

The Gospel Herald

"On earth peace, good will toward men."

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THEN shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24 : 30.

There is no other truth of Scripture to which so much prominence is given as that of the second coming of Christ. The New Testament is especially eloquent upon this subject, over three hundred references to it being found upon its pages.

There is a reason for this prominence. The coming of Christ is the consummation of the Christian's hope; the event which changes the Christian's experience from mortality to immortality, from the sorrows, labors, privations, and agonies of the present life to the joys and everlasting felicities of the life to come.

Other hopes are set before us in the Scriptures; but the hope of the coming of Christ is the crowning hope of all, in that it ushers in all other hopes. Thus Paul, writing to Titus, represents Christians as ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2 : 13.

Christians should not only look for the appearing of Christ, but they should love to contemplate it. What man was a more true and devoted follower of Christ than the apostle Paul? To him, in life and in death, the coming of Christ was a joyful theme, a "blessed hope." As he drew near the end of his laborious life, and was soon to stand by the headsman's block, the thought of the coming of his divine Master filled all the chambers of his soul with gladness. Condemned to death by an unrighteous judge, he looked forward to the glad time when the righteous Judge would come to judge the world in righteousness. 2 Tim. 4 : 6-8. Like Abraham he believed that the Judge of all the earth would do right. Gen. 18 : 25.

This righteous judgment, so full of hope and promise to the children of God, brings to those who have slighted the gracious offers of salvation and have followed their own evil ways, no ray of hope, no joy, no blessedness, nothing but destruction. The heart that will not be moved to repentance by the love of God can be reached in no other way. God has no reserve power by which to save men.

Jesus declares that his coming will be to the wicked like the flood which destroyed the unbelieving and wicked antediluvians, who mocked Noah and rejected his message of warning. Luke 17 : 26, 27.

Paul says: "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1 : 7-10.

To the wicked the day of the Lord's appearing will be one of terror and distress. It is said of them in that day: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6 : 15-17.

In preceding articles we have seen that the relation of our Saviour to this earth has been varied to meet the needs of a fallen humanity, and bring back the world to allegiance to God.

As Creator, the word of God, as spoken by him, called the world into existence.

As the great central figure of the plan of salvation, he was the "Lamb slain from the foundation of the world."

The gospel of Christ was the hope of the patriarchs and prophets of the Old Testament, and he, in person, was the Leader of ancient Israel.

He was the greatest Teacher that ever was known.

He became the Man of Sorrows on earth, taking the nature of man and living as a man, passing through all the experiences that man must meet, that he might be able to reach mankind in whatever condition they might be.

He bore the sins of the world in Gethsemane, and died on Calvary, that pardon might be made possible to all who would accept the offering made at so great a cost.

Raised from the dead on the third day, he made the great coming resurrection day possible.

As our Mediator and Advocate he pleads his blood in behalf of the repenting sinner, and by it brings to him forgiveness, justification, righteousness.

As High Priest, he now presents his own sacrifice, his own blood, as a full atonement for the sins of his people on earth, and thus the claims of his Father's law are fully met, sinners are saved, and the justice of God is vindicated.

But the time is very near when our Saviour will lay off his priestly garments, assume his kingly crown, put on his royal robes, and take to himself the kingdom which he has redeemed from the power of the enemy. He is soon coming to earth to raise the righteous dead of all generations, change the faithful living from mortality to immortality, and with those redeemed by his great sacrifice, reign forever. To this great event the children of God have ever looked forward as the culmination of the hopes and desires of the ages.

When he comes, it will be the same One who once walked the earth a stranger; the same One who died on the cross for sinners; the same One who ascended to heaven in the sight of his astonished and sorrowful disciples. *This same Jesus!* Do

you believe it? Jesus said, "I will come again." The angel said, "This *same* Jesus" will come again, "in like manner as ye have seen him go." He went away bodily; he will return in the same manner. "For the Lord *himself* shall descend from heaven." 1 Thess. 4:16. He was borne away in a cloud; he will come in the same way. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. Angels escorted him to heaven; they will also return with him. "The Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31.

But he will not come in his own glory alone. When he comes to receive to himself his faithful ones, he will then appear in all the glory of heaven. He will "come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. His own glory is above the brightness of the sun. Acts 26:13. The glory of the Father can be no less, and the glory of a single angel is described as follows: "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6. When Jesus comes as king, accompanied by ten thousand times ten thousand, and thousands of thousands of these glittering beings, shining in all the glory of himself and his Father, he will indeed be "wrapped in a blaze of boundless glory."

How different such a coming from that witnessed at his first advent. He came then a stranger to his own professed people; he will come again to be "admired in all them that believe." Then he came in weakness; now he comes in power to scatter his enemies. He was then a babe in Bethlehem's manger, wrapped in swaddling clothes, and lived to wear a crown of thorns; now he comes a King, wearing a crown of glory, and attended by all the shining angels. Then he came to bear the burden of sin, to suffer and to die; now he comes without sin, nevermore to die, but bearing crowns of life for all his people. Thank God that this time—

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon;
O, no! glory, bright glory environs him now."

And we shall see him. What a thought! See him as he is; him whose head and hairs are white like wool, as white as snow; whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace; whose voice is as the sound of many waters, and whose countenance is as the sun shineth in his strength. Rev. 1:14-17. But this is too much for our understanding. We must

wait for the glad day of his actual coming, when our eyes may behold him in all his splendor; for "it doth not yet appear what we shall be: but we know that, *when he shall appear*, we shall be like him; for *we shall see him as he is*." 1 John 3:2.

REGENERATION.

BY M. C. WILCOX.

JUSTIFICATION is a most precious boon, and has brought joy to many hearts; it is not all that is needed. In fact, it alone would add to the individual's misery and despair. For how many there are who have sought for forgiveness, or justification, and through God's grace obtained it, or supposed they had obtained it, but have fallen back into the old sins again and again. And so they have gone on sinning and repenting, sinning and repenting, believing that God had forgiven them, and hoping that they would be able to be obedient in the future; but the continual falling brings continual discouragement, till oftentimes the individual gives up in despair. He has prayed again and again, "Lord, forgive me this once, and I will never commit the sin again;" but he has found, in the words of the apostle Paul, "For the good that I would, I do not; but the evil which I would not, that I do." Rom. 7:19. How many live in this condition for years!

The Reason of Continual Sinning.

Why is it that the individual does not keep his promise to the Lord to sin no more in that direction?

For this reason: The sinner has looked only at the individual sins, and not at his nature, of which the sins are an outgrowth. He has sinned, and his sins have brought shame, humiliation, sore trials, and evil consequences. He has come to hate those sins because of this. He has gone in his search no deeper than the sins. He has not looked beyond to the carnal heart, which is enmity against God, of which the individual sins are only the natural fruit. Or, if he has, he may so love some things in that nature as to cling to it still. Just as long as it does not break out into open, humiliating sins, it is pleasing to him. He loves to think the thoughts of the carnal mind, and wishes the deeds that are sinful were not sinful, so that he might indulge in them. Many go on in this way year after year. They do not realize their condition themselves. The deceitfulness of the sinful nature blinds them. They fall into sin, and do not know why they fall.

The Deceitfulness of Sin.

But God has not left us in ignorance upon the reason of the sinning, nor withheld from us the secret of overcoming: Just as long as our nature remains unchanged, just as long as the carnal heart holds sway, just so long man will fall into sin. He can not do otherwise. He may make all the good

resolutions and promises and vows that he will, in time of temptation they will prove worthless, and as powerless to hold him as a spider's web. Hear a few testimonies of the Word of God:—

The heart is deceitful above all things, and desperately wicked; who can know it? Jer. 17:9.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15:19.

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5:19-21.

Many other passages might be given which show the inherent evil of the natural heart. And this nature is common to all men. Jews and Gentiles alike "are all under sin; as it is written, There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:9, 10, 23. For this reason men can not do God's will. They may be outwardly moral as was Paul (Phil. 3:4-6); but like him they will be forced to confess, "The evil which I would not, that I do." Rom. 7:19.

The Secret of Overcoming.

It is manifest, therefore, that if man is ever brought into a condition where he can do God's will, his nature must be changed. The carnal heart must be taken away. This, in Scripture, is called regeneration, or being born again.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:3-5.

This is what our Saviour tells the proud and outwardly righteous Pharisee, Nicodemus, in whose heart there was kindled a desire to know more of Jesus: "Verily, verily, I say unto thee, Except a man be born again ["born from above," margin], he can not see the kingdom of God." John 3:3. Nicodemus tried to throw discredit upon these words of our Saviour by taking them in a strictly literal, fleshly sense; and our Lord repeats his thought in the following words: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above." Verses 5-7, margin.

James speaks of being begotten "with the word of truth" (James 1:18), and Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1:23. And John also

speaks of the character of those who are born, or begotten of God. 1 John 3: 9.

The New Birth.

It would be useless to take space to describe the new birth in detail, or the exact offices of the agencies which are connected therewith. Our object is to know how it can be accomplished in us, how we can become new creatures in Christ Jesus, without trying to understand a process which we can never understand by reason, but which we may apprehend by faith.

1. The sinner must see himself as revealed in God's Word. Of course this implies the searching of that Word. If he is honest in his desires to know and do God's will, the Spirit will reveal to him the Word as he studies it. The law of God will reveal to him that he is a sinner. 1 John 3: 4; Rom. 7: 7. God's Word will show that this evil is inherent in his very nature.

2. He must have such hatred of sin, not individual sins alone, but hatred of the carnal heart, the sinful nature, that he will be willing to renounce it forever, and yield himself wholly to do God's will.

3. But he can not put away this sinful nature in his own strength. As with Paul, it will be to him a loathsome body of death; and, like Paul, he can only be freed by the Lord Jesus Christ. Rom. 7: 24, 25. Therefore he must come with true repentance for all past sins, with such a hatred of the carnal nature that he is not only willing, but anxious to renounce it forever, and submit his will to God in all things, and by simple faith in the Lord Jesus Christ and the promises of his Word, ask him to take away that carnal nature and replace it by a spiritual nature, which loves God's law and delights in his holy will.

A Willing Saviour.

And O how willing God is to grant such a request! He has shown how anxious he is to save men by giving his Son to die, that Son who also "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14. Listen to the words of that Saviour: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 9-13.

The Spirit's Agency.

It is by the Holy Spirit that the change is wrought, and the above text shows how willing God is to bestow it. And if we truly and earnestly seek God for this, he will fulfil to us the promise of Eze. 36: 26, 27: "A new heart also will I give you, and a new spirit will I put

within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." He then gives the agency by which this change is wrought, and the effect it will bear upon the life: "And I will put *my Spirit* within you, and *cause you to walk in my statutes*, and ye shall keep my judgments, and do them." We will then be in Christ new creatures. The old affections, the love of sin, the enmity against God's law, will have passed away; the heart will be made new, a heart that finds its highest joy in doing God's will. 2 Cor. 5: 17.

Faith That Works by Love.

In this we can walk above condemnation, not in our own strength, but in the strength of Christ. Our deeds of love will be the outgrowth of our faith, the righteousness of faith, the "faith which worketh by love." Gal. 5: 6.

When brought into this condition, or the condition where we renounce all sin and yield all to Christ, baptism is the outward symbol of our faith, the manifestation to the world of our union with Christ.

If justification is precious, regeneration is much more so. The one is forgiveness of past sins only, the other includes all of that, and also the change of that nature which caused us to sin. And it is the same precious faith which brings both. It gives us a living connection with the great Fount of spiritual life, from which we may ever draw strength and help to keep us from falling; and it opens to us God's holy Word, magnifies his pure precepts, and makes of infinitely more worth his precious promises. Dear sinner, whether in the church or not, pause not in your seeking till the new heart is given, till you are a new creature in Christ Jesus.



A TESTIMONY FOR THE TRUTH.

At a meeting of the Louisville (Kentucky) Clinical Society, held May 13, 1902, the question of diet was under discussion, when Dr. W. H. Wathen, president of the Kentucky School of Medicine of Louisville, made the following remarks, as reported in the *American Practitioner and News*:—

"Theory is all right as far as it goes, but practical observation is of far more value. I assume that I have had opportunity of observing this question more than all of you combined, having recently spent three weeks among a class of people who use no meat at any time, and it has positively demonstrated to me that meat is unnecessary—that the healthiest people in the world never eat meat; that those who have the most beautiful complexions, who are the most enduring in their work, who are the most amiable in their disposition, who are the least addicted to the use of whisky, wines, opiates, sexual excesses, etc., are those people who do not eat meat. It has been demonstrated that persons who have

been addicted to the excesses I have mentioned, while upon a meat diet, have entirely abandoned them while living upon an exclusively vegetable diet, but returned to the excesses when a mixed diet was again resumed.

"No well-trained Seventh-day Adventist eats meat, and you will not find healthier people in the world than these people, nor people more free from excesses of all kinds. I had occasion to observe, at Battle Creek, Mich., for three weeks, the nurses, the doctors, the medical students; and I have never seen brighter medical students in my life, nor have I ever seen such healthy-looking people as they are, and not one particle of meat do they eat. I lived among them for three weeks without any meat. I did not want or feel the need of meat, and I gained while there one and one-half pounds per day. Vegetarians are the most enduring people in the world; the laborers on the coast of Spain unloading vessels work longer hours and carry heavier weights than meat-eaters, and they never eat any meat.

"The question of vegetarianism is a large one. You must prepare these things properly. Take, for instance, some of the cereals. We cook oatmeal between thirty and sixty minutes, and think it is ready to be served, whereas at Battle Creek they cook it at 360° F. from three to six hours; and when prepared in this way, it is easily digested and nourishing. Many of the Battle Creek products are already predigested, so that they are easily assimilated."

"Protose, made of the gluten of wheat and peanuts, is a substitute for meat. It is easily digested, easy of assimilation, and nutritious; and when properly prepared, you can eat enormous quantities without ill effects.

"One of the most admirable dinners I ever ate was at Dr. Kellogg's, where no meat was served, the cooking being done with vegetable and nut oils instead of lards and greases."

Such testimony as this, given before a meeting of physicians by one who stands at the head of a leading medical institution, is worthy of note. It shows that right principles concerning diet and health are finding a recognition among a class of thinkers who formerly gave little attention to them. Every one of us who have had the privilege of knowing the principles of hygienic reform for years ought, by walking in the light, to become a living testimony to the truthfulness of Dr. Wathen's remarks. So may it be.—*Review and Herald*.



"THERE is progress in the Bible, but there is also consistency from beginning to end. It is the one great Jehovah who is shown to us. The revelation culminates in Jesus Christ. He is the model for all men, as he lives before human eyes on the pages of the Gospels."

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EDITOR

G. P. BOLLMAN.

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AN AWFUL RECORD.

"EVERY ninety minutes some man is killed by his fellow in this land of ours, which we are always telling each other is at the very forefront of all things," says the *Philadelphia Press*.

In 1896 there were 10,652 homicides in the United States. In 1897 there were 9,520; in 1898 there were 7,840; in 1899 the number was 6,225, and in 1900 it was 6,000, or 500 a month — seventeen a day.

"The record is appalling," says the *Nashville American*. "More than 6,000 homicides in 1900. More than 50,000 within the past six years. More murders in the United States during the Spanish-American and Philippine wars than there were deaths of American soldiers in battle or by disease during those wars. It is a red record, a black stain on a civilized land."

Evil-Doers Described.

Those who commit these deeds of violence are described by the *American* as "men in whom the savage instinct is stronger than the ennobling influence of civilization, men with real or fancied wrongs, defying the law and resorting to personal vengeance; men brutalized by drink, shooting down men and women or braining wives and children; rejected lovers murdering defenseless women; desperate speculators and defaulters slaying themselves and those they have wronged; the brute, the bully, and the coward popping away with the ready revolver in savage instinct and murderous recklessness, encouraged by the ease and facility with which murderers escape punishment; the blood-thirsty mob, outraging the law in the name of vengeance and defying the courts for which they have little respect; the habitually armed creature, in whom the rational sense of honor and justice and righteousness and manly restraint is never strong, and whose mean temper is as easily aroused as their weak judgment is overthrown, ready to shed the blood of their fellow-man and indulge their murderous instincts on slight provocation; men who are too weak and too cowardly to face the duties and responsibilities and trials and hardships of life, and who sneak out of it when the shadows appear to thicken — these constitute the class which makes up the list of homicides, suicides, and bloody murders."

Why Perilous Times.

Holy Writ says of our day and of the very class described by the *American*, that "in the last days perilous times shall come;" and the reason of the peril is be-

cause men are "without natural affection," "fierce," "lovers of money," "lovers of pleasures," "incontinent," etc. See 2 Tim. 3: 1-5. And the saddest part of it all is that even the church is honeycombed with all these sins; for, describing the sins and sinners of the last days, the apostle adds: "Having a form of godliness, but denying the power thereof."

A Remedy Suggested.

"The remedy for the evil," says the *American*, "is stricter enforcement of the law, a more firm and even-tempered administration of justice, and a more healthy public sentiment and an educational crusade against lawlessness and the murderous instinct, habit, and practise which make this the most lawless and murderous of all the civilized countries."

We are often enabled to understand the significance of current events, and to judge of the future by studying the records of the past, since it is at least measurably true that "history repeats itself."

In this particular instance we are assisted by our Lord himself in applying to current events the history of past ages. The Bible tells the condition of society in the days of Noah (see Gen. 6: 5, 11), and in Matt. 24: 37 our Lord assures us that "as the days of Noah were, so shall also the [days of the] coming of the Son of man be."

The Best Government Can Do.

The remedy suggested by the *American* is the best that governments can administer, but it must fail to cure the disease. The trouble is just where it was in the days of Noah, namely, in the moral condition of the human heart. Luxury on the one hand and poverty on the other are prolific breeders of crime. "Give me neither poverty nor riches," prayed the wise man; "feed me with food that is needful for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and use profanely the name of my God."

Destroy Moral Power.

On the one hand is wealth with its temptations to forget God, on the other is poverty with all the bitter passions which want excites in the human heart. In this country more than in any other the lines of demarcation between the classes are less clearly drawn. One result is greater unrest among the poor. The luxuries of the rich are better known to the poor than in other lands, and there is consequently a greater effort on the part of wage-earners and others of small and of more or less uncertain income to ape not only the luxuries but likewise the vices of the rich. Desire deepens into lust, and lust gives rein to passion on the one hand while destroying moral power on the other.

Necessary Conclusion.

The necessary conclusion is that no remedy can avail that does not reach and revivify the moral forces of the human soul. This only the gospel of the Lord Jesus

Christ can do; therefore only the gospel can certainly save anybody from being swept away by the flood of moral corruption and crime which threatens to engulf modern civilization. Civil law may restrain in a measure, but only the law of God written in the heart by the divine Spirit can eradicate the evil passions of the human soul.

Civil rulers should of course do all they can to render life and property secure, but to believers the divine counsel is, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146: 4, 5.

EUROPE AGAINST AMERICA.

OCTOBER 22, Andrew Carnegie, the millionaire, was formally installed as rector of St. Andrews' University, St. Andrew's, Scotland. In his rectoral address Mr. Carnegie said many interesting and some very significant things.

One remarkable feature of Mr. Carnegie's speech was an appeal to Emperor William to use his influence toward the eventual creation of the United States of Europe under the form of a political and industrial union.

"In this way only," Mr. Carnegie declared, "can Europe conquer the foreign markets or repel the American invasion. France, Germany, and Russia, who already had taken joint action against Japan, would suffice to insure a satisfactory union in Europe.

"The Czar," he continued, "having taken the first step toward the peace of the world in The Hague conference, the other mighty emperor might some day be impressed with the thought that it is due to himself and to Germany to play a great part on the wide stage of Europe, as her deliverer from the incubus which oppresses and weakens her, the appalling, paralyzing fear of war and of ruin between members of her own body."

Mr. Carnegie, in the course of a glowing tribute to Emperor William, said he could not help believing that "one so supremely great" could "influence the few men who to-day control Europe to take the first step not to federate, but by an alliance to insure internal peace, which is all that can be expected at present." Unless the powers agree to something of the kind, they could look forward to "revolving like so many Lilliputians around this giant Gulliver, the American Union, soon to embrace two hundred millions of the English-speaking race, and capable of supplying most of the world's wants."

Dealing with the events which caused the industrial supremacy "once yours, but now passed to your lineal descendant, who bears the industrial crown," Mr. Car-

negie maintained that it was a physical impossibility for Great Britain to produce material things rivaling in amount those of countries the size of America, Germany, and Russia; nor would a union of the empire change the situation, for "neither Canada nor Australia give promise of much increase in population or industrialism. All thought of material ascendancy even with the British empire united must therefore be abandoned."

Interesting Facts.

Mr. Carnegie did not deal entirely in glittering generalities but gave his audience some very interesting facts. "America," he said, "now makes more steel than all the rest of the world. In iron and coal her production is greatest, and it is also true in textiles. She produces three-fourths of the world's cotton. The value of her manufactures is about triple that of your own. Her exports are greater and the clearing-house exchanges at New York are almost double those of London."

Germany, the speaker said, now threatened to oust Great Britain even from second place "The work accomplished in American commerce by the German element can scarcely be believed except by those who, like myself, know it by experience," said Mr. Carnegie. "The sobriety and determination of Germans formed an example for England, whose enormous drink bill and money spent on tobacco they cut in half, while the gambling of both masters and men was abolished."

In proof of his contention that it was hopeless to fight "magnitude in commercialism," Mr. Carnegie cited the supremacy of Germany in the speed of Atlantic liners, and said they were not paid half the subsidies received by the British lines. "It is the magnitude of the 250,000,000 of people the German lines serve which is equivalent to a great home demand. This justifies their ocean greyhounds, as the American home market justifies unequalled manufacturing establishments."

Mr. Carnegie said:—

"Since these lines were penned, we have had strong proof of the law of surplus. To support a smaller market in an unequal struggle your government has found it necessary to give \$2,000 per day from the national revenues for two Atlantic greyhounds under your flag. The Germans get four of these without this aid, because of a greater home market, which supports such ships of itself. There is no escape from the the influence of magnitude, which gathers as it rolls and must finally conquer."

The student of prophecy will know how to put such facts and figures along side of Rev. 13:12 and draw a just conclusion.

"God holds us responsible for what we might be if we would improve our talents."



THE KINGDOM OF ANTICHRIST.

International Sabbath-School Lesson for November 8, 1902.

THE symbol of the little horn finds its fulfilment in a man. Dan. 8:8, 24. This is the "man of sin" (2 Thess 2:3), the antichrist (2 John 7, R. V.). The distinguishing characteristics of this enemy of God's kingdom are plainly set forth. He does not acknowledge the revelation of the Son of God in our flesh (1 John 4:3); he puts himself (humanity) in the place of (Divinity) (2 Thess. 2:4); he speaks against God, persecutes his people, and thinks to change his law (Dan. 7:25). It is evident that these scriptures all apply to one and the same system or person. Thus the seventh chapter of Daniel is a prophecy of the rise and work of the little horn, the man of sin, antichrist, who attempts to establish a kingdom with himself as king under the cover of a profession of loyalty to the kingdom of God.

In ancient Babylon there was undisguised opposition to the God of heaven. The temple and worship of Belus were entirely distinct from the temple and worship of God. Dan. 1:2. The creed of Babylon openly denied the very essence of Christianity. Dan. 2:11. The head of modern Babylon seeks to hide the real character of his work by assuming Christian forms and names. 2 Thess. 2:4. While pretending to be the vicegerent of God, he is in reality the vicegerent of "that old serpent, called the Devil, and Satan." Compare Rev. 13:2 with Rev. 12:9. This system is called "the mystery of iniquity" (2 Thess. 2:7) in distinction from "the mystery of godliness" (1 Tim. 3:16). "The mystery of godliness" is the revelation of Christ in our flesh; "the mystery of iniquity" is the revelation of self (which is really the revelation of Satan) in our flesh. The one is the exaltation of Christ; the other is the exaltation of self. The one is Christianity; the other is paganism. The one means a belief in God; the other means a belief in self. The one means justification by faith; the other means justification by works.

QUESTIONS.

1. What appearance did the little horn present to the prophet Daniel?
2. In the interpretation of the vision, what was the little horn said to be?
3. What term does the apostle Paul apply to this same enemy of God's kingdom?
4. What term is used by the apostle John in describing the same one?
5. What does the apostle John give as the essential mark of antichrist?
6. What does the apostle Paul say that the man of sin would do?
7. How does the prophet Daniel describe the career of the little horn?
8. What do these passages taken together show

to be the real subject of the vision of the seventh chapter of Daniel?

9. How complete was the distinction between the religion of ancient Babylon and the true religion?

10. In what essential feature did the creed of Babylon differ from the truth of Christianity?

11. How does modern Babylon attempt to deceive the world?

12. What does the pope claim to be? What is he in reality? Show this from the Scripture.

13. What name does Inspiration give to the Papacy?

14. With what is this in direct contrast?

15. What is the significance of each of these terms?

16. In what teaching does each one find its expressions?

THE TIME OF THE JUDGES.

International Sunday-School Lesson for November 16, 1902.

GOLDEN TEXT: "They cry unto the Lord in their trouble, and he saveth them out of their distresses." Ps. 107:19.

LESSON SCRIPTURE: Judges 2:7-16.

7 AND the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

SUGGESTIVE QUESTIONS.

- (1) What is said of the people during the days of Joshua and of the elders that outlived him? What had the elders seen? Verse 7. (2) What is Joshua called? How old was he at his death? Verse 8. Note 1. (3) Where was he buried? Verse 9; Joshua 19:50. (4) What is said of the generation that lived after this? Verse 10; Ex. 5:2; 1 Sam. 2:12; Jer. 9:3. Note 2. (5) What course did they take? Verse 11. Note 3. (6) Whom did they forsake? What gods did they serve? Verses 12, 13; Deut. 31:16 Judges 10:6. Note 4. (7) To what did their evil course move the Lord? How did he punish them? Verse 14; Judges 3:8; 10:7-9; Ps. 106:34-40. Note 5. (8) How deplorable did their case become? Had the Lord told them what would be the result of serving or forsaking him? Verse 15; Leviticus 26; Deuteronomy 28. (9) Whom did the Lord raise up? What did the judges do? Verse 16; 1 Sam. 12:11. Acts 13:20. Note 6.

NOTES.

1. What could be higher praise than to be described "as the servant of the Lord,"—like Moses, "faithful in all his house"?

2. They "knew not the Lord" either by a personal experience of the wonderful deliverances he had wrought for the nation, or by personal experience in the loving reverence of true worship.

3. "The transition from Joshua to Judges is like the descent from the mountain to the city at its foot, or like the change from the music of a symphony to the noise of the streets. The book is a picture of popular life,—life in its ordinary struggles; and it is invaluable as a record of the manners and customs of the times; yet its direct value is as a record of divine grace."—*Seelye*.

4. Baalim is the plural of Baal. This form seems to have been used, not so much to designate statues of the divinity as different modifications of the divinity himself. "Baal was the supreme male divinity of the Canaanitish nations, as Ashtaroth was their supreme female divinity."

5. "God had placed his people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. . . . But regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as 'pricks in their eyes' and as 'thorns in their sides.'"

6. God did not "utterly forsake his people. There was ever a remnant who were true to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry and to deliver the Israelites from their enemies. But when the deliverer was dead, and the people were released from his authority, they would gradually return to their idols. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again."—*Patriarchs and Prophets*.

WHAT SHALL I DO TO BE SAVED?

[From "What Think Ye?"]

THIS question arises in every heart, for there is a consciousness of guilt in the minds of all, and an inbred desire to attain to a pure and better life. But as man struggles in his own strength to attain to his ideals of righteousness, he becomes dis-

couraged, because he finds himself unable to perform that which he knows to be right, and he is led to cry out, "O wretched man that I am! who shall deliver me from this body of death!"

We are led to look beyond ourselves or any man for deliverance from sin and death. To whom shall we go? Sweet is the invitation to the sin-sick soul, given by Jesus of Nazareth, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1: 12.

It is by grace that we are saved, through faith in the Lord Jesus Christ.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2: 8.

As Moses lifted up the serpent in the wilderness, and all who looked upon it were healed of the poisonous bites of the serpents; so the Lamb of God, who was lifted up on the cross of Calvary, brings healing power to every believing soul who has been bitten by the subtle serpent of sin.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. John 3: 14, 15.



HERE AND THERE.



WORTH KNOWING.

A GIRL, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been, and how selfish. Who was she, to long for the friendship of high souls? What had she to give in return for the treasure of their lives? Could she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known; but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and try to love greatly. So years passed.

Did she become known?—Never as in her girlish dreams; but she found something far, far better, for she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year, and reaches on into God's eternity.—*Forward*.

BLACK-SEA PECULIARITIES.

THE Black Sea differs in a most remarkable manner from other seas and oceans. A surface current flows continuously from the Black Sea into the Mediterranean, and an undercurrent from the Mediterranean into the Black Sea. The latter current is salt, and, being heavier than the fresh water above, it remains stagnant at the bottom. Being saturated with sulphuretted hydrogen, this water will not maintain life, and so the Black Sea contains no living inhabitants below the depth of about one hundred

fathoms. The deeper water, when brought to the surface, smells exactly like rotten eggs.—*Selected*.

PERSONS OF GREAT AGE.

"MORE people over one-hundred years old are found in mild climates than in the higher latitudes," says an exchange. "According to the last census of the German Empire, of a population of 55,000,000, only 78 have passed the one hundredth year. France, with a population of 40,000,000 has 213 centenarians. In England there are 146, Ireland 578, and in Scotland 46. Sweden has 10 and Norway 23. Belgium 5, Denmark 2, Switzerland none; Spain, with a population of 18,000,000, has 401 people over one hundred years of age. Of the 2,250,000 inhabitants of Servia, 575 people have just passed the century mark. It is said that the oldest person living whose age has been proven, is Bruno Cotrim, born in Africa, now living in Rio de Janeiro. He is one hundred and fifty years old. A coachman in Moscow has lived one hundred and forty years.

"To this it may be interesting to add the names and ages of a few individuals—all authenticated:—

"Hope Nelson, widow of one of the Plymouth colonists, died at 105; John Done, another Plymouth settler, at 110; Henry Boehm, a Pennsylvanian, who preached 74 years, at 100; Dr. Christopher C. Graham, the Kentuckian, who cleared up the mystery of Lincoln's birth, at 101; John Lusk, a Tennessean, who was at the siege of Quebec and the battle of Saratoga, at 104; Dayid Kinnerson, last survivor of the Boston 'Tea Party,' at 116; and John Gray, a Virginia pensioner of the Revolution, at 104.

"Perhaps the oldest man of modern times was Peter Czartan, a Hungarian peasant, who was born in 1539 and died in 1724—aged 185."

A SYSTEM of milk depots has been established in New York City, from which, during the summer, nearly a million bottles of Pasteurized milk and pure milk foods for infants were distributed. The milk is free to those who will accept it; those too independent to accept a charity pay a cent a bottle. Many little folks owe the preservation of their lives to this humane enterprise. Indeed, since the depots were established, in 1891, the death-rate among the children under five years of age has decreased almost one-half. Mr. Nathan Strauss originated and maintains this noble charity.

AN American-built railroad, the Oroya in "the Peruvian Andes, attains the greatest elevation of any railroad in the world. At one point it passes through a tunnel 15,665 feet above sea-level. This is nearly 1,500 feet higher than Pike's Peak, and but little more than a hundred feet below the elevation of Mont Blanc. The Oroya railroad also enjoys the distinction of having cost more per mile than the great majority of railroads. It is a hundred and thirty-eight miles long, and cost \$43,000,000. The many tunnels, bridges, and zigzags presented difficult engineering problems."

It is said of the German Crown Prince that when he went to the University of Bonn, he refused to join his companions of the Prussian corps in their drinking bouts, and this led them to protest to the Kaiser against the unsociability of his heir. But the Prince also had an interview with his father on the subject, and the Kaiser has denounced the demoralizing practice of the students, of forcing one another to drink enormous mugs of beer. He declares that by so doing they are injuring their health, and of course their efficiency. In this matter the Kaiser and his heir are setting a truly royal example.

THE government of India has prohibited all further export of wild-bird skins and feathers, of which enormous quantities have hitherto been sent to England to be used in trimming ladies' hats. The value of the feathers exported in the year 1896-97 was \$1,484,000; and the following year skins were exported to the value of \$34,676,000. Think what a wholesale slaughter of the birds there must have been to supply this cruel trade. What a pity that the ladies did not stop it themselves, instead of waiting for the government to interfere.

"THE world now consumes 6,300,000,000 pounds of tobacco yearly, or 2,812,500 tons. This is worth \$200,000,000. In other words, the world's smoke bill is just \$5,000,000 a week."

Additional Editorial.

A FALSE CHRIST.

A FALSE Christ has appeared in London in the person of Rev. Arthur Smyth Pigott, a clergyman of the Church of England. The London correspondent of the *New York Tribune* gives this description of the believers in his claim to divine sonship:—

The brethren number over 200. They are neither rich nor poor, but comfortably off. They meet the needs of the church from their own purses, and ask nothing from unbelievers. No stranger can place a donation with them. They dress in mourning. Their belief, in waiting the pastor's self-revelation, was that, the day of grace past, the day of judgment was at hand, together with the second coming of the Messiah. It was, therefore, time for praise, not for prayer; for the book of judgment had been shut, and the merits of men and women had already been weighed. Their hymn book, which is termed "The Voice of the Bride," shows this belief. There is no marriage among them, nor is there a baptismal font in the church. With the coming of the Messiah so nigh, they did not have time for such vanities as courtship and marriage. Those who were already married lived as brother and sister. It is the personality of Pigott himself which chiefly excites the outer world. He is the son of a rich land-owner, whose family resided on their own estates in the west of England for many generations. He was educated at Cambridge University, and became a clergyman of the Church of England. But that life was too uneventful for his ardent spirits.

It seems that even before Mr. Pigott announced his claims to divinity, some of his followers were prepared for the declaration. One of them, a wealthy lady, in declaring her belief, said:—

We looked for him to come as the Scriptures had foretold, from the sky. But for a year we have been conscious of a great change in him who was Mr. Pigott. We were prepared for his declaration, though nothing was said.

Gradually he made veiled allusions to what was coming, and he altered his methods of service—only staying at the meetings to say what was borne in upon him, and then going away.

There was no definite pronouncement until a fortnight ago. Then he called the church together and told us the great news. It did not come as a surprise, but as an immense relief. I can say truthfully that we all accepted the solemn fact with thankfulness.

Commenting upon this somewhat remarkable statement of the new faith, *Present Truth*, a London religious weekly paper, says:—

There we have the secret of the deception: Those who knew the Scriptures did not hold to them. They knew what the Scriptures say about Christ's second coming, yet accepted something in no way corresponding to it. None of these things cast the least discredit upon the Scripture teaching concerning the second coming of Christ; and we need only repeat the words of the apostle: "Cast not away therefore your confidence, which hath great recompense of reward." "For yet a little while, and he that shall come will come, and will not tarry." These "false christs" that arise are but signs that the coming of the real Christ is sure.

Of the clearness and certainty of these signs our Lord himself said: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye

know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 42: 32, 33.

ROME NEVER CHANGES.

A JESUIT clergyman, Father de Luca, has published a book in which he advocates punishing heretics with death. He says:—

The secular power, upon the church's order and authority, must inflict the death penalty upon heretics, from which penalty they may not be exempted, after having been handed over to the secular arm.

This is quoted approvingly from "Tanner," a church authority.

Father de Luca's book has received a great deal of attention from the German press, and the Reichstag has dealt with the subject of the punishment of heretics. The Catholic press seem to dissent from the position taken by the Jesuit father; but they condemn his utterances, not on the ground of principle, but of expediency. They give the impression that if the times were ripe for it, they would not object to "the principle that the sword may be used to preserve the faith, but not to propagate it." Rome is a true chameleon. She may reflect the aspect of her environment; she may "become all things to all men"—and times; but she is the church that was the presiding genius of the Dark Ages after all.

POLYGAMY IN UTAH.

THE Utah Mission of the Methodist Church declares that polygamy is still practised to a large extent in that State, and insists that a constitutional amendment is necessary to eradicate the evil. The last State legislature passed a bill to protect from prosecution those living in polygamy. Governor Wells vetoed the bill, but only because of "his fear that it would arouse the nation to pass an anti-polygamy amendment to the Constitution." It is stated that "the Mormon hierarchy is in complete possession of the State. They are practical polygamists themselves, and teach that it is a divine institution; that they are to be big or little gods, according to the number of their wives or children; that wisdom inspires the gods to multiply their species."

THE SULTAN'S REVENGE.

It is asserted upon apparently good authority that the Sultan of Turkey has written an autobiography which will fall on the civilized world like a bomb shell. Abdul, the paper says, in his work, has exposed the duplicity of Christian monarchs and statesmen who have deceived one another to gain the Sultan's favor. He lays bare the diplomatic secrets of the past twenty-five years and denounces the hypocrisy of Christian civilization. The work, according to *Die Information*, will be published after the Sultan's death as a posthumous revenge on Europe.

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PRINCIPLES UNCHANGED.

THE great anthracite strike is a thing of the past, but the principles involved in it still live. Doubtless there were wrongs on both sides, but as one of "the common people" the editor of the *HERALD* naturally sympathizes with the working man. "The laborer is worthy of his hire."

But whatever may have been the merits of the miners' demands, there was certainly a dangerous assumption in the claim made by President Baer, of the Reading Railroad. Some one has placed his now famous utterance side by side with that of King George III., thus:—

King George III.: The rights and interests of the American colonists will be looked after and cared for not by the agitators and rebels, but by the kind Christian gentleman whom I, as the direct representative of God, have appointed to look after my lands in the Western world.

President Baer.: The rights of laboring men will be looked after and cared for, not by agitators, but by Christian men to whom God, in his infinite wisdom, has given the control of the property interests of the country.

Plagerism has been charged against President Baer, but to the mind of the writer the similarity of expression is fully accounted for by the identity of sentiment.

As a people we have repudiated the theory of the divine right of hereditary kings like George III. to bestride the necks of the people for their own pleasure and profit; but we have not yet, and probably never will, declare our independence of the money kings, of which President Baer is a representative.

It is impossible even in the church to get down, or up rather, to the principle enunciated by our Saviour, "One is your Master, even Christ, and all ye are brethren."

It is simply unbelievable that the Lord wills that one part of the human family shall have more of the good things of this life than they can possibly use—so many, in fact, that they become a curse instead of a blessing—while others have so little of temporal blessing that they can scarcely keep body and spirit together, and find it quite impossible to live decent, civilized lives such as all people willing to work ought to have an opportunity to live.

We trust that as a result of the strike matters will be so adjusted that the frugal, temperate, and industrious can know at least a fair share of the comforts of life,

and have opportunity not only to care for their bodies properly, but to cultivate to a reasonable extent the minds which God has given them.

DOUBTFUL REFORM METHODS.

ONE of the foremost advocates of women's rights and other social reforms was the late Mrs. Elizabeth Cady Stanton, a lady of no mean ability and of good moral character. But Mrs. Stanton, only a few weeks before her death, said something that will seriously injure rather than aid the cause for which she so earnestly labored for many years. This utterance of Mrs. Stanton's was as follows:—

Inasmuch as the Bible degrades women, and in innumerable passages teaches her absolute subjection to man in all relations in the State, the church, the home, and the whole world of work, it is to her interest that the Bible, in its present form, should be taken from the schools and from the rising generation of boys, as it teaches lessons of disrespect for the mothers of the race. Or else an expurgated edition of the book should be got out, putting in one volume the grand declarations, moral lessons, poetry, science, and philosophy, and in another all the Christian mythologies for those who would value it as ancient literature.

It seems strange that anybody of Mrs. Stanton's intelligence would say such a thing of the Bible, a book which has done more than all other influences combined in this world to ennoble womanhood. Witness the status of woman in Christian and in heathen lands. It is necessary only to mention this.

The fifth commandment alone is a sufficient answer to Mrs. Stanton's attack upon the Bible: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," is the Bible's own answer to the charge that it dishonors woman.

Our Saviour honored pure womanhood, and even favored with his friendship one whom he himself had lifted from the depths of sin and degradation. Last but by no means least in a long line of evidences that might be cited, proving that the Bible does not degrade woman, is the inspired declaration that with God "there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 28.

Of all the human family the pure woman could least afford to give up the Bible, the purest, the best, the most ennobling of all books, and for this reason woman's best friend.

"We read in the last issue of *The Christian World* of London," observes the *Christian Work and Evangelist* (New York) that "the horrible barbarity of lynching negroes is becoming so frequent in the Southern States, says the New York correspondent of the *London Times*, that papers which a few years ago would have published cases with big outlines now devote but little space to them." What can you do when an

American correspondent of a foreign journal maligns his country by publishing prejudicial statements based upon supposed facts which are not facts, but only the creations of a perverted imagining or an indolence which will not investigate or even qualify? As a matter of fact, lynchings have steadily decreased during the past ten years in this country from 235 in 1892 to 107 in 1901. Furthermore, one-quarter of these lynchings were in the North, where no such racial conditions prevail as at the South. Will the *London Times* please correct the misstatement of its untrustworthy correspondent?"

THIS frightful picture of the wickedness of Paris is drawn by the *Christian Commonwealth* of London:—

To profligacy is succeeding violence on a frightful scale. Burglary and murder are now so rife that the beautiful metropolis of pleasure is under a reign of terror. Murders for robbery, committed by gangs of young desperadoes, are so numerous that they have got beyond counting. Although there are fifteen thousand policemen in the city, it has become a head-center of assassination, in which it is utterly unsafe for a tourist to walk about alone at night.

This picture is a dark one, but not much worse than could be truthfully painted of several of our large American cities. The fact is that the cities everywhere are coming to be veritable Sodoms—cess-pools of iniquity—from which, if the covers could be lifted, a moral stench would arise that would offend the nostrils of the world. There is, however, still much good in the world.

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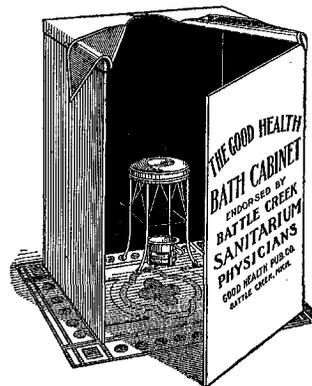
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