaking down the enmity and hatred of mankind, and winning souls to him. "God was in Christ, reconciling"—drawing—"the world unto himself." Men may resist his drawing, yet all have been "made nigh by the blood of Christ." The arms of Christ stretched out on the cross have encompassed the universe, and now they close in, and draw all to himself. In spite of the scorn, the scourging, and the spitting, his persistent love is drawing all to his heart.—*Present Truth.*

THE GREAT ENEMY.

AN exchange furnishes the following as representing the yearly supply of food for the whisky fiend: Five thousand suicides, 10,000 murderers, 60,000 fallen girls, 100,000 paupers, 200,000 feeble-minded persons,

3,000 murdered wives, 7,000 murders, 40,000 widowed mothers, 100,000 orphaned children, 100,000 insane, 100,000 criminals. Besides these items, 100,000 drunkards die annually, 100,000 boys take their places, whisky costs \$2,000,000,000 in cash, and untold crimes, misery, woe, want, weeping, wailing, war, shame, disgrace, disease, degradation, debauchery, destruction, death, riot, revelry, and ruin.

THE WAYSIDE CROSS.

ACROSS the blue of a summer sky
The storm-king urges his coursers black;
His rumbling chariots roll on high,
And the lightning flashes along their track.

Facing the blast and blinding rain,
From a wayside cross the Christ looks down,
His eyes of compassion filled with pain,
His temples torn by a cruel crown.

But safely sheltered amid the storm,
And twittering softly, as in a nest,
Beneath an arm of the sacred form,
A bevy of sparrows had flown to rest.

They have no knowledge of rite or creed,
They raise no question of whence or why;
They know that here, in time of need,
Are shelter and peace when the storm is high.

I look, and ponder: "Were it not best,
When the storms of life obscure the sky,
To turn from reason's unending quest,
And on as simple a faith rely?"

But lo! a rift in the cloud appears,
A gleam of heaven's abiding blue,
And like a rapture that shines through tears,
A flood of glory comes sweeping through.

The bow of promise its beauty flings
Above the stricken and sullen earth;
Again, with flutter of eager wings,
The little birds flit joyfully forth.

What now, to them, is the wayside cross
When skies are clearing and earth grows gay?
With lives unaltered for gain or loss,
They chirp and chatter upon their way.

Then to my heart there comes a prayer:
"Not like the birds would I come to thee,
O Lord, for shelter from strife and care,
From the pain and peril of life to flee.

"Didst thou seek shelter when o'er thy head
The clouds of muttering hatred burst?
When friends were fleeing, and in their stead
Came cross and spear and raging thirst?"

"I ask not shelter, but ask to be
With thine own resolute soul endowed,
In time of trial to stand like thee,
To front the tempest or face the crowd.

"And when the glory regilds the sky,
Thy spirit of service to me still give,
For I would be able thy death to die,
Were I but able thy life to live."
—Edward J. Wheeler, in *Success.*

HOW HE WON.

A YOUNG man from Massachusetts had made his way to a bustling Western city, and hung out his lawyer's "shingle." Then he sat down to wait, in anxiety, but with determination, for his first case. It came at last, an unimportant case from the point of view of an older and more experienced lawyer, but the event of a lifetime to this youth. He threw himself into it with

as much fervor as if it involved a fee of thousands of dollars.

From the beginning, chances seemed to be against him.

The trial was before a justice of the peace in a turbulent settlement three miles away. The court-room was up-stairs over a saloon. The preliminaries convinced the young lawyer that he had small chance of justice, and he asked for a change of venue, but the court indignantly refused, and he then availed himself of his remaining right, and demanded a jury. The jury was impaneled; the trial began, and the young lawyer fought with all his strength for the case, against which he knew a strong prejudice to exist, but which he believed to be just.

The jury brought in a verdict in his favor, and the young lawyer was surprised by a cheer which shook the court-room. Jury and witnesses joined in the applause, which the lawyer found was in his own honor. Even the judge did not withhold admiration for the plucky young attorney.

"Come down-stairs and have a drink!" shouted his client, and led the way to the door. The whole company followed, and bore him with it to the door of the saloon.

"Thank you," said the young man, "but I do not drink."

"But just one drink to celebrate your first case," said the client, and it would have been easy for the young man to yield.

"No, thank you," he said, "I think you'll have to excuse me. I can't do it."

"Well, a glass of beer, then!" cried one of the crowd, still holding his arm.

"No, not even beer."

"Nor wine?"

"No, nor wine." The men were warm-hearted and generous, although rough, and were disinclined to yield to the young fellow; but he remembered the habits of his home,—the little home in the Berkshire hills where he had been reared,—and he took new courage.

"Well come and have a cigar, anyway," his client said.

"Thank you," said he, "but I never learned to smoke."

"Ah, well," cried some one, in disgust, "let him go, then!" and go he did, walking back alone the long three miles, and feeling as depressed over the apparent disgust of his new friends as he had felt elated over his victory.

He often referred to it afterward as the hardest struggle of his life, and he debated over and over again whether principles so rigorous as his were suited to his new environment. But he resolved to be true to himself and his early training. It cost him a struggle to decide, but he decided once and for all, and in that same decision settled many other questions without knowing it.

He did not lose by his fidelity. Even the men who ridiculed his Puritanism knew that their interests were safe with a man of such principles, and before long it came

to be recognized that temptations and ridicule were wasted upon him. So were laid the foundations of a successful career at the bar, and of influence in the community.

"I had two cases that first day," said the lawyer, years afterward, "and by the grace of God I won them both." — *Youth's Companion*.

Hunting for Health Hints

By A Learner

YOU have heard of some people who were "too lazy to breathe." Well, I have recently come across a hint on that which, instead of taking my breath away, has tended to put more breath into me, and has convinced me that, if I am not lazy, I have been lax in proper breathing. The hint is that the breathing should be largely controlled by the abdominal muscles; and the special value of this hint is that such breathing gives most helpful movements to the digestive and other internal organs. Try it a few times and see; then give your internal self the benefit of it all the time. This will help you to digest a few hints on eating.

The same night after that gentleman loaned me the magazine in which I found the valuable "ad" on "breathing for health and endurance," I stopped at a hotel in Alabama, where, strange to say, I got some more hints on health. They were from the gentlemanly hotel clerk, Mr. Childs. He handed me a rosy-cheeked peach, remarking, "I love fruit. If I can get peaches, pears, or berries to eat, I don't want much meat." He saw that I was interested at once, and continued, "Meat heats the blood; fruit is cooling." It was in that sizzling hot weather in August; and I inquired how the weather affected him. "It don't bother me at all," he said. He ate rather sparingly even of a cooling diet. I thought, "The less fuel, the less fire;" and when I saw many fat people, and lean ones too, complaining of the heat, I thought, "Why not try a more cooling diet, and less of it?"

Mr. Childs told me something else that ought to be told again. At one time he was attacked with appendicitis. He consulted a physician, who said, "I will have to cut you open." "No, you won't," Mr. Childs said; and he gave himself a little sweet oil, and aided the movement of his bowels by hand rubbing, left off eating some, and in a short time was well again. This hint might be worth more than fifty dollars to some people.

The magazine referred to above was *Physical Culture*. It was first brought to my attention by a prominent editor and physician, from whose lips I have the privilege of quoting the following words:—

"I believe that drugs are an evil; and that the way to secure health is to obey the laws of the body; not dosing it with poisons."

The afternoon following my conversation with Mr. Childs, I reached my destination

southward, in a city surrounded by Cumberland hills; and the August sunbeams were considerably above summer heat. Little rain had fallen for months; and I was frequently reminded of the day spoken of in the last chapter of the Old Testament, that shall burn as an oven. The occasion was one appointed for prayer; and I am glad to say that I know of several prayers that were offered for rain, and were answered.

The blessings of health were still before my mind; and I was rejoiced to find a table spread with fruits, raised breads, dry toast, and vegetables, with none of the flesh or fat of dead animals. The cook told me further that she used no soda or baking-powder of any kind; and I have read that these are very injurious to the delicate linings of the stomach. I felt highly favored to learn so much on subjects I was studying, and trust that some benefit from it may be woven into your experience also. If so, my still hunt in Alabama will not have been in vain.

On my return I had the great pleasure of visiting the Alabama Nurseries, owned and controlled by three brothers by the name of Chase. Their grounds are an object-lesson to all the Southland. The secretary, Mr. Herbert Chase, called my attention to a block of pear trees whose rich green foliage testified that they were not suffering from the protracted drought. I was deeply interested to know how such a miracle was performed, and learned that it was by frequent shallow cultivation. I dug under about three inches of dry dust and found moist dirt. This was the depth they had plowed with the five-tooth cultivator. This dust formed a mulch which held the moisture beneath it. Now why can not corn and cotton be carried through a drought in the same way? A good rain came while I was there. Next morning the cultivators were going, thus forming a mulch to retain the moisture that had fallen. The ground between the rows was left almost level, while with the old double shovel it would have deep furrows, into which the water runs away from the corn, and to the bottom of which the soil dries.

I hope these few suggestions may be worth several crops of corn and cotton to the careful reader. Get proper tools, and use right methods, and ask the great Creator to do what you can not do.

Mr. Chase told me that the land where those fine pear trees were was not considered

worth fencing when they got it. It was brought to its present state almost entirely by careful cultivation, and raising crops of peas. And before we leave the Alabama Nursery, I want to speak of fruit, especially small fruit, for the South. It is a great surprise to me that more is not raised. It is so healthful, so easily grown and canned for winter use; and there is more good health in a fine dish of most any kind of fruit, not spoiled with too much sugar, than in a whole barrel of pork.

I am sure that fruit-raising and health are very closely connected. The good and wise Creator put man in a garden, or fruit orchard, to dress it and keep it, when man himself was very good, and had good health; and God taught him fruit culture. And will he not also teach us these interesting and important subjects if we greatly desire to learn? I think so, and hope I have not wandered very far from a health hint in speaking of proper methods of crop cultivation.

I have found some such rich clusters of fruit in the book "Healthful Living," that I will pluck a few bunches and hand them out to you:—

Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk and cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and vigor of intellect that are not produced by a stimulating diet.

Put with that the following scientific caution about the use of fruits:—

If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, and the brain will be confused, and unable to put forth mental effort. Have fruit at one meal, and vegetables at the next.

That quotation reminds me of something I read in the *Chattanooga Times*, which will help to fix this principle in our minds. It was this:—

Variety at one meal is bad for health. When we combine a number of foods, the chances are that at least two of them will quarrel.

I had just eaten a dinner of melon and bread when I read that, and they did not quarrel.

Some of these hints on health seem new; but they were written in man's being at the beginning. They were known to Daniel, who did not ask for flesh and wine that had not been dedicated to idols, but for a simple vegetarian diet. This was brought to my mind recently while visiting a State Normal, where I saw on the chaplain's desk a copy of the book "Thoughts on Daniel and the Revelation." He referred to Daniel's health platform, and expected to speak of it in his next sermon. He remarked with reference to the institution with which he is connected that "it is an object-lesson of what God can do for all who will co-operate with him in obedience to his Word, his principles, and his laws."

I had received another lesson; and went thankfully on my way, resolved to render just such co-operation.

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GOD'S WORD.

It Is Living.

WORDS express the thought or will of him who utters them; the Word of God is, therefore, the thought or will of God, and as God is the living God, so his word is the living word; as it is written: "The word of God is living and powerful." Heb. 4: 12, R. V.

Full of Power.

Not only does God's word live because he lives, but it is full of power; this the text just quoted asserts; but it is only one of many texts which attribute life and power to the divine word. Said the Saviour: "The words which I speak unto you, they are spirit and they are life." John 6: 63. And again in Jer. 23: 29 we have this testimony: "Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Creative Power.

But we can best understand the power of God's word by considering what it has accomplished: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake and it was done; he commanded, and it stood fast." Ps. 33: 6, 9.

Again in Heb. 11: 3 we are told that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Nor is this all; not only did God in the beginning speak the worlds into being, but he is constantly "upholding all things by the word of his power." Heb. 1: 3. The forces of nature are only the power of God's word. That mighty force which we call gravitation is only the attractive power of the divine Word that "was in the beginning with God" (John 1: 2), for of that incarnate Word the apostle says: "He is before all things, and by him all things consist." Col. 1: 17.

"Consist" means "to stand together; be supported or maintained." It is then through God's living word that all things are "supported or maintained;" and all the forces of the universe are only the power of God expressed in matter.

The Power that Saves.

The gospel is God's message of peace to sinners; it is the word which he sends to fallen humanity; and of it the apostle says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye

keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15: 1, 2.

We are saved, then, by the same word by which all things were created, as it is written: "They cried unto the Lord in their trouble, and he saved them out of their distresses. He sent forth his word, and healed them." Ps. 107: 19, 20.

In Gen. 1: 3 we are told that "God said, Let there be light; and there was light." The apostle tells us in 2 Cor. 4: 6 that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Of course the force of this text is in the fact that the same power is in God's word now that was in it when by it light was made to shine out of darkness.

A Mighty Saviour.

We have then a mighty Saviour. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy

Redeemer, the Holy One of Israel." "I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isa. 41: 14, 19, 20.

Our Only Hope.

Our only hope is in the fact that the Creator is our Saviour. Only divinity could create; only divinity can save. Redemption is not greater than creation, but equal to creation, for it is creation—re-creation. The sinner is made "a new creature in Christ Jesus." He is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23. And this, says the apostle, is "the word of faith which we preach," "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

God's Government.

All Things "by Him."

ALL the worlds in the whole universe of God were created by the Son of God, best known to us as the Lord Jesus Christ; for thus it is written: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2.

All Things "for Him."

Not only were the worlds made by the eternal Son, but they were made "for him;" "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1: 16.

Governs All Things.

As all things "were created by him, and for him," it is only natural that he should govern all things; as it is written: "All power is given unto me in heaven and in earth." Matt. 28: 18.

A Joint Reign.

This is not to say that the Father has abdicated his throne; the Son is now a priest upon his Father's throne, as it is written "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he [the Branch] shall bear the glory, and shall sit and rule upon

his [the Father's] throne; and he shall be a priest upon his [the Father's] throne; and the counsel of peace shall be between them both." Zach. 6: 12, 13.

Writing on the same subject, the author of the letter to the Hebrews says: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2. With this agrees also Rev. 3: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Son's Throne.

What does the Son mean by the words "my throne," as distinguished from his Father's throne?—Clearly the throne which he inherits as the Son of man—"the throne of his father David." Luke 1: 32. The dominion, or kingship, of this world was given to Adam, from whom it was wrested by the arch-enemy, Satan. That dominion is promised to our Saviour: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." And all who are saved through the sacrifice of Christ shall share with him this restored dominion. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness

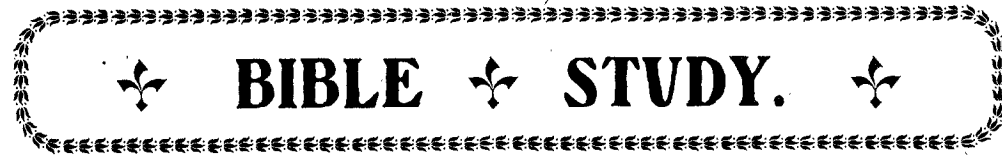
with our spirit, that we are the children of God: and if children, *then heirs; heirs of God, and joint-heirs with Christ.*" Rom. 8: 14-17.

The Law of that Kingdom.

And what shall be the law of that kingdom? Let Rom. 8: 1-4 answer: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in

that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Then "let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.



MODERN BABYLON.

International Sabbath-School Lesson for October 25, 1902.

FROM our study of the vision of the seventh chapter of Daniel, it is evident that the lion stands for Babylon, the bear for Medo-Persia, the leopard for Grecia, the nondescript beast for Rome political, the ten horns for the ten kingdoms into which Rome was divided, and the little horn for Rome ecclesiastical, or the Papacy. It is also evident that the rise and work of the fourth beast and the little horn constitute the leading theme of the vision.

The book of Revelation is the complement of the book of Daniel, and deals wholly with the period of time during which the fourth beast and the little horn are upon the stage of action. In the book of Revelation we may therefore expect to find additional light given, which will assist in the more complete understanding and interpretation of the vision of the seventh chapter of Daniel.

A careful reading of Rev. 13: 1-10 makes it clear that the beast there described is closely related to the fourth beast and the little horn of the seventh chapter of Daniel. It has some characteristics of each of the first three beasts. Verse 2. This shows that this power reaches back through the third and second kingdom to the first. It has ten horns. Verse 1. It is a blasphemous power. Verse 5. The same length of time is assigned to it as to the supremacy of the little horn. Verse 5. It carried on a warfare against the saints. Verse 7. By comparing these specifications with those given in the seventh chapter of Daniel, as applying to the fourth beast and the little horn, the conclusion is certainly warranted that the subject of the two prophecies is, the same.

The beast of Rev. 17: 3 is identical with the beast of Rev. 13: 1, and therefore with the fourth beast of the seventh chapter of Daniel. Observe the seven heads, the ten horns, and the names of blasphemy.

By the interpretation given of the woman sitting on the beast (Rev. 17: 18) and the

interpretation given of the seven heads (verse 9), it is evident that she represents Rome; not political Rome, but the Rome which built itself up and fastened itself upon political Rome. This is ecclesiastical Rome, the Papacy. It is remarkable that this is the only ecclesiastical organization which ever took its name from a city. But the name given to this woman in the prophecy is Babylon. Rev. 17: 5. This identifies ecclesiastical Rome, the Papacy, with ancient Babylon, and shows that the pretended religion of the Papacy is simply paganism, a revival of the sophistical philosophy of the wise men of Babylon, presented under some of the forms and names of Christianity. In the light of this lesson we can see the importance of studying the principles involved in the history of ancient Babylon, for those experiences are being repeated in modern Babylon, the Papacy, and we are called to proclaim the same truth in modern Babylon as was Daniel in ancient Babylon.

QUESTIONS.

1. What kingdoms do the four beasts of the seventh chapter of Daniel represent?
2. What do the ten horns represent?
3. What does the little horn represent?
4. What is the principal theme of the vision?
5. How is the book of Revelation related to the book of Daniel?
6. What period of time is covered in the book of Revelation?
7. How is the first beast of the thirteenth chapter of Revelation connected with the first three beasts of Daniel?
8. What serves to connect this beast with the fourth beast of Daniel?
9. What is the first specification which connects it with the little horn? The second? The third?
10. What shows that the beast of Revelation 17 is identical with the first beast of Revelation 13, and so with the fourth beast of Daniel?
11. What statements make it clear that the woman sitting upon the beast of Revelation 17 is ecclesiastical Rome?
12. What name is given to this woman in the prophecy?
13. What conclusion follows concerning the teachings of the Papacy?
14. Why ought we to study the principles brought out in the history of ancient Babylon?
15. In what respect is our experience like that of Daniel?

CITIES OF REFUGE.

International Sunday-School Lesson for November 2, 1902.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble." Ps. 46: 1.

Time.—1445 B. C.

Place.—Shiloh, the place to which the tabernacle was removed from Gilgal.

SCRIPTURE: Joshua 20: 1-9.

1 THE Lord also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

SUGGESTIVE QUESTIONS.

(1) Who spoke to Joshua? Verse 1. (2) Respecting what did the Lord give Joshua directions? Through whom had the command been previously given? Verse 2. See also Ex. 21: 13; Num. 35: 6, 11. (3) Why were these cities appointed? Verse 3. (4) To whom was the manslayer to declare his cause? Verse 4. (5) Who was "the avenger of blood"? In what case was the manslayer not to be surrendered to him? Verse 5. See also Num. 35: 15 etc., and Note 1. (6) Before whom was the manslayer to stand in judgment? If found innocent, when might he return to his own city? Verse 6. See also Num. 35: 25, and Note 2. (7) How many cities of refuge were there? How many on the east side of the Jordan? Name them. How many on the west side? Name them. Were these cities accessible to all parts of the country? Verses 7, 8. Note 2. (8) For whom were these cities appointed? Of what were they a symbol? Verse 9. Note 3.

NOTES.

[From "Patriarchs and Prophets."]

1. Six of the cities assigned to the Levites—three on each side the Jordan—were appointed as cities of refuge, to which the manslayer might flee for safety. The appointment of these cities had been commanded by Moses, "that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge," he said, "that the manslayer die not, until he stand before the

congregation in judgment." This merciful provision was rendered necessary by the ancient custom of private vengeance, by which the punishment of the murderer devolved on the nearest relative or the next heir of the deceased. In cases where guilt was clearly evident, it was not necessary to wait for a trial by the magistrates. The avenger might pursue the criminal anywhere, and put him to death wherever he should be found. The Lord did not see fit to abolish this custom at that time; but he made provision to insure the safety of those who should take life unintentionally.

2. The cities of refuge were so distributed as to be within a half-day's journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, sign-posts were to be erected, bearing the word "Refuge" in plain, bold characters, that the fleeing one might not be delayed for a moment. Any person—Hebrew, stranger, or sojourner—might avail himself of this provision. But while the guiltless were not to be rashly slain, neither were the guilty to escape punishment. The case of the fugitive was to be fairly tried by the proper authorities, and only when found innocent of intentional murder was he to be protected in the city of refuge. The guilty were given up to the avenger. And those who were entitled to protection could receive it only on condition of remaining within the appointed refuge. Should one wander away beyond the prescribed limits, and be found by the avenger of blood, his life would pay the penalty of his disregard of the Lord's provision. At the death of the high priest, however, all who had sought shelter in the cities of refuge were at liberty to return to their possessions.

3. The cities of refuge appointed for God's ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge, has by the shedding of his own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of his hands the souls that go to him for pardon. "There is therefore now no condemnation to them which are in Christ Jesus." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

He who fled to the city of refuge could make no delay. Family and employment were left behind. There was no time to say farewell to loved ones. His life was at stake, and every other interest must be sacrificed to the one purpose,—to reach the place of safety. Weariness was forgotten,

difficulties were unheeded. The fugitive dared not for one moment slacken his pace until he was within the walls of the city.

The sinner is exposed to eternal death until he finds a hiding-place in Christ; and as loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Satan, the great adversary, is on the track of every transgressor of God's holy law, and he who is not sensible of his danger, and does not earnestly seek shelter in the eternal refuge, will fall a prey to the destroyer.

The prisoner who at any time went outside the city of refuge was abandoned to the avenger of blood. Thus the people were taught to adhere to the methods which infinite wisdom appointed for their security. Even so, it is not enough that the sinner believe in Christ for the pardon of sin; he must, by faith and obedience, abide in him. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

✦ With the Young People. ✦

A RED-CROSS SOLDIER.

WILLIE knew the man was a soldier, but the thing he noticed most was the red cross on his sleeve. Willie had seen a great many soldiers with their blue coats and slouch hats and high boots; but he had never before happened to see the red cross.

"What does he have that for?" he asked, pointing his small forefinger to show what he meant.

Mother looked to see. "Because it is his duty to take care of the soldiers who are sick or wounded. The red cross is a sign of gentleness and pity. It shows that he spends his time helping the poor fellows who need help."

The street car was whizzing along very fast, but Willie could just see the blue-coated figure with the red cross on his sleeve.

"I like that soldier man," said Willie softly. "That's the kind I'm going to be."

It was two or three days later that a very sad thing happened. Philip, Willie's older brother, was brought home with a broken leg. He was very brave while the bone was being set, and for two or three days afterward. Then, because he became tired of keeping still, he began to fret and complain, and make it very hard for his mother.

Then Willie came to the rescue; and if he had been ten or twenty years older, he could not have been a bit more kind and helpful.

Generally a boy seven years old is not much help in a sickroom; but Philip was not really sick, though he could not move about on account of his broken limb. Willie stayed in Philip's room nearly all day, except when mother insisted on his going out of doors for a run in the fresh air. He did all of Philip's errands, and they were not few. Sometimes his stout little legs ached from so much trotting up and down stairs. He told Philip all the stories his mother had told him, and the big brother, who

when he was well sometimes laughed at the little brother, listened with a good deal of interest and amusement.

The hardest times of all were those when Philip was cross. It was not pleasant for Willie to be scolded when he was trying hard to be helpful, and sometimes he had to wink very fast to keep the tears back. He knew that mother would sympathize with him if he should tell her about it, but what was the use of making her feel bad? he thought. So he kept his troubles to himself.

The tiresome weeks of staying in bed were over at last; and with the help of a crutch Philip was able to get about the house, and even to take short walks out of doors. Then as he thought how impatient and unreasonable he had been, he felt much ashamed of himself.

"You've been very good while I've been laid up, Willie," he said to his little brother. "You did all the things I asked you to, and you never said anything when I was cross and scolded. What made you so good to me?"

Willie waited a minute before he spoke. "You'll not laugh at me if I tell you, will you, Philip?"

"No, I'll not, honest." And Philip's face grew red as he thought what good reason Willie had for asking that question.

Very slowly Willie turned back the sleeve of his blouse, and there, pasted to his little white arm, was a cross cut out of red paper. "I fixed one on every morning, 'cause I was afraid you'd make fun of me if you saw it," Willie explained. "It means that you've got to be gentle, and take care of people that get hurt or are sick. That's the kind of soldier I'm going to be, and I thought I'd better begin at once."—*Young People's Weekly.*

♥ ♥ ♥

"A MAN'S good deeds are limited, but there is no end to the mischief he can accomplish."

MAKING A MAN.

HURRY the baby as fast as you can,
Hurry him, worry him, make him a man;
Off with his baby clothes, get him in pants,
Feed him on brain food, and make him advance;
Hustle him, soon as he's able to walk,
Into a grammar school; cram him with talk.

Fill his poor head full of figures and facts;
Keep on a-jamming them till it cracks.
Once boys grew up at a rational rate;
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.

Get him in business, and after the cash,
All by the time he can grow a mustache;
Let him forget he was ever a boy,
Make gold his god, and its jingle his joy;
Keep him a-hustling and clear out of breath,
Until he wins—nervous prostration and death.

—Nixon Waterman.

THE UGANDA RAILWAY.

THE importance of a highway is not necessarily proportionate to its length. Although the Uganda railway, which now connects the "Pearl of Africa," as Lake Victoria Nyanza is called, with the Indian Ocean, is only five hundred and seventy-two miles long, its existence has been the means of suppressing the slave-trade throughout British East Africa. Twenty-seven years ago it took Stanley eight months to travel from sea to lake; two years ago six months were required for the same journey. To-day it takes two and a half days.

Commenting on the great change wrought in the twenty-seven years since his own first Uganda explorations, Stanley tells in the *Independent* how he climbed the highest peak of a little island in the Nyanza and reflected upon the future: "I seemed to see steamers trailing their dark smoke over the gray waters of the bay, loaded with passengers, . . . and the natives of the east coast making blood brotherhood with the natives of the west coast. I seemed to hear church-bells ringing at a great distance, and I hoped and prayed that some day that vision might be realized. In those days Mtesa of Uganda impaled his victims and clubbed his women to death upon the slightest provocation—and all along the shores barbarous people were sighing and thirsting for blood. To-day the converts of Uganda are carrying the gospel to the distant lands of the west; three hundred and twenty churches have been established, with ninety thousand Christian people; there are five hundred children in the Mengo school."

If, as Sir Henry asserts, the lake region has advanced so marvelously during the slow period when the laden porters carried the loads of the missionary and the sugar-chest of the trader up to Uganda, what will be its rate of progress now that Uganda is brought within two and a half days of the sea? To the undaunted services of explorers, the fidelity of missionaries, and the sagacity of English administrators the great

Uganda railway adds an almost incalculable force in the regeneration of East Africa.

And how came that part of Africa to be explored, and who were the first explorers to accomplish important and permanent results? They were Christian missionaries. First came the great Livingstone. Stanley himself made his first trip into the interior of Africa and began his career as an explorer in the effort to find Livingstone. The story of the great Scotchman's zeal, his devotion to the cause of Christ, and his death in the wilderness of the Dark Continent made one of the most eloquent missionary sermons ever preached.

In Hawaii, in Samoa, in New Guinea, in China, and in Japan the missionaries have written their deeds into history. They have been the pioneers of material as well as of spiritual development and advancement. It is well to keep this in mind when men see and comment upon the completion of a great work like the Uganda railway.—*Youth's Companion*.

THE CHICKEN'S NAPKIN.

"YOUR napkin, dear," reminded mamma gently.

Bernice, across the table, lifted her little bread-and-butter face, and the tiniest of scowls traveled up and down between her eyes. Napkins were such a bother.

"I wish there weren't any!" she murmured, getting down from her high chair to pick hers up. "They always drop, an' they get all mixed when you fold 'em up."

"When you don't fold 'em up," corrected Earl, laughing.

"You couldn't have any teenty, tonty, dear napkin ring if there weren't any napkins," remarked Esther, wisely.

Bernice turned her dainty, beloved little ring over and over thoughtfully in her small hands.

"Then I wish I was a chicken," she announced slowly.

"O, chickens use napkins regularly, at every meal," said papa.

"Chickens!"

The word came in an astonished chorus from all the children.

"Why, of course. Did you think they hadn't any manners at all? I can tell you Mother Bidy is bringing them up better than that. After dinner you shall see. She teaches them to use their napkins very carefully."

"Only just one to 'em all?"

"Ye-es," papa said, a little reluctantly, "only just one, but then it's plenty large enough." The twinkles in papa's eyes were playing hide and seek. "It's so large they share it with all their relations, their aunts and cousins and uncles."

"Why, the idea!"

"O, my, I don't call that havin' good manners!" cried Bernice scornfully.

The children started out with papa to

the chicken yard, but mama had to call Bernice back again to fold her napkin. That happened very often.

The chickens' meal was nearly over, but they watched them take the last few dainty pecks.

"That's the dessert. They eat it slow 'cause they've eaten all their hungry up," exclaimed Esther.

"Where's their napkins? I don't see any," Bernice exclaimed in disappointment.

"Wait," said papa. "Now watch!" he said a minute later, as the downy little fellows finished their last crumbs. They walked away a few steps, and then every single one of them wiped his bill—this-a-way, that-a-way, very carefully indeed—on the grass.

"Oh!"

"O-oh!"

"O, my!"

"Well," Bernice added triumphantly, "they didn't fold it up, papa."—*Child's Hour*.

A WELL-KNOWN English ship-builder is developing a plan which he calls the "International Blue Cross Ocean Life and Salvage Service," and he designs it to occupy at sea a place similar to that of the Red Cross in the army. The plan is that a certain number of specially designed boats shall patrol the seas over fixed and known routes, following the main ocean highways. Suppose a vessel is in distress. The captain, instead of depending on a chance meeting with some passing vessel, can tell by his schedule exactly when a patrol-boat is due at the nearest point, and can plan accordingly.

The *Youth's Companion*, from which these facts are gleaned, adds:—

The projector believes that if seamen knew that on a given date one of the steam life-boats would be within sight of a certain fixed latitude and longitude, many crippled ships and their crews would be saved and accounted for, who, as things are now, have to abandon their ships.

The means of providing this patrol service should be furnished by the nations served, in proportion to the tonnage of their shipping. All salvage would go to government account and be credited to the service.

Ten life-boats and one store-boat would be sufficient for the North Atlantic, and this trial fleet—enough to establish the value and need of the service—would cost less than one and a half million dollars.

The first subscribers would, it is thought, be the marine insurance companies, the managers of which must see the value of a service which would in the end save them money.

Do you know what Luther said? "Suffer and be still, and tell no man thy sorrow. Trust in God—his help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrows to him who heareth in secret makes one strong and calm.—*Tholuck*.

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NASHVILLE, TENN., OCTOBER 15, 1902.

If the newspapers are allowed to have their way, some pretext will be found, and that right speedily, for the annexation of Cuba. The boasted independence given the Cubans is only a name.

It is stated by a committee recently appointed to investigate the matter in Chicago that the cost of living has increased during the last two years fully forty per cent., while wages have remained the same as before. Strangely enough, table-board has not increased, but has in some cases been actually reduced.

A CONVENTION of the Appalachian National Park Association has been called to meet at Asheville, N. C., Saturday, October 25. The convention is for the promotion of the scheme to have Congress appropriate funds sufficient to buy about 10,000,000 acres of mountain timber-lands in the Appalachian range in North Carolina, Eastern Tennessee and Georgia for a national forest reserve. Rutherford Hayes, son of the former president, is president of the association.

"THE navy department," says the *Springfield Republican*, "is congratulating itself on having secured 100,000 tons of coal for use in the winter maneuvers in West Indian waters. One of the New York papers protests against the burning up of so much fuel in an idle play of war while people at home are suffering for lack of fuel. Most of this coal is at the Brooklyn navy-yard; and if sold by the government, would supply 50,000 families with enough, if closely husbanded, to carry them far into the winter."

It is stated that the industrial depression in Germany deepens, although the panic out of which it grows dates back some two years. Last May it was thought that the bottom had been reached with wages generally reduced, factories running on shortened time, and the working force greatly cut down. But a current official report on the state of employment and wages in the metal and machinery trades shows conditions to be worse than four months ago. Work has become scarcer and the number of employees has been further reduced. In some cases wages have again been reduced. At the same time the cost of living remains high, and in the matter of meats is rising

under the influence of the German tariff and the shortage in the United States. The country faces a harder winter than either of the two which have been passed through since the panic.

"THE terrible ravages of the cholera in the Philippines are reaching proportions that are disturbing to any one who feels an interest in the population," says the *Springfield Republican*. "Some 60,000 deaths from the epidemic in a few months tell a tragic story. How far the war is responsible for this death-rate, by its devastation of the country and general weakening of the people's physical powers of resistance to disease, will never be known."

It is worthy of note that Russia has restored to the Chinese the portion of the Shan-hai-Kwan railroad which was held by Russian officials, and also has evacuated that portion of Manchuria which the convention with China called for prior to October 8.

"It might as well be said that even Russia is capable of carrying out an agreement," remarks a leading secular journal. "The evacuation, as thus far accomplished, is very creditable to that power."

THE superintendent of schools in our island of Guam has returned to the United States with a report that the island administration is bankrupt, and that the schools and courts have been closed, and all public work stopped. He says that Governor Schroeder relied upon an appropriation of \$300,000 from Congress, and proceeded to expend what money he had on hand in public works. But while the last naval appropriation bill was reported with such an item in it, the item was later stricken out, and Guam, unable to stand on its own legs as now run, has simply collapsed, governmentally speaking.

In declining recently an appointment on a committee to secure relief for the striking miners in Pennsylvania, the venerable Rev. Edward Everett Hale said:—

"I am greatly obliged for the confidence thus shown in me. But it is impossible for me to render any service, and you must appoint some younger man. The strike is bringing nearer the inevitable solution. This is the control or practical ownership of the mines by the State of Pennsylvania or ultimately by the nation. In a republican government it is not possible, as it is not right, that twenty men, or fifty thousand men shall control a supply which the good God has given for mankind. Take care that your committee does not ally itself with the twenty or with the fifty thousand."

Doctor Hale is not alone in the opinion that public ownership is the true solution, not only of the present strike, but of all similar ones.

Popular Science calls this "a year of earthquakes," and says that "each of the six continents except Australia has suffered this year from earthquakes, volcanic eruptions accompanying them in five places. The following is the list: January—Nova Scotia, Croatia, Mexico, Lisbon; February—Russia, Schemchi; March—Turkey, Italy, Tchanegeria, and Lucca respectively; April—Guatemala, Iceland; May—Martinique and St. Vincent (volcanic), Spain, France (South Bordeaux and the Creusot district), Alaska (Mount Redoubt, volcanic), Croatia, Mexico, San Francisco, Florida, the Cape Peninsula, and Greece; June—Italy, Russia, and Chile, in Vullitri, Baku and Chaco respectively (the last two volcanic), Cheshire, St. Vincent, Sicily, India, Himalayas; and in July, Turkey.

A MISSIONARY read the ten commandments to a group of black men in the heart of Africa, and this is what these heathen said:—

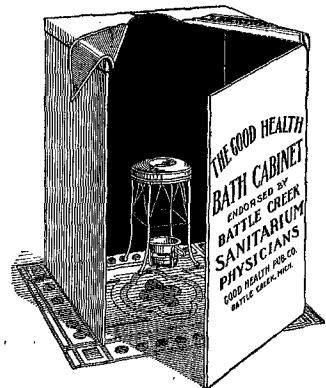
These are the words of God. They come to us like a stream of pure water fresh from the spring. Down the stream the water is muddy; it is mixed with many things, and cattle and beasts have defiled it; but at the source it is pure and clear. These words come to our hearts like the pure water. We have heard to-day words that we know have sprung out of the heart of God, for they are clear and pure. These words have not come from the hearts of men; for they are hard for the white man, and hard for the black man. No black man will speak words like these; for our land is dark, and our hearts are not pure. The white man does not do what these words say. They have sprung from the heart of God, as the water from the mountain.

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