

The Gospel Herald

“... peace, good will toward men.”

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REST.

O, ARE there any words more sweet than these
In all the Saviour's tender promises?—
“O sinner, with thy guilt and sin oppressed,
Come unto me, and I will give you rest!”

“Come unto me,” he whispers, as he stands
And shows the nail-prints in his bleeding hands;
“For thee the cruel spear-head pierced my breast;
Come unto me, O weary one, and rest!”

“Come unto me, nor bear thy griefs alone!”
O sweetest invitation ever known!
Be all the sins that troubled thee confessed,
And turning unto him, find perfect rest.

“Come unto me!” O words divinely sweet!
My heart remembers what my lips repeat;
And all day long their music thrills my breast—
“Come unto me, and I will give thee rest!”

—Eben E. Rexford.

THE SABBATH AND ITS PURPOSE.

THE great Jehovah had laid the foundations of the earth; he had dressed the whole world in a garb of beauty, and had filled it with things useful to man; he had created all the wonders of the land and the sea. In six days the great work of creation had been accomplished. And God “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; 1:31. God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author, and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the manifestations of his glory.

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

In Eden, God set up the memorial of his work of creation, in placing his blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign, that they were the work of his hands, and

the subjects of his authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people.

God saw that a Sabbath was essential for man, even in paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon his power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator.

God designs that the Sabbath shall direct the minds of men to the contemplation of his created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. “The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.” Ps. 19:1, 2. The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator.

A Test of Obedience.

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrong-doing. God made them free moral agents, capable of appreciating the wisdom and benevolence of his character and the justice of his requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.

God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress his law; he might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.

God made man upright; he gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life.

While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—“the wondrous works of Him who is perfect in knowledge” (Job 37:16)—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its

life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds" (Job 37: 16), the mysteries of light and sound, of day and night, — all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and

harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude.

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. — *Patriarchs and Prophets.*

in effect to claim that God's blessing amounts to nothing. God condemns this when he says, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 26.

But of another people God says, "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean; . . . and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths." Eze. 44: 23, 24.

God clearly shows who are right on this question, and, reader, if you will be true to God and your own soul, his Word will teach you to refrain from longer trampling under your feet the Lord's holy day.

God is saying: "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 [instead of calling it the "Jewish Sabbath" and dishonorable]; 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; . . . for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Norfolk, Va.

THE JUDGMENT.

(From "What Think Ye?")

GOD will bring every act of man into judgment.

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 14.

There are books in heaven, in which is kept a record of the acts of each individual.

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. 20: 12.

The Earthly Sanctuary.

The earthly sanctuary was a tabernacle built according to the pattern showed to Moses in Mount Sinai.

Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount. Ex. 26: 30.

The tabernacle contained two apartments, the holy and the most holy, which were separated by a veil, and in which were the pieces of furniture mentioned in the following text: —

There was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold. Heb. 9: 2-4.

Whenever a person sinned, be brought



A Question Answered

By Lee S. Wheeler.



I AM often asked, "Do you think it makes any difference which day we keep for the Sabbath provided we observe one day?" This question is asked by those who have learned that Sunday is not the seventh-day Sabbath of the commandment, but desire to know if God can not be expected to accept it as a substitute in place of the Sabbath.

Let us devote a little thought to this inquiry.

What does God's commandment say? — "Remember the Sabbath day, to keep it holy." It also defines what day is the Sabbath: "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11. Now, candid reader, does not such language show that God is particular to have us observe his day, and not forget it and observe a wrong day?

Sabbath means "rest," and the Lord's Sabbath day can not be any other than the day upon which he rested. And do you not see that it is *his* rest-day we are to remember to *keep*, and not one of our *own* choosing? Suppose the doctor says, "Remember, now, to give this medicine at nine o'clock." Would you not think it made some difference in such a case? Suppose a dear friend says, "Remember to meet me on train No. 7," would it make no difference in your mind what train you might take?

If God was so loose about his laws as to let us keep any day, and it would be all the same to him, would he have put the word "remember" in there? In the Hebrew the commandment reads, "Remember the *day* of the Sabbath," making it still more emphatic.

Observe, also, that the commandment does not say remember "a" Sabbath day, or "some" Sabbath day, but "the" Sabbath day; and likewise it does not say, "a" seventh day or "one day in seven," but "*the* seventh day," confining the matter to the particular seventh day, upon which

God rested, and which he commands to be preserved holy.

To illustrate the force of the definite article "the," suppose some one were to say, "A house is on fire!" or "Some house is on fire!" It might mean any house. But let him exclaim, "The house is on fire," and it puts a different meaning to the language.

"Remember the Sabbath day, to keep it holy. All days are not holy. The Lord blessed the Sabbath day and made it holy. Before he thus blessed it and sanctified it, it was just like the other days. We can not keep the first day of the week holy, because it has never been made holy. One can not keep a thing white which has never been made white, nor keep a thing clean that is not already clean. To think we are keeping a day holy which God has never made so, is to deceive ourselves.

And no man can make a day holy. It is true the pope of Rome claims that power. He claims that the observance of Sunday by Protestants proves that he has made Sunday a holy day. Thus it is taught in all catechisms: —

Q. How prove you that the church hath power to establish feasts and holy days?

A. By the very fact of changing the Sabbath to Sunday; this change Protestants allow, and therefore contradict themselves by keeping the Sunday strictly and breaking most other feasts commanded by the same church.—*Douay Catechism, p. 61.*

But God, foreseeing this, said, "He shall *think* himself able to change time and the law." Dan. 7: 25. They have only *thought* it.

Even Baalim recognized that God's blessing can not be changed, when he said, "He hath blessed, and I can not reverse it." Num. 23: 20. Though all the people in the world try to make holy any other day than the seventh, they can not reverse God's order.

To say that keeping a day which God has not blessed is just as good as observing the one he has blessed, is profanity. It is

his sin-offering to the door of the tabernacle, and confessed over it his sin. Then it was killed, and part of the blood was carried into the sanctuary, and sprinkled on the altar of incense before the veil behind which was the law that he had broken. Thus his sin was transferred to the sanctuary in figure. (See Lev. 4:4-7.)

On the day of atonement the sanctuary was cleansed from all the sins that had accumulated during the year. The ceremony was this: Two goats were brought to the door of the tabernacle, upon which lots were cast, one lot for the Lord, and the other lot for the scapegoat. The goat upon which the Lord's lot fell was offered for a sin-offering; and with its blood, representing the sins of those who had confessed their sins, the high priest entered the most holy place, and sprinkled it upon the mercy-seat, which covered the ark of God's covenant. Then coming out, he placed the sins on the head of the scapegoat, and it was led away into the wilderness to perish. (See Leviticus 16.)

The service in the earthly sanctuary was a type of that in the heavenly, and was to continue till Christ should come to be offered once for all for the sins of the world. At his crucifixion the veil of the temple at Jerusalem was rent from top to bottom, thus showing that the service there was no longer needed. Christ said to the Jews, "Behold, your house is left unto you desolate."

The goat upon which the Lord's lot fell represented Christ, the Lamb of God, who was offered as a sacrifice for the sins of the world.

Behold the Lamb of God, which beareth the sins of the world. John 1:29, margin.

The scapegoat represented Satan. He will be cast into the lake of fire which is to purify the earth, and there will perish with all who have chosen to follow his ways.

The devil that deceived them was cast into the lake of fire and brimstone. And death and hell [the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:10, 14, 15.

FROM THE WRONG BOOK.

A SAMPLE of the way in which Roman Catholic propagandists are now doing "missionary" work among ignorant Protestants, comes to us from California, in a newspaper clipping, which says:—

The Rev. Father Hopper delivered an able lecture Thanksgiving night upon "The Blessed Virgin the Mother of God."

The audience was carried away with the force and unction of his words.

As he drew his lecture to a close, he took a text of Holy Scripture saying, "It is a holy and wholesome thought to pray for the dead that they may be saved from their sins."

This "text of Holy Scripture" will be found next to the text which says that the

first day of the week is the Sabbath, but neither of them is in the Bible.

The real student of Scripture will not be carried away with the "force and unction" of such a glaring religious fraud.—*American Sentinel*, 1898.

Hunting for Health Hints

By A Learner.

THINGS WE HAVE FOUND.

Health Within.

IN our search for health, we have found that it is within us that God has put its elements, and not, as advertisements would make us believe, something we can send for and take down into our stomachs, or put on as a girdle. Like a small babe, we have got so used to putting so much into the mouth, that we put in the things which make us sick, and then go through the same process, thinking it will make us well. But we are learning better.

Deep Breathing.

The body, and brain, and mind-building current, the blood, is intended to flow to every part of the body to keep it in repair and feeling good. We have learned that this current depends largely upon the oxygen from the air for its purification; that it can only be thus purified by deep breathing. We have also seen that this breathing is to be controlled by the abdominal muscles; and that where this is the case, it is a great aid to the processes of digestion and assimilation, and helps to relieve constipation.

Overeating Stimulates.

We have found that eating and drinking have much to do with health and strength. Overeating tends to weakness the same as overworking, for it overworks the internal organs. One peculiar thing about it is, however, that it often gives a feeling that is mistaken for hunger or appetite; but the impression is like that the drinker has when he calls for his drink, or the tea and coffee toper, who will have the headache without his cup, or the tobacco-user who can not work without it—it is a false impression; and a fast of a meal or two, or even a day or two, would often be better for the system than the food you feel you "can not take another step without."

Two Meals Better.

We have learned in our search that two meals are better than three. You can demonstrate this, if you will go about it with good will; otherwise you would probably fail, as you would in any thing else undertaken with a hope that you would fail.

Exercise.

We have learned that exercise is necessary for the body if you would have health.

"WHAT we allow memory to dwell upon does much to determine happiness and shape character. Let us think of the good and the joy, and forget the evil and sorrow. Let us cultivate hope, and give our hearts and hands to righteousness."

And here let me say that brisk walking is one of the best of exercises. Try it out in the fresh morning air, mothers. "Let the dishes go" for half an hour, and get out with the children, and take a good frisk with them for a quarter of a mile and back, and see if the whole day is not brighter.

Few Foods at a Meal.

We have learned that a few kinds of food at one meal are better than many; and that we should not eat fruit and vegetables at the same meal. They do not make good blood when mingled in the stomach, and are apt to make a bad temper.

We were surprised to learn that "a malarious atmosphere" might come from the stomach; but it is really not so much a matter of surprise when we think what a mess even nice people put into the stomach. Many of them would not think of treating their horses in that way. What can you expect but bad health and bad temper when you treat your stomachs worse than you would an animal that was not made in the image of God?

We found that the Scriptures teach a sacred care of the body, and since that is so, they will surely hold us to account for the manner in which we treat them.

HINTS FROM AN ATHLETE.

"EARLY hours, good plain food at regular times, and plenty of outdoor exercise are," explains Mr. Holbein, the famous swimmer, in the *Sunday School Chronicle*, "the simple though effective means to sound health."

He is a great believer in the beneficial effects of walking, and for his Channel swim began training in February by walking every day from ten to fifteen miles and swimming in the baths an hour three times a week to start with, increasing the times as the months passed.

Mr. Holbein is a teetotaller and non-smoker. "I am certain," he adds, "that, at any rate while training, smoking would be most injurious—in athletic parlance, it spoils your wind."—*Daily Mail*.

Perhaps these words from a man who has had Mr. Holbein's experience may impress some people more than anything that could be said by an ordinary worker. They are simple common sense. Note what he says about smoking, and then remember that everybody ought always to be in training. Everybody is in duty bound to keep his body all the time in the best condition of health and strength which he finds it possible to attain to by special training for a particular purpose. To do otherwise is to show that he loves ease and self-gratification more than the ability to serve God with all his might, mind, soul, and strength. Whoever lives at a lower level when it is possible for him to reach a higher one is guilty of robbing God.—*Present Truth* (London).

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PRESENT TRUTH.

“**W**HEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth*.” 2 Peter 1:12. These inspired words of Peter, addressed especially to those living when he wrote, but also applicable to Christians in all ages, present a thought of deep interest. They not only point out the importance of calling to remembrance the past with its special blessings, but speak of *Present Truth*, or truths of special importance with us at the *present time*, as the thought is expressed in the Revised Version.

Of Vital Importance.

All past truth is to be respected, retained, believed, and obeyed. Truth is always of vital importance. We can never afford to depart from it or treat it with indifference. We want the truth on every point; we want it all to practise and ever keep in harmony with it. Truth is enduring, eternal. It will stay while God lives, because it emanates from him. He himself is the living, enduring Truth from and to all eternity. In him is no falsity. His people have and love the truth. They are distinguished from those living in error and sin by their knowledge and practise of the truth.

Another Thought.

These things are all to be inferred from the apostle's words. But there is another thought also evident from this quotation. There was at the time the apostle wrote a grand, a special movement fully inaugurated, and being promulgated everywhere, such a movement as had never been seen in the world before in the peculiar form and characteristics now demanding attention. Indeed, certain facts now existed that had become facts very recently, and such important facts that they were bound to be a blessing to the race of men from that time forward. These facts were to be disseminated to the ends of the earth. All men everywhere needed to know them.

“God with Us.”

The Messiah, long expected, had now come to earth, and had performed his grand mission of making known the truth of God. He had preached throughout Judea. The world was hanging with deepest interest upon the blessed words which he spoke. In the fulness of time he died upon the cross; slept in the grave the time the prophets had foretold, and had risen a triumphant conquerer, had ascended to the Father and become our great High Priest,

to minister in our behalf till he should come again to gather his people to himself. Here was present truth, that which had never been truth as an accomplished fact until very recently when Peter penned these words. Of course God's people had always believed the Messiah was coming at the appointed time as marked out in the prophetic word. Many had longed to see that day. One who saw him as an infant and rejoiced in the temple, praising God, felt the happy thrill of the Divine Presence. But Peter could write of the whole accomplished fact of the precious advent of the Son of the living God, — Immanuel, God with us; the way of salvation fully opened for all to enter. This Peter calls “present truth.”

Special Importance.

The term present truth is very expressive. It carries the thought with it that some truths have special importance at particular times. For example, let us notice Noah's work. There came a time when Noah, a “preacher of righteousness,” was given a special message to proclaim to the world. A flood of water was coming to drown all who would not believe it. One hundred and twenty years was allotted to the world as a period of probation, during which the Spirit of God would strive with man, and help him to become Godlike. Then it would be withdrawn, and they would be left in their impenitence to meet the wrath treasured up for their wickedness. Noah preached a present truth. Then the awful day came, and the wicked world perished. The few believed, and were safely housed till the grand convulsion was past.

A Flood of Fire.

It is not now a present truth that a flood is coming to drown the world, as it was once; but there is a present truth to-day as surely as there was when Peter wrote or Noah preached, a stupendous, marvelous, overwhelming truth, now being preached everywhere in our world. A flood of fire instead of water is impending, almost ready to burst upon the world in awful terror. Peter speaks of it, just a little after the words of our text in the very same epistle where he speaks of present truth. He says scoffers are “willingly ignorant” of the fact of the flood, “whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men. . . . The day of the Lord will come as a thief in the night [i. e., to the wicked];” but Paul says, “Ye, brethren, are not in darkness, that that day should overtake you as a thief.” In it “the heavens shall pass away with a great noise [i. e., the atmospheric heavens], and the elements shall melt with fervent heat;

the earth also 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 3:5-13.

A Grand Event.

Ah! what a grand event will this be, — the day foretold by all the prophets from the earliest ages! Enoch, the seventh from Adam and the creation of our world, foretold it in these words: “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all,” etc. There is scarcely a book in the Bible but that makes reference to it. Christ dwelt upon it especially when upon earth, and gave us the exact signs that would show us when it was near. Even the time of its approach is demonstrated in the grand lines of the prophetic pages, which are simply history in advance.

Terminates Reign of Sin.

Christ's second coming forever terminates the reign of sin and woe in our world and throughout the universe of God. Then Satan's power receives its final quietus. All rebellion shall then cease through an endless eternity. O, it is the grandest event that ever did happen or ever will happen in time or eternity, past or present. How can any true Christian be indifferent to this great event? The very thought that it might possibly come in our day should thrill the heart of every true disciple. But the demonstrated evidence so abundantly shining out of the inspired Word that it is near, even at the doors, should fill all hearts loving the Saviour with joy unspeakable. Then the righteous shall see Jesus as he is, and be made like him to reign eternally with him. All sin, rebellion, pain, anguish, tears, sickness, sorrow, disappointment, poverty, crime, drunkenness, — all of earth's woes — will forever disappear, never more to exist in all the universe of God. Satan and his wicked associates in rebellion and as instigators of evil will go down to utter oblivion and “be as though they had not been,” and as the prophet of God declares of Satan: “Never shalt thou be any more.” Eze. 28:19.

Hasten on, Glad Day.

O, come, glorious day. Hasten, Lord, thy glad return, when thy people shall say, “Lo, this is our God; we have waited for him, and he will save us.”

This, dear reader, is “*present truth*” for this time. We are living in the last days, when “knowledge shall be increased,” when awful events are manifesting themselves as precursors of impending doom. Think of that awful time in islands not far away, when the volcano burst forth, and tens of thousands were corpses in a few moments. May the Lord help us to read aright the signs of the times. Remember Christ's words, “What I say unto you, I say unto all, Watch.” G. I. B.



THE REAL PRESENCE RESTORED.

International Sabbath-School Lesson for December 27, 1902.

THE gospel is the divine provision for salvation from sin. Rom. 1: 16. It supplies righteousness to the believer. Verse 17. This is the gospel of the manifested life (1 John 1: 1, 2) through which we are brought into fellowship with God (verse 3). The Son of God took the flesh in order that we might be brought into the same relationship and fellowship with God. Gal. 4: 4, 5. This relationship is established on our part through our faith in Jesus, the Son of God. Gal. 3: 26, R. V. This faith lays hold upon the righteousness of God (Rom. 3: 20-22), and he who exercises it is justified by it. Justification by faith is the basis of salvation for the whole world (Gal. 3: 8), Jew as well as Gentile. Gal. 2: 15, 16. The experience of it is the experience of the real presence of Christ in the service of the living temple, the mystery of godliness.

In taking away the continual, the real presence, the Papacy struck at the very heart of the gospel, and took away justification by faith, changing the law of faith into the law of works, and substituting the mystery of iniquity for the mystery of godliness. This ought to be clear from the lessons already studied. The Reformation of the sixteenth century was an attempt to restore this fundamental doctrine of Christianity. Says D'Aubigne, the historian of the Reformation:—

The church had fallen, because *the great doctrine of justification by faith in the Saviour had been taken away from her*. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and observances that had taken its place,—all that multitude of saints, of works, penances, masses, indulgences, etc.,—would disappear. As soon as the one only Mediator and his only sacrifice were acknowledged, all other mediators and sacrifices would vanish. "This article of justification," says a man whom we may consider enlightened on this matter [Luther], "is what creates the church, nourishes it, edifies it, preserves and defends it; no one can teach worthily in the church, or oppose an adversary with success, if he does not adhere to this truth." "This," adds the writer whom we quote, in allusion to the earliest prophecy, "is the heel that shall bruise the head of the serpent."—*History of the Reformation, Vol. 1, page 90.*

The teaching of the Scriptures on the subject of justification by faith was both the cause of the Reformation and the power for the Reformation. It brought light to the mind of Luther, the monk at Wittenburg. D'Aubigne says:—

In the retirement of his quiet cell he used to consecrate whole hours to the study of the divine Word, this epistle of St. Paul [to the Romans] lying open before him. On one occasion, having

reached the seventeenth verse of the first chapter, he read the passage from the prophet Habakkuk: "The just shall live by faith." This precept struck him. . . . This promise, which he received into his heart, as if God himself had placed it there, unveils to him the mystery of the Christian life, and increases this life in him.—*History of the Reformation, Vol. 1, page 186.*

This powerful text had a mysterious influence on the life of Luther. It was a *creative* sentence, both for the reformer and the Reformation. It was in these words God then said, "Let there be light; and there was light."—*Id., page 198.*

In our day a message is to be given announcing the fall of the church (Rev. 14: 8), and a call is to be made for a separation from this fallen church. Rev. 18: 1-4. This movement is to carry to a successful issue the work of the Reformation, and its keynote must be the same, "*The just shall live by faith.*" It is clear, then, that the purpose of the third angel's message, the message against the beast and his image, must be "to make ready a people prepared for the Lord" by restoring the continual, which the horn, the Papacy, has taken away, and that this can be done only through the ministry of the experience of the real presence of Christ in the heart, the experience of the doctrine of justification by faith.

QUESTIONS.

1. What is the gospel?
2. What is revealed in it to the believer?
3. Under what other form of statement is this same gospel taught?
4. What is the result of accepting this gospel of life?
5. For what purpose was the Son of God "born of a woman"?
6. How do we accept the offered relationship of sons?
7. What is received by all believers? What experience does this bring?
8. What is the only basis of salvation for all times and for all peoples?
9. Is there any different plan for the Jew than for the Gentile?
10. What experience does this way of salvation bring to those who accept it?
11. What did the Papacy take away? What changes did it make in God's way of salvation?
12. What does D'Aubigne say was the cause of the fall of the church?
13. What does he state to be necessary for her restoration?
14. What consequences would follow the re-establishment of this fundamental truth of Christianity?
15. Of how much importance did Luther regard the doctrine of justification by faith?
16. What connection did Luther make between this great truth and the first promise of the gospel?
17. What statement of the Scripture was the creative sentence for the Reformation?
18. What message is to be given in the present generation?
19. What definite call is to be sounded throughout the world?
20. What truth must be the inspiration and the power for this work?
21. What must be the purpose of the third angel's message?
22. What is the only way in which this purpose can be accomplished?

FALSEHOODS, not only disagree with truths, but always quarrel among themselves.—*Webster.*

PAUL AND SILAS AT PHILIPPI.

International Sunday-School Lesson for January 4, 1903.

GOLDEN TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

LESSON SCRIPTURE: Acts 16: 22-34.

22 AND the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

SUGGESTIVE QUESTIONS.

- (1) Where did the events of the lesson occur? When? Note 1. (2) Whom had Paul healed? Why were her masters displeased? Acts 16: 16-21. Note 2. (3) Being stirred up by the multitude, what did the magistrates do? Verse 22. (4) After the apostles had been beaten with "many stripes," where were they placed? What charge did the jailer receive? Verse 23. Note 3. (5) How did the jailer execute his commission? Verse 24. Note 4. (6) How did the apostles employ their time at midnight? Verse 25. (7) What suddenly occurred? With what results? Verse 26. (8) On awaking, what did the jailer suppose? What did he attempt to do? Verse 27. (9) How did Paul reassure him? Verse 28. (10) What did the jailer do? Verse 29. (11) What important question did he ask the apostles? Verse 30. Note 5. (12) What did the apostles reply? To whom did they preach the word of the Lord? Verses 31, 32. Note 6. (13) What compassionate acts did the jailer perform? How did he show his faith in Christ? What is said of his household? Verses 33, 34.

NOTES.

1. It was at Philippi about the year A. D. 52 that the lesson incident occurred. This visit of the apostles was the introduction of the gospel into Europe. Philippi was an important city of Macedonia, and a Roman colony. Roman colonies were unlike those of modern times. They were "primarily intended as military safeguards of the frontiers, and as checks upon insurgent provincials. Like the military roads, they were part of the great system of fortification by which the empire was made safe." The colony was, as it were, the city of Rome

"transplanted into various parts of the empire," and having nearly or quite the same duties, rights, and privileges as the parent city.

2. The period of the first advent and that immediately succeeding it, seem to have been marked by an unusual intensity in the conflict between good and evil. Trench says: "The whole period was the hour and power of darkness,—of a darkness which then, immediately before the dawn of a new day, was the thickest. It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked; and it is nothing wonderful that they should have abounded at that time."

3. Thirty-nine stripes were the limit among the Jews. The Romans were limited by no merciful restriction.

4. The inner prisons were "pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners." The jailer also "forced [the apostles'] limbs, lacerated as they were, and bleeding from the rod, into a painful and constrained posture, by means of an instrument employed to confine and torture the bodies of the worst malefactors." The apostle alludes to this experience in 1 Thess. 2: 2, saying, "We . . . were shamefully entreated, as ye know, at Philippi."

5. "The awakening of his conscience, the presence of the unseen world, with some confused recollection of 'the way of salvation' which these strangers were said to have been proclaiming,—were enough to suggest [to the jailer] that inquiry which is the most momentous that any human soul can make: 'What shall I do to be saved?'"—*Life and Epistles of St. Paul, Conybeare and Howson.*

6. The apostles lost no time "in making known to them 'the word of the Lord.' All thought of bodily comfort and repose was postponed to the work of saving the soul.' The meaning of 'faith in Jesus' was explained, and the gospel was preached to the jailer's family at midnight, while the prisoners were silent around, and the light was thrown on anxious faces and the dungeon wall."—*Id.*

Good qualities that descend from father to son seem to grow weaker, while the bad ones always grow stronger.

FALSEHOODS not only disagree with truths, but always quarrel among themselves.—*Webster.*

WITH THE CHILDREN



WATCH THEM WELL.

THERE are four T's too apt to run,
'Tis best to set a watch upon:

Our Thoughts —
Oft when alone they take them wings,
And light upon forbidden things.

Our Temper —
Who in the family guards it best,
Soon has control of all the rest.

Our Tongue —
Know when to speak, yet be content
When silence is most eloquent.

Our Time —
Once lost, ne'er found; yet who can say
He's overtaken yesterday? — *Anon.*

THE BETTER WAY.

JULIET was cross, there was no denying that; as cross as the proverbial bear. She had crept down to breakfast after everybody had left the dining-room except Aunt Emily, coming down with her face all in a pucker.

"This house is as cold as a barn," she said.

"I am sorry you find it uncomfortable, dear," said Aunt Emily; "but the thermometer shows 70 degrees."

Juliet rang the little silver bell at Aunt Emily's left hand.

"Jane," she said, severely, "please get me a cup of hot coffee. This is vile stuff."

A moment later she said with even a deeper frown, —

"I never could see why Aunt Harriet don't put salt in the oatmeal. It is so tasteless. I don't want the old cold stuff anyway," and she pushed the portion at her plate so violently away that her glass of water went over and drenched the fresh tablecloth.

By this time the hot coffee appeared, and she drank it in silence. She refused everything else that was offered her with a shake of her tousled head, for she had not made half a toilet when she heard her father leaving the house.

Aunt Emily was sorely grieved, but she said nothing at the time. She was the home-keeper at present, having cut a pleasant visit short to give Juliet's mother a little vacation.

Aunt Emily was one of those sensible people that never see a wrong without trying to right it.

There was another peculiarity about her. She took everything to God. Nothing that came into her life was too small for her to ask the Heavenly Father's guidance about it. So now she bowed her head, and whispered, "Show me, O Father, how to help this poor, unhappy child!"

After reading her morning portion of

God's Word, Aunt Emily began to map out the day.

There was Miss Maria Johnson. She had promised the ladies to find out what she needed in the most tactful way. Poor Miss Maria was so sensitive. She had lost everything but her pride, one of the members of the Benevolent Association had said, "and that was dying hard."

She did not mind a basket of fruit, or a glass of jelly, "sent as from friend to friend," she said; but to have her name brought up before the society and her wants canvassed, and perhaps pity for her expressed, well — that was more than she could bear! But she was about to be turned out of her room on account of unpaid rent. She was ill from worry of it all. That was the first duty Miss Emily Carruth must attend to that morning.

After that she must go again where she had been yesterday, through the outskirts of the city, to a portion where the streets were too narrow for the cars to run, where the houses were old and dilapidated, and the women wore shawls over their heads, and the men looked gaunt and miserable.

"It's such a fine morning, Juliet," she said; "don't you think a walk with me would do you good? I want somebody for company and to help me carry my bundles."

It was queer, but Juliet smiled. She was quite a pretty girl when she was not frowning.

"Anything to get rid of myself," she said. "It is kind of you to be willing to take me."

Aunt Emily made no comments, and in a quarter of an hour they left the house together, Juliet carrying a small bundle neatly wrapped, and Aunt Emily a crocheted bag quite filled with a variety of things.

"I like mystery!" said Juliet, when they had boarded a suburban car, "but would you mind telling me where we are going?"

"Not in the least!" replied her aunt. "We are going to see Miss Maria Johnson, on Grove Street."

"O!" said Juliet, "I've heard of her. That hateful woman that won't let anybody do anything for her, and yet is always complaining of her lot."

"There are many allowances to be made for her," gently said Aunt Emily. "Life is hard on one that once had every comfort and then comes to direst poverty."

In a little while they were ringing at the door of a most uninviting tenement house. But Miss Maria was always neat in her person and her surroundings as far as she could control them. She was sitting in an old arm-chair, basting a wrapper together. She would get fifteen cents for it when it was done, and sent to a great department store down town with the rest of the dozen that were folded and lying together on the foot of the bed, provided the forewoman

found no fault with it. Last time three had been thrown back on her hands.

"But poor people can not choose," she said.

Then she turned on Miss Emily suddenly. "I suppose those Baptist women sent you to see if I'm starving. Well, tell them I'm not in the last ditch exactly. I had bread and coffee this morning, and I have two eggs for my dinner. They need not worry over me."

But Miss Emily assured her that she came to bring her a glass of marmalade that she had made by a recipe of her mother's. It was flavored with ginger and so grateful to a delicate stomach.

"Well," said Miss Johnson, "I have one. I was raised to indulge it, too; spoiled, I might say. The coffee was never hot enough for me in my young days, and I always wanted what I ought not to have, and I got it, too. That's what makes it go so hard with me now."

Aunt Emily stole a glance at Juliet. Her face was flushed. She was evidently thinking deeply. Did she see herself becoming soured and discontented, and more and more unlovely as the years went on? Suppose poverty and ill-health were to be her portion! Then right there she prayed God that the lesson might be blessed to the thoughtless girl before it was too late.

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"Juliet has brought you some magazines, Miss Maria," she said finally. "Will you please pass them on to your friends when you have finished with them?"

"If I can find any," she returned, with a bitter smile. "Friends are scarce when you are old and poor."

Never once did she say she was grateful; but when they were gone, and she had found in a fresh *Home Journal* a sealed envelope with a crisp five-dollar bill enclosed, she said, "Thank God, I can pay my rent."

"Where now?" asked Juliet in a subdued manner.

Across a wide common they walked rapidly. The houses grew more and more tumbled down. The leaky roofs were patched with rusty tin. Broken window panes were stuffed with rags. Miserable, dirty, half-clad children stared hard at them, and even followed them as they passed into the low doorway of a shanty that stood off by itself, and had a morning glory vine feebly climbing over the window.

"I have good news for you, Mrs. Brown," said Miss Emily. "Millie is to go to school."

Mrs. Brown almost fell into a chair with only three legs.

"How can she?" she almost gasped. "God knows I want 'em all to have some learning; but how can we do without the dollar she makes in the store?"

But Miss Emily explained it all to her. A young man in charge of the floor on which Millie was the errand girl, had noted her promptness, her obedience, her wish to please. He felt sure she would prize the opportunity to learn more, and make the most of it. In time he might be the proprietor of the great store, and she a valued employe. He could help her, and benefit himself at the same time.

Miss Emily arranged for Milly to come each week for the dollar her benefactor was to pay, and gently advised that her clothes be always clean and mended. The Baptist ladies were to provide these. Would Mrs. Brown lend her an old dress for a pattern?

Meanwhile Katie was setting the dinner table. They dined early in Slatetown.

When they had escaped from Mrs. Brown's earnest protestations of gratitude, and were on the car again, Juliet said,—

"I saw their dinner, Aunt Emily. It was a poor-looking soup served from a tin bucket, and a slice of stale bread."

Aunt Emily said nothing. The heaven was working. She left it with God.

And it was the beginning of better things for Juliet. Not all at once, but little by little, she conquered her tendency to fretfulness. Many more times she went with Aunt Emily on sweet errands of mercy, and grew to appreciate her own blessings, and to count them, too. A year later, when her brothers came from school, they were amazed at the change in her.

"What has come over Juliet?" they

asked Aunt Emily. "There's no fun in teasing her now, and she doesn't think any longer that the whole world was made for her."

"That's just it!" said Aunt Emily. "She has found the better way. She is fighting the demon of selfishness with all her might. I hope you will help her."

"We will indeed," the boys said. "She makes home so much happier."

And Aunt Emily was glad then that she took it upon herself to let Juliet see with her own eyes a little bit of the misery to be relieved by God's people, and she praised him for the good results.—*Laura Dayton Eakin, in Kind Words.*

THE Shah of Persia visited Europe; and on his return to his own dominions, the whole court turned out to welcome his majesty at the frontier. A correspondent of the *London Times* thus describes the spectacle:—

It was the strangest of pictures, the finest spectacle the eye of the artist, enamored of quaint contrasts, or of the student searching for the unchanging East, could hope to light upon. For hours at a time streamed past a ceaseless procession of camels, mules, horses, and carts laden with paraphernalia. After the advance guard of Russian-drilled cavalry came a regiment of infantry, slouching along the road in every variety of patched and tattered uniforms, once sky blue. Some of them wore two shoes of different patterns, most of them none. Rifles of all patterns were stuck promiscuously on the back of any unobjecting mule. Each large band instrument crowned, in solitary grandeur, the load of a pack-camel.

When a mishap necessitated repacking a load in the middle of the road, one got a glimpse of costly carpets, of tents with walls of many colors, of robes of honor, silken embroideries, quilted bedding. Here and there a silver ewer or piece of gaudy French furniture, tied on loosely with a bit of string, kept clanging at the side of a mule.

Officers of the household with silver staves, flunkies in scarlet coats, high state officials in full-waisted black coats, Mullahs with green and white turbans, Persian ladies shrouded in ample black dominos and with thick, white veils, jostled in bewildering confusion along the roads or sat in groups in the rest-houses.

Farther on were the two huge camps of the imperial harem, suddenly commanded by telegram from Europe to meet the Shah at the frontier.

"An inference as to the cost of the shah's tour in Europe," says the *Springfield Republican*, "may be drawn from the fact that in February, before leaving Teheran, he arranged for a new Persian loan of \$5,000,000. His majesty's holiday in 1900 is said to have cost \$2,000,000, apart from large purchases of real estate and artificial jewelry. But the father, the Shah Nasreddin, spent \$10,000,000 during his six months' progress through Europe in 1873."

"The truth can not be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon, is still truth; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory."

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NASHVILLE, TENN., DECEMBER 17, 1902.

IN the two boroughs of Manhattan and Brooklyn, Greater New York, there are fourteen hundred millionaires, some of whose incomes range from \$2,000,000 to \$8,000,000 a year.

THE National Association of Retail Liquor Dealers in Washington lately adopted a resolution running in this wise: "We recognize the weakness of human nature, and are as ready as the readiest to lend our influence and efforts to the reform of the drunkard and to the curtailment of the evil resulting from excessive indulgence." *Christian Work* thinks that "as a bit of satire Dean Swift never got off anything finer."

NOTWITHSTANDING the coal strike in Pennsylvania is now some weeks in the past, its effects are still felt in many quarters. Fuel is still both high and scarce, especially in New York. As usual, the poor feel this most keenly. Also as usual, the situation is rendered worse than it would otherwise be by the determination of some of the rich to fill their bins even if the poor freeze. However, matters are slowly adjusting themselves, and the hope is universal that the final settlement of the strike may be so satisfactory as to prevent a recurrence for a long time to come.

RECENT events in South America have a rather ominous look. German and English warships have seized not only the Venezuelan custom house at La Guayra, but the Venezuelan fleet as well. The country thus attacked is just emerging from the throes of civil war. The government is, therefore, but illy prepared to meet the demands of its new and powerful foes. It is difficult to foretell the results. It is presumed that the United States will not permit any annexation of Venezuelan territory by any European country. Venezuela has no money and but little credit; therefore it would seem that England and Germany must either take promises in payment or else collect customs and pay themselves. It is not likely that the United States will interfere unless there should be an effort on the part of the powers in question to grab territory.

A CORRESPONDENT of the *Northwestern Christian Advocate* (Chicago) declares that

having studied, since his return from Manila, the consciousness of the American churches, as indicated in conferences and the religious journals, he is impressed by the fact that "the body of the Protestant public has failed to grasp the situation as it exists in the Philippines and its responsibilities under the circumstances." He says that "without liberty in fact and not in name only, the mission of the American government in the Philippines will utterly miscarry. But liberty under Roman Catholic domination is impossible. To those who know Rome's history no argument to support this statement is necessary. Rome has exercised unrestricted sway over the islands for hundreds of years."

Doubtless this describes the situation a good deal more fully than do some of the glowing reports which have obtained more or less currency since the signing of the treaty which gave this country the political sovereignty of the Philippine Islands. "Rome never changes," and she is not likely to loosen her hold upon territory so long regarded as peculiarly her own.

THE world's gold production for 1901, says the *Youth's Companion*, as estimated by the directors of the United States Mint, was \$263,000,000. The largest product, \$79,000,000, was that of the United States; Australia was second, with \$77,000,000; and most of the rest came from Canada, Russia, Mexico, and Africa, in the order named. More than \$18,000,000 worth was mined in Alaska last summer, and now there is a report that mines that may rival the Klondyke have been discovered on the boundary between Mexico and Arizona.

It is stated that efforts to restore agriculture in the Philippine Islands have been blocked by the dearth of field animals. Ninety per cent. of the carabos died in the original epidemic of rinderpest, and of the small number remaining, many have since died. The government had planned an extensive importation of these animals to meet the crying need, and had arranged to have them immunized. It was forced to abandon this plan on account of lack of money to meet the purchases. The general cultivation of the plantations is impossible without them, and the absence of any immediate prospect of getting the field animals leaves the agricultural situation in a serious condition.

ONE of the great religious weeklies of New York thinks the various mission boards of the evangelical churches greatly at fault in that they have failed to provide for the gospel work in Egypt. It is stated that:—

So completely has Protestant Christianity neglected Egypt that in that country the religious problem has been solved at the expense of Christianity. There are technical schools, a well-

equipped agricultural school, and schools for supplying a bi-lingual education, where are taught Arabic and English, while the national and foreign languages are taught in other schools. But to return to the cause of religion, as we have said, Christianity is simply ignored. Islam is the religion of the State and is taught in all the State schools.

It is further said that "while the existence of Christianity is ignored, the few Christian Copts are free to absent themselves during the hours of religious instruction. In Upper Egypt the result is sometimes startling. We are told that in one school with ninety scholars, seventy are Coptic Christians and twenty Moslem. A dainty mosque is attached to the admirable school building, and is used for prayer by some four or five only of the ninety scholars, the remainder of the Moslem boys being too young to practise religious observances. The Christian boys receive no religious instruction, and are retrograding."

In other words, while the Moslem boys are taught such moral principles as are inculcated by Mohammedanism, the Christian boys are allowed to grow up practically without moral training, and with no settled religious faith. No wonder they are retrograding.

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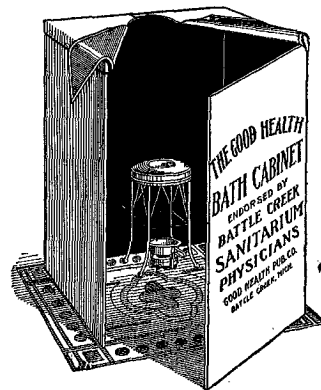
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