

# The Gospel Herald

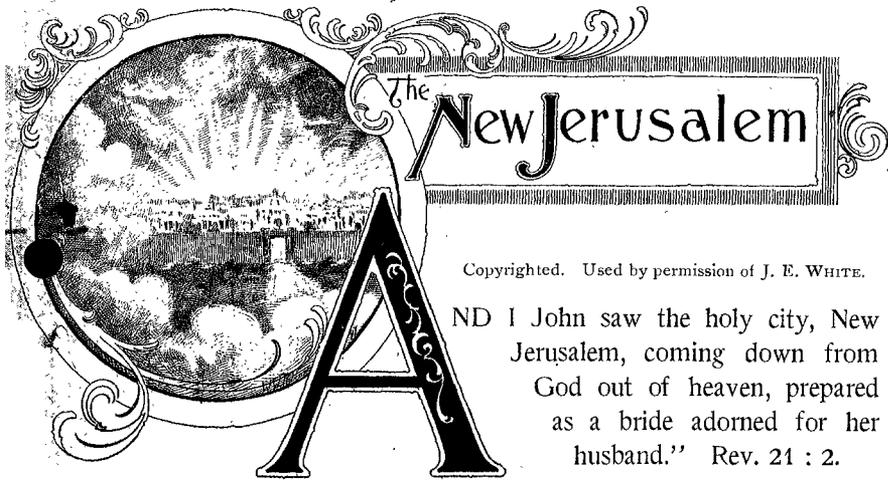
"On earth peace, good will toward men."

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AND I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21 : 2.

Christ, when about to leave his disciples, comforted them with these words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14 : 2, 3.

There is a glorious city being built in heaven for the faithful. Mansions are being erected in it for the overcomers. This wondrous city was already under construction when Christ was on earth. On his return to heaven he promised to continue this work; and as the years passed, new mansions were to be added to meet the demands of the saints as they finished their course, even down to the time when the King shall come to claim his own.

At that time the resurrected saints and the living righteous will be caught up "in the clouds, to meet the Lord in the air." See 1 Cor. 15 : 51, 52; 1 Thess. 4 : 16, 17. Borne from earth to the mansions prepared for them in the city of God, they will there live and reign "with Christ a thousand years." Rev. 20 : 4.

During this thousand years the saints will "judge the world," as stated by Paul in 1 Cor. 6 : 2 and as recorded in Dan. 7 : 22. At the end of the thousand years the wicked dead will be raised. See Rev. 20 : 5, 6. The New Jerusalem will come down to earth from heaven. Rev. 21 : 2, 10.

For a thousand years Satan will be confined to this earth. His subjects will all be dead during this time, his occupation of deceiving the world will be gone; for there will be none alive to be deceived, and the earth will be a dreary prison for him. This is called the binding of Satan. Rev. 20 : 2.

With the resurrection of all the wicked who have ever lived, comes a field in which Satan can again work, and he is thus "loosed out of his prison." Rev. 20 : 7. With the occupation before him of again deceiving "the nations" (verse 8), the earth is no longer a prison to him.

The glorious New Jerusalem is before him. He once before waged war with Heaven (Rev. 12 : 7), and he now determines to marshal his forces and, if possible, capture the New Jerusalem. It is his last desperate opportunity, and he hopes to win. This hope he presents to the vast throng of the resurrected wicked. In this multitude are the great warriors of the past ages. He deceives them with the vain hope of success in his enterprise.

The earth rings with preparation for war. When all is ready, the mighty army is gathered "to battle, the number of whom

is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20 : 8, 9.

But as they are about to wage impious war upon Christ and the redeemed host, fire comes "down from God out of heaven," and devours them. Verse 9. Thus will end the kingdom of Satan, and the reign of wickedness in all the universe of God.

This purifying fire will cleanse the earth, which will come forth perfect and lovely as on the day when it came from the hand of the Creator, and he pronounced it "good."

Peter, speaking of this event, says that "the elements [the atmosphere surrounding the earth] shall melt with fervent heat, the earth also [shall melt] and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3 : 10, 13.

The earth will melt with the burning of that day. The "works" of man "that are therein shall be burned up;" but from it comes a new earth, glorious in all the beauty that an all-wise Creator can give it. The "heavens," or atmosphere which surrounds it, will be made "new," freed from all the poisonous elements which now contaminate it.

The New Jerusalem has been preserved through these terrible scenes by the power of God. When the holy city comes "down from God out of heaven," our Saviour precedes it and prepares a place for it. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zech. 14 : 4.

It is reasonable to suppose that in this wonderful valley, so miraculously prepared, the New Jerusalem will descend. It is the largest city the world has ever known, and requires spacious grounds.

The mount of Olives is surrounded by memories the most sacred. It is close by Jerusalem, and near the temple where God was wont to meet his faithful people. Here the Saviour loved to go with his disciples. Whole nights he spent upon its sides in prayer, and from it he ascended to heaven when his mission to earth was finished.

When he returns with the New Jerusalem in his train, how appropriate that his feet should first rest upon the spot from which he ascended. How appropriate that the New Jerusalem, the capital city of the new earth, should rest upon the spot where the earthly Jerusalem once stood.

Hallowed by the presence of Christ, and transformed by his power, this spot of earth is renovated without the necessity of the melting fires of the great burning. And while the rest of the earth is being melted and made new, the city of our God remains unmolested, the peaceful home of Christ and the redeemed throng.

God has seen fit to give us a minute description of this glorious city. It lies foursquare, and it is twelve thousand furlongs, or fifteen hundred miles, around it. This makes three hundred and seventy-five miles on every side. It has a wall about two hundred and fifty feet high, built of jasper. This wall has twelve foundations, made up of the rarest and most beautiful stones. In this wall are twelve gates, each one made of a single pearl. The mansions are made of transparent gold.

The river of life issues from "the throne of God and the Lamb," and runs down through the main street of the city. The

river flows beneath the tree of life, which grows on either side. From the description given in Rev. 22 : 2, we see that this wonderful tree has two trunks—one on each side of the river. Its branches join at the top, forming a beautiful arch over the river.

"And the leaves of the tree were for the healing of the nations." Verse 2. Sin has dwarfed and enfeebled mankind; but the leaves of this tree will restore the race to its original condition before the curse of sin rested upon it. Thus all effects of the curse will be removed.

The fruit of the tree ripens every month, and it bears "twelve manner of fruits." Rev. 22 : 2. And as the saints come up "from one new moon to another" (Isa. 66 : 23), it is reasonable to infer that this tree will be found loaded with a different variety of fruit each month. The fruit of this tree perpetuates the life of those who eat of it.

The New Jerusalem is the city residence of the saved. In it are mansions for all. Outside the city, to earth's remotest bounds, the nations of the saved dwell in peace, plenty, and happiness.

But they are not idle. They have their occupations and individual interests as we have now. Read Isa. 65 : 21-25. They will "build houses" to suit their own tastes, and they will live in them forever. "They shall not build, and another inhabit." They will attend to farming pursuits; for "they shall plant vineyards, and eat the fruit of them." "They shall not plant, and another eat." There will then be no mortgages to foreclose.

Their occupation will be varied by frequent visits to their city home in the New Jerusalem; for "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 23. But there will be order in this new realm, and there will be those who will govern the various provinces of the empire of Christ; for it is stated that "the kings of the earth do bring their glory and honor into it." Rev. 21 : 24.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21 : 4. Forever separated from death, the saved will live an eternal life, in duration as the life of God, with whom "they shall reign forever and ever." Rev. 22 : 5.

Lost in amazement as we contemplate these wonderful themes, we can only join with Paul in exclaiming, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2 : 9.

"CHARITY never faileth."

### WAITING GOD'S TIME.

God's love is the motive of all delay to give the blessings that we seek.

You say that you have prayed and waited long—  
So long, dear heart, for what to you seems best;  
But still no messenger from out the throng  
Around the throne comes at his Lord's behest,

Bearing the blessing you so long have sought,  
And trusted should be yours for many a day.  
No sound of coming wings your ears have caught,  
No whisper tells you why this long delay.

And so you deem your prayers have been in vain,  
That He on whom you call gives little heed;  
But He and all His messengers remain  
Unmindful of your calls, your urgent need.

Believe it not, dear heart, believe it not;  
For He who feeds the ravens when they cry,  
By whom not e'en a sparrow is forgot,  
Hears all your prayers, yea, e'en your faintest sigh.

He hears, he heeds, but his time is not ours;  
He weaves our lives in patterns all his own;  
He has for each a perfect plan, and flowers  
Of wondrous beauty bloom for those alone

Who childlike trust and God-like patience know,  
And faint not when his answer is delayed.  
His love's the motive of delay, we know,  
So each delay a blessing shall be made.

Though we should make the clock strike ere the hour,  
It would strike wrong, so nothing should we gain;

If we would reach some far-off heights of power,  
By patient toil shall we the goal attain.

The beauty of the rose our hands would mar  
If childish haste they foolishly obeyed,  
And tore the bud apart. Ah! better far  
To wait, though long its opening be delayed.

So we must wait God's time, and never lay  
Our hands upon his work in childish haste:  
For pulling at the threads of life, we may  
Spoil the fine web, its rich material waste.

With patience wait, dear heart, and you shall see,  
God's plan is best, your thought but second best.  
Let him but work his will, and you shall be  
With higher good than you have hoped for blest.  
—Emily Stuart Lawrence, in *Sabbath Reading*.

### GOD'S SABBATH.

(From "What Think Ye?")

**G**OD rested on the seventh day and blessed it, and set it apart for man.

The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath. Mark 2 : 27, 28.

From Mount Sinai he gave his law, in which he proclaimed the seventh day to be the Sabbath, and commanded it to be observed.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20 : 8-11.

Christ said that not one jot or tittle of this law should fail.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and

earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Matt. 5 : 17, 18.

Merely professing to keep the whole law will not save us from its condemnation, if we violate one of its precepts.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2 : 10.

A blessing is pronounced on those who keep the true Sabbath.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58 : 13, 14.

### The Birthday of the World.

During the first week of time, God created the earth and all it contains. On the seventh day he had ended his work, and he rested and was refreshed. Then, because he had thus rested, he set apart that day as a perpetual rest-day and memorial.

As no power in heaven or earth can change the birthday of a child, no more can the birthday of the world be changed. It is fixed through all eternity.

The heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. Gen. 2 : 1-3.

### BIBLE STUDY ON "TIME."

**T**IME is measured by motion. The earth revolves on its own axis, and thus marks the day; while its revolution round the sun measures the year.

God has planned and carried out his work on time. Acts 17 : 26.

Christ appeared "when the fulness of the time was come." Gal. 4 : 4; Mark 1 : 15.

He died "according to the time." Rom. 5 : 6, margin.

The plan concerning Christ was made before the world began. 2 Tim. 1 : 9.

In that plan the judgment has been appointed. Acts 17 : 31.

It will take place at a fixed time. (Rev. 11 : 18); when the "hour" has come, Rev. 14 : 6, 7.

God reveals his plan; hence we are to understand. Amos 3 : 7.

The Jews did not know the "time" of their visitation, so were destroyed. Luke 19 : 44.

The disciples were to know when to flee by understanding Daniel's prophecy. Matt. 24 : 15, 16.

God gave the measure of time that would reach to the Messiah. Dan. 9 : 25. The 62 weeks (483 years) were to date from the rebuilding of Jerusalem, or 457 B. C. Ezra 7 : 13. The 483 years would reach to A. D. 27, the time Christ began his ministry. In 3½ years after he was "cut off," and in

3½ years more, the completion of the 70th week allotted to the Jewish people, probation for the Jews as a nation, closed. Four hundred and ninety years, or seventy prophetic weeks, had been "cut off" upon that people. This would leave 1810 of the

2,300 prophetic days, or literal years, of Dan. 8: 13, 14, which were to reach to the cleansing of the sanctuary, or the judgment work, and brings us to 1844 A. D. Then the cleansing of the sanctuary began.

R. HARE.

from one step to another, until the final one has been easy to them. Many professing Christians have of late received God's Word with qualification and reserve. This is not simply disloyal, but perilous. It is the natural and inevitable outcome of what is falsely called criticism; for true criticism means impartial and enlightened judgment. — *London Missionary,*

## Hunting for Health Hints

By A Learner

JUST the other day I found such a striking statement of a certain fact which is not sufficiently known that I wish all who are hunting for health to have it. It will surely help to create a more genial atmosphere in many homes. In passing, that word "genial" means much, if you want to be well and see others happy.

The statement was this: "Some go to distant countries to seek a better climate; but wherever they may be, the stomach creates for them a malarious atmosphere." Malaria is not a very desirable thing to have; and there is so much of it in this Southland, that the above fact ought to be well pondered. I have seen a case since that statement came to my attention which I am very sure has just such a cause; and I have been having some such thoughts as these: I have only one stomach; and whether it is good or bad, I can not get away from it. And since there is a possibility of its creating a "malarious atmosphere," and every one I meet will be influenced in some degree by that atmosphere, I will cheerfully endeavor to sweeten up the condition of my stomach. I think it is the same with good health as it is with good religion: it must take control of the inside and work outwardly. Indeed, good health is an important part of good religion.

A statement which accompanies the one just given should go with it here: "Let all examine their own practises to see if they are not indulging in that which is a positive injury to them. Let them dispense with every unhealthful gratification in eating and drinking. . . . Let them bring their daily practise into harmony with nature's laws; and by doing as well as believing, *an atmosphere may be created* about both soul and body that will be a savor of life unto life."

Is not this an accomplishment worth having? Is it not worth discipline and denial of appetite? Some of those who seek a crown of leaves bring appetite into control, instead of being ruled by it; how much more should we who seek a crown of life!

The blessed Scriptures have much to say of the temple of our bodies. They plainly teach the sacred duty of intelligent care of the same. "Ask now the beasts," is one injunction; "and they shall teach thee." They don't require dyspepsia tablets, pills, or cordials; neither eye, ear, throat, nor lung specialists. They are well paid for

their self-denial and careful habits of control of appetite. Is it not strange that wild beasts should be more careful in their habits of deep-breathing, eating, and drinking than men and women? The birds sow for health and song, and reap them; we sow for appetite, and reap ill temper and disease.

"Ask . . . the fowls of the air, and they shall tell thee." Look at the birds spreading out their wing-arms, and taking in deep breaths of pure, life-giving air, then breathing it out in song. Now fan the air a little with your arms, and see if you don't feel more like a bird. Their little stomachs are never overloaded, though their table is always spread.

"Speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." The earth does not fill the myriad little root-mouths that open to it except with food convenient for them, of just the right kind; so far as it can, and so finely chewed that the plants can digest it and make themselves beautiful from it.

The fishes bathe much in cold water, — a far better tonic than swamp-root or any other kind of medicine. Now ask of the beasts, the birds, the earth, and the sea, and learn the best lessons they have for thee.

### THE PATHWAY OF FOLLY.

THE religious crazes which have broken out during the last year or two, how much soever they seem to differ from each other, really have a common origin, and wise Christian people will experience no difficulty in discovering what it is. The follies, and lately the shocking blasphemies which have been uttered in England and America, are the legitimate fruit of the seed of self-will and self-sufficiency.

In each case we have noticed that these abominations commenced with a replacement of God's Word by men's own fancies. At first they appeared to be innocent enough; to-day everybody can see their real character. Terrible danger attends forsaking the Word of God. The blasphemers, whose words in Chicago and London have shocked all decent people, never started out with the intention of doing what they have done. The pathway of folly has been with them a gradual and easy descent

CANDIDATES for baptism, when properly instructed, enter into a covenant with God fully to yield themselves to be crucified; to have self entirely destroyed; to die to self (Rom. 6: 3); to die daily (1 Cor. 15: 31); always to recognize the sentence of death upon them (2 Cor. 1: 9), in order that the life of Christ may appear in their life, so that they may be renewed in his image. 2 Cor. 4: 11, 12; Col. 3: 10.

"*Ye are dead*" must be the sentence often repeated to every natural or inherited unchristlike trait of character. No quarter must be given to the old man, no place for his resurrection to life allowed; for all his doings are contrary to the new man. There is no good thing in him; therefore we need not spend time in discussing or arguing as to why he ought to die. All that pertains to him must be crucified, mortified, or it will mortify us. Col. 3: 5.

#### EVIDENCES OF DEATH.

Dead people are not sensitive either to slight or praise; speak no angry words; hold no malice; tell no tales about others; repeat no unchaste words; think no impure thoughts. They have ceased to do their own works; they rest every Sabbath; they do not sin; they do not jest; they do not smoke; they do not drink; they do not quarrel; they do not strike; they do not war; they are quiet neighbors. They are just dead to everything around them, and so are true Christians — "*Ye are dead, and your life is hid with Christ in God.*" Are you dead? G. B. STARR.

#### ARROW POINTS.

NO load is heavy to a light heart. We enjoy Christ most by sharing him. Nothing can be beautiful that is not true. Of all vain things, excuses are the vainest. He is great who confers the most benefits. Faith is the hand wherewith we take hold of everlasting life.

The first great gift we can bestow upon others is a good example.

Man's lips, and not God's ears, are at fault when prayers are unanswered.

Only when we serve God in his way can we know the full joy of service.

What it is our duty to do is all that concerns us, and not what people think. — *Selected.*

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## LIBERTY UNDER LAW.

### Theocracy Defined.

THEOCRACY is government directly by God; and God governs by a law that appeals to the conscience of every man. The theocracy of Israel was established, that, being freed from the despotism of their fellow-men, self-government—the reign of conscience—might be restored to as many as would accept it. The word of the Lord to Pharaoh thirty-three centuries ago was, "Let my people go, that they may serve me." And he says the same to all the modern Pharaohs.

### Consent of the Governed.

Israel was chosen as the people to whom this government was to be given, but none was debarred from its benefits. "One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15: 16; 9: 14. Citizenship in Israel was open to every one, but was not forced upon any. Only such as did so of their own choice left Egypt; and not one was forbidden to return to Egypt or to cast in his lot with another people. God's government is always and everywhere "by the consent of the governed."

### An Appeal to Conscience.

Such officers as were necessary to administer the affairs of government were chosen from among the people; they were part of the people, personally known to them, and knowing them personally. They were not lords, but servants, chosen to minister to and for their brethren. Israel was, in no political sense, a nation. It was, first of all, a church—"the church in the wilderness." In a secondary sense, it was a confederation of tribes—of families, with such tribal government as was necessary for the defense of equal rights. The executive power was very close to the people, and each individual was subject to a law appealing directly to his own conscience.

### The Law is Good.

Every man consents "unto the law of God that it is good." This is true alike of Jew and Gentile; for even the heathen retain a trace of the divine law written in their hearts. "For when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts." Rom. 2: 14, 15, R. V.

### This is Self-Government.

This being true, living in harmony with God's law is self-government. "I will

walk at liberty," says the psalmist, "for I seek thy precepts." And this is just what every man was offered under the theocracy,—liberty; an opportunity to govern himself; to live under the reign of his own conscience.

### The Law of Liberty.

Human wisdom is incapable of devising as perfect a system of self-government as that which God gave to Israel; because self-government is impossible without a law able by its own inherent moral power to speak to the heart of every man, testifying to every soul what is right, and fastening conviction of sin upon the conscience of every transgressor. This only the law of God can do, because only that law is perfect. Self-government is liberty; but liberty is possible only within "the law of liberty," which is the law of God.

### The Rights of the Weak.

It is true that in Israel provision was made for the summary punishment of such as did evil to their fellow-men—or, it might better be said, that in Israel provision was made for the protection by force of the rights of the weak against the aggressions of the strong. But this does not affect the fact that true theocracy is self-government under the divine law. No considerable community of human beings ever long existed in which it was not necessary to restrain by fear of summary punishment such as would not govern themselves so far as to respect the rights of their fellows.

### Why God Committed Civil Government to Men.

The instinct of self-preservation leads men to safeguard their own rights, and this God has wisely ordered. Had the Creator reserved to himself this part of government after the fall of man, one of two things must have happened,—either punishment for every invasion of human rights would have been so certain and so swift as to have terrorized evil-doers, to the extent of destroying in a measure their free moral agency, or else vengeance would have been so long delayed as to have afforded practically no protection to those who needed it.

### Not Vassalage, but Liberty.

Nor does this in any way trench upon the right of self-government. God respects the rights of every man, and he requires each to respect the rights of his fellows. Were it otherwise, there would be no such thing as rights, but only privileges. Every man's conscience consents that this is just; therefore to do this, to respect the rights of others, is not vassalage, but liberty. It is self-government—the reign of one's own conscience.

### To Secure Human Rights.

But as some are so constituted that they will not regard even those rights of others which their own consciences tell them they ought to respect; and as these rights must be safeguarded in order to preserve to all

equally the right of self-government, those who will not govern themselves touching the rights of others, must be governed in this thing. If they will not yield to the demands of conscience in this respect, they must be restrained by fear of summary punishment; and this not for vindication of the divine law, but for the preservation of human rights, which are all summed up in the right of self-government—the right to live under the reign of conscience; that is, in harmony with conscience.

### Liberty of Conscience.

In no other case has the world seen so perfect a scheme of self-government as that given by the Lord to Israel. Except as touching the rights of others, under the original theocracy the individual Israelite was answerable only to God and to his own conscience.

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. Lev. 1: 2, 3.

Over and over again it is stated that the act of the worshiper, to be acceptable, must be "of his own free will." Even in time of war only volunteers were accepted. "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." (See Deut. 20: 8, and Judges 7: 3.) God accepts only willing service; and thus did he teach his people the same great principle, a principle so essential to sterling manhood.

### This was the Reign of Conscience.

*All this the Creator did that men might have and practise self-government—self-control; that conscience might reign supreme.* And this system developed a people of whom it is recorded more than forty years after they entered Canaan, that "in those days there was no king in Israel; every man did that which was right in his own eyes." Judges 21: 25. This was theocracy; this was self-government; this was the reign of conscience.

### Safeguard against National Apostasy.

Nor was the development of individual character the only advantage of theocracy—self-government under the divine law; for under this system there could be no sudden and complete national apostasy, while under a monarchical system moral bankruptcy of the king meant immediate national apostasy; for of king after king it is recorded, "And he made Israel to sin."

### The Highest Type of Government.

To sum up, therefore, in a single sentence, Not only of the theocracy of Israel, but of all true theocracy, it may be said that it is self-government; God furnishing the perfect law which, by its own inherent moral power, speaks to each heart, and to

which the conscience responds; with the result that, by beholding, the individual becomes changed into the divine image. Self-government, therefore, the reign of conscience, is the highest type of govern-

ment, because it makes possible the highest type of manhood—manhood which exemplifies most fully the perfection of the divine character,—in other words, it is the manhood of Jesus Christ.

that are with thee are too many for me to give th Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men, but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, by the three hundred men that lapped: will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

## SUGGESTIVE QUESTIONS.

(1) Mention some judges that at various times have delivered Israel. What was the situation at the time of the lesson incident? Note 1. (2) Whom did God send as a deliverer at this crisis? Where did Israel encamp? Where were the Midianites? Verse 1; Judges 6: 33. Note 2. (3) What did the Lord say of Gideon's army? Why could he not give them the victory? Verse 2; Isa. 10: 13; 1 Cor. 1: 28, 29; 2 Cor. 4: 7. (4) What did the Lord tell Gideon to proclaim? How many returned to their homes? How many remained with Gideon? Verse 3. Note 3. (5) Where was Gideon told to take his men? What would the Lord do there? Verse 4. (6) How did the Lord test the people at the water? Verse 5. (7) How many drank from their hands? How many from the stream? Verse 6. (8) By whom did the Lord promise to defeat the Midianites? Verse 7. Note 4. (9) What did the three hundred take in their hands? What is said of the host of Midian? Verse 8.

## NOTES.

[From "Patriarchs and Prophets."]

1. The king of Mesopotamia, the king of Moab, and after them the Philistines, and the Canaanites of Hazor, led by Sisera, in turn became the oppressors of Israel. Othniel, Shamgar, and Ehud, Deborah and Barak, were raised up as deliverers of their people. But again "the children of Israel did evil in the sight of the Lord; and the Lord delivered them unto the hand of Midian." See Judges 6: 8.

The Amalekites on the south of Canaan, as well as the Midianites on its eastern border, and in the deserts beyond, were still the unrelenting enemies of Israel. The latter nation had been nearly destroyed by the Israelites in the days of Moses, but they had since increased greatly, and had become numerous and powerful. They had thirsted for revenge; and now that the protecting hand of God was withdrawn from Israel, the opportunity had come. Not

## BIBLE STUDY.

### THE VISION OF THE RAM, THE GOAT, AND THE LITTLE HORN.

International Sabbath-School Lesson for November 22, 1902.

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in the vision; now it was so that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. And as I was considering, behold, an he-goat came from the west over the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. And the he-goat magnified himself exceedingly; and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the Prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed [margin, "justified"]. Dan. 8: 1-14, R. V.

## QUESTIONS ON THE TEXT.

1. When was this vision given to Daniel? How long was this after the vision of the seventh chapter?
2. Where were the scenes located which Daniel saw in this vision?
3. What did the prophet first see in his vision? How many horns did this ram have? What is said of their size? What distinction was noted between them?
4. What did the ram do? With what result? How is his experience described?

5. What next attracted attention in the vision? What special feature is mentioned about the goat?
6. How did the goat attack the ram?
7. What particulars are given of this attack? What was the result of it? Why was not the ram rescued from the fury of the goat?
8. What effect did this victory have upon the goat? What happened at the height of his power? What took the place of the notable horn?
9. What was the next step in the vision? How is the experience of this horn described?
10. What indicates the greatness of its self-exaltation?
11. How did it treat the heavenly host?
12. What is the climax of its self-exaltation?
13. How does it interfere with the established worship and the place of worship?
14. What was given into the power of this horn? For what reason?—"Through transgression."
15. How is its own course of prosperity described?
16. What actors are now introduced in the vision?
17. What inquiry did one make of the other?
18. What prophetic answer was made?

## NOTES.

In the remaining part of the chapter, which will form the basis of the next lesson, the interpretation is given of the ram, the goat, and the little horn, and so any special reference to this interpretation will be omitted from this lesson. It is evident, however, that the main purpose of the vision is to set forth the rise and work of the little horn. Here the interest centers. Here the most detail of description is given. And that part of the work of the little horn which is most emphasized is its attitude toward the worship and service of God as connected with the sanctuary and its services. This attitude is plainly one of self-exaltation and of opposition to the true worship of God. This will be more fully developed in the later lessons.

The Revised Version of this chapter is used, as being in some respects more clear than the King James Version. The text is printed in the lessons for the benefit of any who may not have a copy of the Revised Version at hand.

### GIDEON AND THE THREE HUNDRED.

International Sunday-School Lesson for November 30, 1902.

**GOLDEN TEXT:** "It is better to trust in the Lord than to put confidence in man." Ps. 118: 8.

**LESSON SCRIPTURE:** Judges 7: 1-8.

1 THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, The people

alone the tribes east of Jordan, but the whole land suffered from their ravages. The wild, fierce inhabitants of the desert, "as locusts for multitude" (Judges 6: 5, R. V.), came swarming into the land, with their flocks and herds. Like a devouring plague they spread over the country, from the river Jordan to the Philistine plain. They came as soon as the harvest began to ripen, and remained until the last fruits of the earth had been gathered. They stripped the fields of their increase, and robbed and maltreated the inhabitants, and then returned to the deserts. Thus the Israelites dwelling in the open country were forced to abandon their homes, and to congregate in walled towns, to seek refuge in fortresses, or even to find shelter in caves and rocky fastnesses among the mountains. For seven years this oppression continued, and then, as the people in their distress gave heed to the Lord's reproof, and confessed their sins, God again raised up a helper for them.

2. Gideon was the son of Joash, of the tribe of Manasseh. The division to which this family belonged held no leading position, but the household of Joash was distinguished for courage and integrity. Of his brave sons it is said, "Each one resembled the children of a king." (Judges 8: 18. All but one had fallen in the struggles against the Midianites, and he had caused his name to be feared by the invaders. To Gideon came the divine call to deliver his people. He was engaged at the time in threshing wheat. A small quantity of grain had been concealed, and not daring to beat it out on the ordinary threshing-floor, he had resorted to a spot near the wine-press; for the season of ripe grapes being still far off, little notice was now taken of the vineyards. As Gideon labored in secrecy and silence, he sadly pondered upon the condition of Israel, and considered how the oppressor's yoke might be broken from off his people. Suddenly the "Angel of the Lord" appeared, and addressed him with the words, "Jehovah is with thee, thou mighty man of valor."

3. "All the Midianites and the Amalekites and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel." The entire force under Gideon's command numbered only thirty-two thousand men; but with the vast host of the enemy spread out before him, the word of the Lord came to him: "The people that are with thee are too many for me to give the Midianites into their hands." . . . Those who were unwilling to face danger and hardships, or whose worldly interests would draw their hearts from the work of God, would add no strength to the armies of Israel. Their presence would prove only a cause of weakness.

It had been made a law in Israel that before they went to battle, the following

proclamation should be made throughout the army: "What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her." And the officers were to speak further to the people, saying, "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." Deut. 20: 5-8.

Because his numbers were so few compared with those of the enemy, Gideon had refrained from making the usual proclamation. He was filled with astonishment at the declaration that his army was too large. But the Lord saw the pride and unbelief existing in the hearts of his people. Aroused by the stirring appeals of Gideon, they had readily enlisted; but many were filled with fear when they saw the multitudes of the Midianites. Yet, had Israel triumphed, those very ones would have taken the glory to themselves instead of ascribing the victory to God.

Gideon obeyed the Lord's direction, and with a heavy heart he saw twenty-two thousand, or more than two-thirds of his entire force, depart for their homes. Again the word of the Lord came to him: "The people are yet too many; bring them down unto the water, and I will try them for thee there." . . . The people were led down to the water-side, expecting to make an immediate advance upon the enemy. A few hastily took a little water in the hand, and sucked it up as they went on; but nearly all bowed upon their knees, and leisurely drank from the surface of the stream. Those who took of the water in their hands were but three hundred out of ten thousand; yet these were selected; all the rest were permitted to return to their homes.

4. By the simplest means, character is often tested. Those who in time of peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The Lord has no place in his work for the indolent and self-indulgent. The men of his choice were the few who would not permit their own wants to delay them in the discharge of duty. The three hundred chosen men not only possessed courage and self-control, but they were men of faith. They had not defiled themselves with idolatry. God could direct them, and through them he could work deliverance for Israel. Success does not depend upon numbers. God can deliver by few as well as by many. He is honored not so much by the great numbers as by the character of those who serve him.

## With Our Young People.

### EVERY-DAY MISSION WORK.

SAID Luceille, "When I grow  
Good and large, then I'll go  
On a mission of light,  
To make dark places bright."  
"Ah!" said auntie, "don't wait;  
It will then be too late  
To be helpful to-day.  
Please begin right away;  
Make the sunshine for mother  
And your dear little brother."  
Dark and sad is the day  
When the sun hides away;  
Just do something worth while;  
Light it up with a smile.  
Have a mission to brighten  
Every day, and to lighten  
Every burden and care.  
Then, before you're aware,  
You will do all you can  
On the true mission plan.

—Children's Home Missions.

### ADVANCED TOO RAPIDLY.

"HOW are you getting along, Tom?" asked Professor Marks of Thomas Green, on the occasion of the latter's vacation visit to his old home at Fairhaven.

"Pretty slow," replied Tom.

"Why, are you not still working for the L. B. and C. Railway?"

"O, yes," replied Tom, "but I guess I am stuck, and will stay where I am for the next forty years."

"Why, what do you mean? I heard you had advanced quite rapidly in the office."

"Well, that is the trouble," responded Tom. "When I went to work for the company, I thought I knew too much to remain a simple messenger in the office, so I was exceptionally accommodating and polite to the chief clerk; and when a vacancy occurred above me, I used my friends and influence to get the better position. I did my work well, but still thought I should have better pay, and was able to fill a more responsible place in the office, so I spared no effort to get another promotion. When I had been with the company a year, I had been promoted five times, and was getting an exceptionally good salary for one of my age and experience."

"I had heard about that," responded Professor Marks. "Are you not still occupying that position?"

"Yes, and have been for two years, and that's the trouble. When I had been there a year, owing to the death of one of the men and the illness of the chief clerk and two of the boys being off on their vacations, I was compelled to take charge of the office for a few days. It was there I failed. Matters of which I knew nothing came up for consideration, and my short railroad career had given me no experience to help me out. For three days I struggled with the situation, until every one in the office knew that

I was unable to run things. The third day the assistant manager came in, desiring some information which I was unable to give. He was very much surprised, and after asking me several questions, and making some inquiries regarding the details of my work, walked out of the room, and in an hour I was relieved of that work and sent back to my old desk.

"The boys in the office had a good laugh on me, and while no one realized more than myself my inability, it took all the courage I had to remain in the office. Now, not only have my superiors lost confidence in my ability, but I find myself discouraged. Had I been content to go a little slower, and been as anxious to learn the details as I was to get more salary, I would now be better off."—*Pluck.*

### NEVER OUTGROWN.

WINIFRED was a timid little girl, and it was with thought of her need of encouragement in times of childish fear that her father wrote on the fly-leaf of the Bible which he gave her on her eighth birthday the verse, "What time I am afraid, I will trust in Thee."

It was a favorite verse of her father's. He had gone to the war when a mere lad, and had been in battle and lost an arm. He told Winifred that the verse had always done him good, and he thought that it would be a good one for her.

Winifred looked at her father's empty sleeve, then read the verse again, and thought that if that verse could make her worthy to be a soldier's daughter, she would gladly learn it.

"What time I am afraid!" There were times enough, and things enough to cause a little girl to fear. There was darkness, and there were dogs, and there were men who looked wicked and dangerous. Winifred recited the verse very often, and it gave her comfort. She said it to herself many hundreds of times, and meantime the years passed, and the little girl became a woman and a mother.

"The things to be afraid of changed as I grew up," she said. "The occasions for fear were other than those that troubled me when I first learned the verse. But I made the discovery that the verse expanded as the girl grew into the woman; and it was just as good to inspire moral courage as it once had been to help me to go to bed in the dark."

"It is not the only verse of the kind," suggested the friend to whom she related the experience. "It is one of the constant discoveries of those who have learned to love the Bible, that as they outgrow the conditions that first brought them comfort from it, the Bible grows with them and proves adequate for their needs."—*Youth's Companion.*

### CHARITY.

"It never was loving that emptied the heart,  
Or giving that emptied the purse."



"LITTLE favors kindly done,  
Little toils thou didst not shun,  
These are treasures that shall rise  
Far beyond the smiling skies."



### HERE AND THERE.

EATON SQUARE, the largest square in London, has an area of 607,000 square feet, nearly fourteen acres.

A RECENT paper gives the approximate area of the world's coal fields as follows: The United States, 200,000 square miles; China and Japan, 200,000; India, 35,000; Russia, 27,000; Great Britain, 9,000; Germany, 3,600; France, 1,800; Belgium, Spain, and other countries, 1,400. The total is 477,800 square miles.

AN international European agreement has been concluded at Paris for the protection of birds useful to agriculture. The parties to the compact are Belgium, France, Greece, Lichtenstein, Luxemburg, Monaco, Austria-Hungary, Portugal, Sweden, Switzerland, and Spain. Among the birds accounted useful are certain nocturnal birds of prey—bee eaters, swallows, and several of the sparrow species. Ravens, magpies, and jays are branded as mischievous.

AND now a French bacteriologist, M. Potteiz, has found that the corks of wine that has been long bottled are full of microscopic spiders,— "repugnant mites which feed on detritus." Other microbes also have been found in large numbers. We are told, too, that the use of acid wines and cider predisposes to cancer. People who obey the Bible injunction to "look not upon the wine when it is red, when it moveth itself aright," will not be troubled with the spiders or the microbes, or run the risk of cancer from this cause.

A RECENT Salt Lake dispatch says that Apostle Reed Smoot, candidate of the Mormon Church for a seat in the United States Senate and accused of being a polygamist, has won his fight at the polls. He is said to have announced that he will brave any possible opposition like that which kept Brigham H. Roberts out of Congress, and will demand his seat in the Senate.

Plans are already being laid, however, by ministers of Salt Lake and others to oppose his admission to the Senate.

The seating of Apostle Smoot, if he shall be elected by the Utah legislature, will be opposed, on the ground that he is an apostle of the Mormon Church; that an apostle must be a polygamist; that he believes in polygamy and has advocated it; and that by his oath as an apostle he is sworn to give allegiance to the Mormon Church before the Constitution and government of the United States.

It is said to be the purpose of the Secretary of War to recommend the re-establishment of the army canteen system—that is, the selling of beer at post exchanges. There is likely to be a bitter contest in Congress over this measure. General Funston is said to be almost furious in his opposition to the anti-canteen law now in force, while General Miles is said to favor its continuance; thus the army itself seems to be divided upon this question. The friends of temperance will hope that there may be no backward step taken by the government. Uncle Sam ought not to be in the saloon business.



### RINGING OUT THE OLD.

WHEN the great six-thousand-pound bell of St. Patrick's Cathedral [New York City], answering the chimes of Grace and Trinity, boomed out the closing hours of the last century and ushered in the new, it rang down the curtain on the melodramatic and picturesque occupation of the bell-ringer as he is known in literature. The shadows that veiled those somber inhabitants of the belfry, the phantoms and elfin creatures of the bells, have all been banished, and in their place now a heartless mechanical genius, with a switchboard, compressed air, and electrical power hired from a street-lighting company, has with mathematical precision reduced bell-ringing to a business basis.

The chimes of St. Patrick's, which consist of nineteen bells weighing from two hundred and seventy to six thousand pounds, with the names of the various donors on them, came from the great Paccard foundry in Paris three years ago, and cost \$36,000. They have a musical range from lower "C" to upper "D," with the accompanying sharps and flats. Immediately upon their arrival the trustees advertised for an original device to ring them, and after a public competition, H. C. Champ, of Brooklyn, was awarded the contract. His plan called for a small keyboard eighteen inches long, fashioned like that of a typewriter, to be placed in the sacristy, and which could be operated with ease by any one with a knowledge of music. Mr. Champ worked for three years at his device, aided by the trustees, who not only called in well-known experts to advise him, but when the sum of his contract was exhausted made a further contract with him. They had the satisfaction of knowing, on the night of December 28, that the installation was perfect, and three nights after the chimes, played "Adeste Fideles," "O Father of Light," "The Harmonious Blacksmith," and "My Country, 'Tis of Thee," at the dawn of the new century.—*Christian Work and Evangelist.*



"THERE is no health in idleness; there is no joy in selfishness."

# The Gospel Herald

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NASHVILLE, TENN., NOVEMBER 12, 1902.

"A FEW days ago a little newsboy was cruelly crushed under the wheels of an electric car in New York," says the Nashville *American*, "and as he lay dying a police officer offered him a glass of whisky to sustain his ebbing strength. The little fellow replied, 'No; I took the pledge when I was confirmed, and my mother would feel sorry if I broke it. I will be much obliged if you will give me a glass of water.' The world needs boys like that. What a sermon he preached as his young life went out."

A NEW YORK dispatch of the 4th inst., which appeared in the daily press on the morning of the 5th, said:—

By a series of explosions of fireworks to-night among the vast multitude gathered in Madison Square to witness the ascension of an airship and the display of the election returns, eleven persons were killed outright, many being blown almost to pieces, and at least fifty injured, many of them fatally.

It is estimated that at least 30,000 persons thronged the square at the time of the explosions, which were succeeded by a frightful panic, in which hundreds were thrown down and trampled under foot.

It is explained that along the border of the square, facing the avenue, were arranged three groups of cast-iron mortars, twenty in each group, and loaded with heavy bombs. A few minutes after ten o'clock, the first row of mortars was touched off; but before the discharge took place, one of them fell over on its side, and the next instant the bomb was shot into the thickest of the crowd, where it exploded with such force as to knock down the rest of the row of mortars, and a thundering volley of huge projectiles plowed through the crowd.

Almost instantly the second group of twenty mortars, about one hundred feet distant, discharged their bombs, and a moment later the third group discharged their contents into the midst of the now frenzied multitude.

The whole story enforces in an awful way the truth that there is but a step between man and death. In no place is there absolute safety. The victims of the terrible accident had no thought of danger. They were not upon the battle-field, nor even threading the streets of the city through which flowed the trade of the day; but they were upon one of the breathing places of New York, in one of the most frequented squares, and presumably one of the safest

spots upon earth. But there death, in a frightful and most unexpected form, found its victims.

The lesson all should learn is the danger of delay in securing the "one thing needful." The child of God is always safe. Under all circumstances he can say:—

"Let good or ill befall,  
It must be good for me;  
Secure of having thee in all,  
Of having all in thee."

## IS GREAT WEALTH A DANGER?

OUR readers will recall the article in these columns last week on "The Modern Goliath," in which we quoted at some length from a prominent New York minister. *Christian Work* of November 1 has a paragraph on the same general subject, which will be of interest. It is as follows:—

When Mr. Gladstone was informed that one man in this country owned and controlled \$200,000,000 in negotiable securities, he declared that this was too great a power for any one man to have, and that the government should look after a man when he had accumulated that much money. Mr. Gladstone probably meant that there should be for such huge fortunes a rising scale of taxation for the benefit of the community. But if Mr. Gladstone regarded William H. Vanderbilt a man whom the government should look after, what would he say about J. Pierpont Morgan! Moody's "Manual of Corporation Securities," in its latest edition, states that the influence of this man is paramount in 65,555 miles of railroad or over one fourth of the total mileage of the country; that this mileage is capitalized at \$3,002,949,571; that he dominates the United States Steel Corporation with a capitalization of \$1,389,339,556 and three minor trusts; and that he is now to control a steamship combination of a capital at the start of \$170,000,000. The total capitalized power of Morgan is thus represented by \$4,737,280,527, and this aside from the influence which necessarily radiates in all directions from so colossal a concentration of financial might. No other man has ever had anything comparable to the power and influence that this one man wields in the markets and exchanges of the world to-day. Mr. Gladstone's idea that the accumulation of \$200,000,000 under one personal control was dangerous would have to be reconstructed to fit Mr. Morgan's case. How far beyond these figures he may yet go, there is no telling.

Doubtless Mr. Gladstone was right in thinking that vast wealth in the hands of a single individual is a menace to good government and to the rights of the people.

## THE GROWTH OF LAWLESSNESS.

"A NEGRO was burned at the stake in Mississippi a few nights ago," says the Nashville *American* of the 7th inst. "He had murdered a white man; therefore he was burned. The crime unspeakable is no longer a cause or an excuse for burning negroes. The burning of this negro was the act of lawless men with the instinct of savages."

We have quoted the whole editorial paragraph from the *American* in order that the reader may have before him the fact, and a hint at least of its real significance as seen from the standpoint of a representative

member of the secular press of the South.

In the past the excuse for mob law for the punishment of "the usual crime," has been to avoid the necessity of dragging the victim of the crime into court to testify, and to be subjected to a cross-examination by lawyers intent only upon saving the neck of the depraved and dangerous criminal.

But as pointed out, "the crime unspeakable" is no longer the sole cause or "excuse for the burning of negroes." The same penalty is now visited upon the black murderer, and in the very nature of the case we may expect it to extend presently to still other crimes. The *American* truly says, "The burning of this negro was the act of lawless men with the instinct of savages." And so is the burning of any man.

Lawlessness begets lawlessness, and men ought to realize that the lawlessness of the mob only increases the lawlessness of the criminal. Like all other evil things, lawlessness proceeds from evil hearts; the worse the hearts, the more lawlessness, and the worse forms it takes. The lawlessness of the mob only increases the evil in the hearts of the criminally inclined, and more crime is the result.

REGULAR services are held by Evangelist Lee S. Wheeler at Pythian Hall, corner Brambleton and Reservoir Avenues, Norfolk, Va., Saturdays at 3 P. M. and Sunday nights at 7:30.

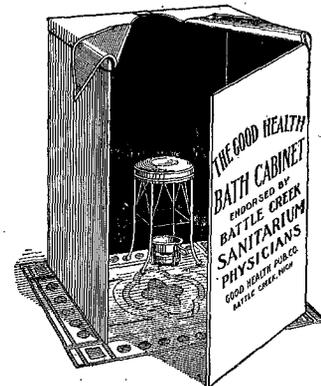
## A SAVING OF TIME.

FOR the benefit of those coming South from Chicago, we would suggest the Chicago and Eastern Illinois route. In coming from Battle Creek, take the Chicago and Grand Trunk, and avoid the expense and trouble of changing depots in Chicago; you are less likely to meet with delays en route, and will always save about two hours between Chicago and Nashville. Through car service to all points South on limited trains, is provided for those entitled to clergy rates. Seventh-day Adventists are especially invited to accept the courtesies of this line.

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