

The Gospel Herald

earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., NOVEMBER 19, 1902.

NO. 45.

NOBLE DEEDS.

I COUNT this thing to be grandly true :
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of greed and gain ;
By the pride deposed and the passion slain ;
And the vanquished ills that we hourly meet.

Only in dreams is a ladder thrown
To the weary earth from the sapphire walls ;
But the dream departs, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the weary earth to the vaulted skies ;
And we mount to its summit round by round.

—J. G. Holland.

THE STORY OF CREATION.—I.

BY THE EDITOR.

NO more interesting story was ever told than the story of creation as we find it in the first and second chapters of the book of Genesis.

This story is told in simple language. There is no effort to explain *how* the work was done. It would be impossible for us to understand *how* God created all things if we were told. It is enough for us to know the fact.

The simple language of Inspiration tells us that "in the beginning God created the heavens and the earth." To create means "to produce out of nothing." So "in the beginning" God produced, or made, the heavens and the earth out of nothing.

Do you ask how God did this? The Bible answer is: "He spake, and it was done; he commanded, and it stood fast." Ps. 33 : 9.

But while the Bible attempts no explanation of *how* God created the material out of which he formed, or shaped, the earth, it does tell us something about the several steps in fitting it for the home of man.

When the material was created, it "was without form and void, and darkness was upon the face of the deep." How hard it is for us to think of this earth as ever being in such a condition! but it was, for God's Word tells us so.

But the Creator did not leave it in that condition. He loves order. "And the Spirit of God moved upon the face of the waters." Just what was done in that moving "upon the face of the waters" we are not told; but the writer loves to think of it as the act of the Creator that changed the whole face of "the deep," making it in-

stinct with great possibilities,—ready for the life so soon to abound in air, earth, and sea.

"And God said, Let there be light; and there was light." Wonderful transformation! No light anywhere in all this earth, and suddenly, in obedience to the divine command, light springs forth.

And where did the light come from? Let the Bible answer: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4 : 6.

What a beautiful answer! and how full it is of encouragement to the sin-sick soul, who, as he looks down into his own heart, can see nothing but evil. "God commanded the light to shine out of darkness." There was absolutely nothing out of which to make light except darkness, which is simply the absence of light; and God commanded light to shine out of that darkness: he said, "Let there be light; and there was light."

But that is only a part of the wonder; the same God who caused light to shine out of darkness to light up the face of the deep before shape was given to the earth, "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is the same word, the same power, exactly, that transforms the sinner into a child of God that made light in the beginning of the history of this world. Then, why should any heart remain dark, when the Creator has said, "Let there be light"?

And then the story goes on: "God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

And ever since that time an evening and a morning have constituted a day—that is, a period of darkness followed by one of light make the day. And so the light, as it comes to us every morning, should make us think how God caused light to shine out of darkness on the first day of creation week, and also of the truth that the same divine power is present to give light to every heart that is willing to receive it.

The Bible day does not begin at midnight like the days of our calendar, but at the setting of the sun. In Lev. 23 : 32 the Lord says to his people: "From even [evening] unto even shall ye celebrate your Sabbath." Again, in Mark 1 : 32 we

read of the Jews who did not think it right even to minister to the sick on the Sabbath, that "at even, when the sun did set, they brought unto" Jesus "all that were diseased, and them that were possessed with devils," and he healed them.

God has surrounded us with countless things to cause us to think of him and of his power; but too often we forget both the Creator and his everlasting word, that causes light to shine in our hearts. In a future number of this paper we will study further of the power of God as manifested in creation and in redemption.

THE SECOND ADVENT.

THE MANNER OF CHRIST'S COMING.

THE manner of Christ's coming, which is most plainly and minutely described in the Bible, is a guide by which we may most certainly know that it has not yet taken place. Jesus led his disciples out from Jerusalem as far as Bethany, talking by the way, and then lifted up his hands and blessed them; and "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1 : 9-11.

He will come as he went. He was seen to go away in a cloud, and "behold, he cometh with clouds; and every eye shall see him." Rev. 1 : 7. He went away blessing his disciples, and when he comes, sitting on the throne of his glory, he will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34. But he has not yet been seen to come in that manner, and therefore we know that his coming is still future.

RESTORATION OF THE NEW EARTH.

There is another proof from the verse just quoted. When Jesus comes, he will say to his true disciples: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When the world was founded, it was vastly different from what it is now. It was new, and perfect in every respect. No curse of sin or blight of death marred it, "God

saw everything that he had made, and, behold, it was very good." Gen. 1: 31. Christ's second coming, therefore, means the renewal of the earth. And this we read in Acts 3: 20, 21: "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution [restoration] of all

things, which God hath spoken by the mouth of all his holy prophets since the world began." Therefore "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13); and for the accomplishment of this we must wait the second coming of Christ. E. J. WAGGONER.

blood come forth from his mill instead of flour.

It was by such tales as these that Rome and her emissaries undertook to supplant the Sabbath, and establish what the writer in the *Globe* truly calls a "pious fraud."

The intelligent reader well knows that Sunday is not the Sabbath, though men have worked many pious frauds in trying to make the human family accept it as such. But the hail will sweep away the "refuge of lies" (Isa. 28: 17) that deception has taken up in this matter, and Rome's work, and the work of those who have followed her in this "pious fraud," will be made manifest.—*Bible Echo, Melbourne, Australia.*



A PIOUS FRAUD



UNDER the above heading we copy a short article which the *Melbourne Argus* of Aug. 19, 1899, credits to the *Globe*:—

Perhaps the most interesting point about the Rev. Father Thurston's article on "The Mediæval Sunday" is the evidence it affords that the Saturday half-holiday movement, which most of us have probably regarded as quite a modern invention, is really only a return to a lapsed portion of an old "forty-hours Sunday," instituted by means of a forged letter from heaven, promulgated by Eustace, abbot of Flaye.

If, on the last day of each week, the shop hand and the hard-worked city clerk are able to get away for an afternoon of football, or cycling, or volunteering, they probably owe the privilege—at least in part—to the eloquence and the repeated miracles of the old Norman monk who made his tour through England just seven centuries ago. In any case, Eustace of Flaye and the forger of the "letter fallen from heaven," may divide the honors between them.

The letter, the writer of the article says, is a great deal too long and too ridiculous to be reproduced here; but the practical injunction which it embodies illustrates the maximum of time then insisted on, and it is useful for our purpose.

"It is my will [Christ is made to say] that from the hour of noon on Saturday until sunrise on Monday, no man do aught of labor, save that which is for good; and if any one have transgressed, let him atone for it by penance. And if ye do not do this, my commandment, Amen, I say to you, and swear to you, by my seat and my throne, and by the cherubim who guard my holy seat, that I will never again admonish you by letter, but I will open the heavens and will rain down upon you stones, and stocks, and scalding water in the night, and nothing shall stay me from destroying all the corrupt race of men."

The record concerning this pious fraud is true, and may be found in the writings of Roger Hoveden, an historian of the twelfth century (Hoveden's "Annals," Vol. II, pp. 526–528) and also in the history written by Matthew Paris, a man that was recognized as the best historian of the Middle Ages. (Matthew Paris's "Historia Major," page 201.)

It was in the year 1200 that Eustace, the abbot of Flaye in Normandy, came into England to preach. He was a very zealous advocate of Sunday sacredness; and when in London he found the day devoted to general markets and holiday pastimes, he vigorously rebuked the people; but as he had no Bible testimony on the matter, the people paid little heed.

Leaving England for awhile, he returned again in the year 1201 with the forged document described above. The sacred roll is

said to have fallen upon the altar of St. Simeon in Jerusalem. It was taken by Eustace to Rome, where it was blessed by the pope, Innocent III.; and armed with this impious fraud, the abbot returned to England to take up his crusade against Sunday work.

As stated by the writer quoted, this epistle is both too long and too foolish to copy. It may be found in the "History of the Sabbath," pages 388–390. By working on the superstitious fears of the people through this forged document, Eustace was enabled to war against the remnants of Sabbath observance that lingered in the minds of the people, and to establish the plan of observing what they called a sacred day from Saturday noon to Monday morning.

In Schaff's "Encyclopedia of Biblical, Historical, and Doctrinal Theology," article, "Seventh-day Baptists," Vol. III, page 2166, the writer states:—

In the Western Church the seventh day continued to be observed quite generally till the fifth century and later; and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later.

In Skene's "Celtic Scotland," page 350, Vol. II, there is this statement:—

There was no want of veneration for Sunday, though they held that Saturday was properly the Sabbath, on which they abstained from work.

The fraud introduced by this sacred "roll" was carried out, and enforced by the recital of miracles as monstrous as they were untrue. A woman in Lincolnshire, who endeavored to bake after the ninth hour on Saturday, placed her bread in the oven; and though it was at a great heat, the bread, after a long baking, came out raw. Another woman who refrained from baking because it was past the ninth hour, found her bread the next day already baked by the Divine will without being near the fire.

A man went plowing after the ninth hour; and, stooping down to clean his plow, the iron instrument with which he was cleaning, stuck to his hand, and remained there for two years; to his great shame and inconvenience. A miller at Wakefield, while grinding corn beyond the time specified in the "roll," had a torrent of

THE CONDITION OF THE DEAD.

[From "What Think Ye?"]

"THE Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. When man dies, his breath returns to God, and his body returns to the earth and becomes dust.

Thou takest away their breath, they die, and return to their dust. Ps. 104: 29.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. 12: 7.

From the day of man's death until his resurrection he is entirely unconscious.

The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9: 5, 6, 10.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146: 4.

This state is spoken of as a sleep.

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Job. 14: 12.

IS IT CHANGED?

IN referring to the oft-mentioned idea of the change of the Sabbath, Alexander Campbell thus wrote in the *Christian Baptist*, Vol. I, p. 44:—

But some say it was changed from the seventh to the first day. Where? When? and by whom?—No man can tell. No; it never was changed, nor could it be unless creation was gone through again; for the reason assigned must be changed before the observance in respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is Dr. Antichrist.

A BOY'S Christianity is not of the right sort unless one of its results is to make him a true gentleman.—*Selected.*

THE BIBLE ITS OWN INTERPRETER.

THE fundamental principle of Protestantism is that the Bible, and the Bible only, is the standard by which both actions and doctrines are to be judged. But all are not agreed as to the manner of interpreting it. Two general systems are in use, the literal and the mystical, and each can boast of many adherents.

The mystical system was introduced into the church at an early date. Mosheim speaks of a class of errorists in the early church who "attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the outward letter." And with the truly human characteristic of loving the proofs of their own ingenuity, they preferred the idle fictions they had invented to the "true and natural sense."

One departure from the plain sense of the written Word made room for another. Interpretations multiplied, and in time "twenty different doctors expounded one text twenty different ways." Thus was laid the foundation for the Romish Church with all its errors.

The class who believe in taking the Bible as it reads, agree with Prof. C. E. Stowe, that "the Bible is not given to us in any celestial or superhuman language." It was written for men and "in the language of men," and is to be understood like other books. Hedge, in his "Logic," says: "Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or is inconsistent with the known intention of the writer." And Bishop Jeremy Taylor: "In all interpretations of Scripture, the *literal sense* is to be presumed and chosen, unless there is evident cause to the contrary."

Sometimes the language is figurative, and then the meaning is to be determined from a study of the Book itself, by a diligent comparison of the different texts where the expression in question is used. But a figurative expression, or an inference, however legitimate, should never be depended upon to establish any doctrine. On this point, Bridges, in "Christian Ministry," thus speaks: "Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations." Dr. Clarke says: "Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow."

Martin Luther's advice is good: "Let the Christian reader's first object always be to find out the literal meaning of the Word of God; for this, and this alone, is the whole foundation of faith and of Christian theology." And as Dr. Clarke says, "By

not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated in the world."

There have always been religionists who have interpreted the Scriptures to suit their own peculiar creeds or notions. This course

has given skeptics occasion to say that "you can prove anything by the Bible," a statement that never could have been made. had religious teachers always adhered to a natural and rational system of interpretation.

E. J. B.

Hunting for Health Hints

By A Learner

THE writer has recently visited two homes where the GOSPEL HERALD had found its way before me. The lady of the first of these homes is a pale, weakly woman, from whom the breath of life seems to have well-nigh departed. I took occasion to inquire if she had read the article in the GOSPEL HERALD on deep breathing. She said she began to read it, but something took her attention before she finished. I was sorry; for she had lost several weeks' practise, which might have doubled the amount of health-giving air in her lungs and blood; and she was sadly in need of it.

She spoke of being wakeful at night, and having tried many ways to get to sleep. That night her husband and I occupied the bed where she usually slept. I spoke to him about ventilation, and he assured me there would be plenty of fresh air, as the door was open into the kitchen, and there was an open fireplace. The head of the bed was in the corner of the room. In the night I awoke. The air seemed heavy and oppressive. My bed-fellow was breathing very hard. I got up and opened the outside door several inches; but still the fresh, pure air did not fill the corner where my breathing machine was located. My host breathed so hard I finally wakened him. He turned over and continued the effort. After about two hours of wakefulness, I swung the outside door clear open. The refreshing "night air" came right in, with its life-giving oxygen. My host began to breathe easy, and I soon rested in slumber.

This experience makes it more easy to understand the wakefulness of this lady, and many others; also the feebleness of her heart action and the weakness of her lungs and back. I urged her to lift up her chest and fill her lungs. At first she could hardly breathe deep enough to move the muscles of the abdomen. She persisted, and before I left, could realize benefit. I had learned a lesson as well as she. She had been a patient in one of the best health institutions in the land, and although extremely careful to live healthfully otherwise, was slowly dying for lack of the deep breathing of pure air. God has written that a creature that has lungs and blood can not live in this world without oxygen. It costs you nothing but the effort to breathe it. Do not ask God to do that which he asks you to do,—breathe, breathe!

I remember reading a sentence something like this when I was a boy: "Breathe, breathe, breathe! You can forestall and prevent the worst attack of disease you will ever have by deep, full breathing." I did not know enough then to appreciate the treasure those words contained; but somehow they found a place in my upper story, and are now settling on my lungs; and if you wish to know their value, try the recipe. There were three windows open in the room where I slept last night, and they and a door are all open as I write. Do learn to breathe fresh air night and day.

This brings me to a good place to say something about the "bugbear" somebody has invented about "night air." It only takes a slight action of the brain to see that after the sun withdraws his last fading beams from our sight, the only air we have is night air. Another thought will reveal the fact that air that has not been breathed is better for human lungs than that which has. Putting these two thoughts together, is it not plain that the air out of doors is always more pure than that in the house? So do not be afraid of night air. Fill up the lungs with it by deep breathing, and let it help you instead of making you fearful.

In the second home mentioned, the lady had read the hints on breathing, and had received so much benefit that she carried the good news to a sick friend, who also was benefited. The foot of the bed I occupied in this home was near a window.

I slept with my head at the foot, having raised the window nearly half way up. The sweet breath of heaven kissed my cheek, filled my lungs, and turned my blood from blue to blushing red. I arose in the morning at 4:30, refreshed and happy, and, thanking my kind heavenly Father for a good night's rest and the pure air, went on my way rejoicing.

"You can write it down as true that wherever there is love there will be sacrifice."

"If you are rejecting Christ, you are rejecting the restoration of God's image in you."

"LEISURE for men of business and business for men of leisure would cure many complaints."

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - - C. P. BOLLMAN.

NASHVILLE, TENN., NOVEMBER 19, 1902.

SIMPLE FAITH.

THE thing that God wants us all to have, and the thing that we all need more than anything else in all the world, is simple, childlike faith.

The education of the age in which we live tends to weaken faith. The people of to-day are taught to doubt, to demand evidence, and to receive only that which is capable of demonstration.

But in spiritual things the demonstration comes not as the foundation of belief, but as the result. He who would receive anything from God must first believe that he receives it before it actually comes into his possession.

The divine admonition and promise is, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Simple faith takes God at his word. The poor blind man whose eyes Jesus anointed, telling him to go to the pool of Siloam, did not stop to inquire how the clay and the water could possibly benefit his eyes; he simply went, and he came seeing. He was healed not by the clay and the water, but by the power of God received through faith.

Faith says, God has promised, therefore I shall receive. Doubt suggests, How can such things be? Faith led Peter to trust himself on the angry waters; but doubt said, How can this sustain me? and immediately he began to sink, for he had lost his hold on the divine arm.

Faith is not discouraged by the difficulties in the way, but triumphs over them in the joy of certain victory through the Lord Jesus Christ. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." Heb. 11:24-27.

The education of the world says, Demonstration first; faith comes afterward. The education of the Word of God says, Believe first; the demonstration will come as an experience.

The children of Israel did not see the waters of the Jordan cut off until the feet of the priests touched the river. They believed against all the evidence of their senses and of all their past experience. But God gave them a new experience—an

experience they never could have had without faith.

The man with the withered hand received healing only in the act of stretching forth that arm which had so long hung helpless at his side. Faith made the experience possible to him.

And it is in just the same way that God gives us experiences. As we believe his word and walk out upon his promises, he

supplies the fact that we before received by faith. It is then no longer faith, but sight. It is no more hope, but fruition. But the experience furnishes ground for stronger faith and a brighter hope for the morrow. This is growth in grace. This is Christian experience. This is the revelation of "the righteousness of God" "from faith to faith"; as it is written, "The just shall live by faith."

HELD FOR MANSLAUGHTER

A MAN named John Carroll Lathrop, a Christian Science leader of White Plains, N. Y., has been held for manslaughter for having caused the death, by malignant diphtheria, of a little girl of seven years of age.

The Christian Work and Evangelist thinks that the case "is one that ought to have interest for every parent. It ought, too, to supply the desired opportunity for testing the efficacy of existing statutes for dealing with offenses such as that which is charged against Lathrop."

As to the fact, there seems to be no question. "A child was taken ill with diphtheria, that most malignant of diseases, which is yet amenable to the latest medical remedies. The child's parents, being Christian Scientists, would not avail themselves of medical aid, but sent for Lathrop, who is a graduate of Mrs. Eddy's 'Massachusetts Metaphysical College.'"

Mr. Lathrop stated to the coroner that he did not examine the child's throat, but inferred that she was under "the claim of tonsilitis," this being the phrase, and used "to express a condition of thought;" for "tonsilitis is only a mortal belief in the human mind." He "treated" the case by letting the thought "reflect upon the patient and eradicate error."

The Christian Science theory of disease is that its seat is in the mind. How children come to be attacked by diseases of which they have no knowledge and no thought is not satisfactorily explained.

In this case, as in many others of similar character, the child died. Lathrop, it is stated, did not report the case to the Board of Health, nor take any precaution against the infection of others, so that now the child's mother and two sisters are ill with diphtheria, which has also been communicated to one of the children at the school where the children from the same family were allowed to go, even after they had been exposed to the disease. "The town of White Plains is, in fact, threatened with an epidemic, owing to the combination of ignorance and reckless indifference in parents and 'healer' alike."

The Christian Work and Evangelist calls upon the legislature of the State to provide

some more stringent law for the protection of the community against the folly of Christian Science.

This whole matter furnishes an excellent illustration of how the excesses of the few operate to restrict the liberties of the many. Legislators find it extremely difficult to reach such cases without trenching upon the proper liberty of the individual.

It will not do to make a law that a physician must be called in every case of illness. It will not do to trench upon the rights of conscience; and yet there are cases such as that at White Plains, N. Y., in which it does seem that the helpless and dependent should have the protection of the State.

The only effectual remedy for such excesses is genuine faith in the Word of God. The theory that the body is nothing while the spiritual nature is everything, is contrary to sound doctrine. "Know ye not that your body is the temple of the Holy Ghost?" wrote the apostle. It follows that the body is to be cared for, to be kept pure, and in the best possible condition for service.

The Bible teaches divine healing, healing in answer to faith, but it also teaches the use of means. Elisha required Naaman to bathe in the Jordan; in the case of Hezekiah, Isaiah directed that a poultice of figs should be applied to the boil, or carbuncle; our Saviour himself applied moist clay to the eyes of a blind man, and directed that food should be given to one whom he had raised from the dead; also the apostle Paul prescribed a little wine for Timothy.

It would be just as reasonable to sit down and wait for God to feed us as to neglect and refuse to use the means which he has put within our reach for the restoration and preservation of health.

Asa's sin was not in using remedies, but in that "he sought not to the Lord, but to the physicians." In every case it is the Lord who heals, no matter what means may be employed. The Lord would have us recognize this fact, and put our trust in his word, as the Christian recognizes the fact that the Lord feeds him, even though he himself earns his bread in the sweat of his face.

Christian Science is a dangerous delusion

—dangerous alike to life and to real faith in God. It should be brought to the Bible test: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

"I PREFER unrighteousness to self-righteousness. The unrighteous man may see the error of his ways and improve. He may even be lovable. The self-righteous man is unteachable, uncharitable, unloving, unlovable, and unlovely."

The kingdom of Javan included Macedonia as well as Greece. Alexander the Great was the son of Philip II, the king of Macedon, and "at twenty years of age succeeded Philip as king of Macedon and head of Greece, B. C. 336." Thus it was from Macedon that the "prince of Grecia" went forth to conquer Medo-Persia; and when the great horn was broken and the kingdom was divided into four kingdoms, symbolized by the four horns, it was out of the Macedonian horn that there "came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the glorious land."

The conquest of Macedonia marked the world-wide supremacy of Rome.

This victory, which destroyed the kingdom of Macedonia, and added that country finally to the Roman Empire, was gained in the battle of Pydna, June 22, 168 B. C. "Thus perished the empire of Alexander the Great, which had subdued and Hellenized the East, one hundred and forty-four years after his death. . . . Polybius dates from the battle of Pydna the full establishment of the empire of Rome. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power.—*Great Empires of Prophecy*, pages 243, 244.

A comparison of the prophecies of the seventh and eighth chapters of Daniel and other prophecies with the record of history, makes it clear that the "king of fierce countenance, and understanding dark sentences," who arises "in the latter time" of the four kingdoms which succeeded the kingdom of Alexander, is the same power as is represented by the fourth beast of the seventh chapter, including the ten horns and the little horn. This is Rome. And the little horn of the eighth chapter represents Rome in both of its phases,—Rome pagan and Rome papal, the former a kind of picture of the latter; "for what were the Cæsars, king and priest of the Roman world, but types of that more terrible power, temporal and spiritual, that was to center in the chair of the popes?"—*J. A. Wylie, LL. D., author of "The History of Protestantism."*

RUTH AND NAOMI.

International Sunday-School Lesson for December 7, 1902.

GOLDEN TEXT: "Be kindly affectioned one to another." Rom. 12:10.

LESSON SCRIPTURE: Ruth 1:16-22.

16. AND Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

18. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21. I went out full, and the Lord hath brought me

BIBLE STUDY.

THE INTERPRETATION OF THE VISION.

International Sabbath-School Lesson for November 29, 1902.

AND it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was affrighted, and fell upon my face; but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end. The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people. And through his policy he shall cause craft to prosper in his hands; and he shall magnify himself in his heart, and in their security shall he destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evenings and mornings which hath been told is true; but shut thou up the vision; for it belongeth to many days to come. And I Daniel fainted, and was sick certain days; then I rose up, and did the king's business; and I was astonished at the vision, but none understood it. Dan. 8:15-27, R. V.

QUESTIONS ON THE TEXT.

1. After seeing the vision, what did Daniel seek to learn?
2. Who then stood before him? What did he hear?
3. What command was issued?
4. What effect did his presence have upon Daniel?
5. What was the first statement made concerning the vision?
6. What effect did his speaking have upon Daniel?
7. What did the interpreter of the vision then do? What did he promise to make known? At what time did he locate the matter?
8. What interpretation was given of the ram of the vision?
9. What interpretation was given of the he-goat?
10. What was the significance of the great horn of the goat?
11. What interpretation was given of the four horns which succeeded the great horn? What is said of their power?

12. How is the next king described? When would he stand up?

13. How is his power described? How is his conduct described?

14. How will he cause his wrong course to appear right?

15. What mention is made of his self-exaltation? What further statement is made concerning his relation to others?

16. What marks the climax of his rebellious course? How will he come to his end?

17. What was said about the days mentioned in the vision? What instruction was given about the vision? Why?

18. What effect did the vision have upon the health of the prophet Daniel? What effect did it have upon his mind? Was the vision understood?

NOTES.

The vision of the eighth chapter was given only two years after the vision of the seventh chapter, and stands in close relation to it. In the vision of the seventh chapter the whole period of time covered by Babylon, both ancient and modern, is dealt with, and by the aid of later prophecies it appears that the pagan principles of ancient Babylon are revived under Christian forms and names in modern Babylon, and are taught as the truth in the place of the genuine gospel of salvation. This connection between ancient and modern Babylon having been established in the vision of the seventh chapter and the additional visions of John covering the same period, ancient Babylon now drops out of view, and the whole attention is directed to the outworking of its principles in modern Babylon. Enough particulars are given to locate with definiteness the territory and the time of the little horn, and these specifications are so explicitly interpreted in this lesson that all doubt is removed in their application. In the field of view of this vision we have the kings of Media and Persia, the king or kingship of Greece (margin, "Javan"), with particular mention of "the first king," Alexander the Great, and the "four kingdoms" into which his kingdom was divided soon after his death.

Then, 301 B. C., twenty-two years after the death of Alexander the Great, when all his house, whether relatives or posterity, had perished, the empire conquered by "the prince of Grecia" was divided among themselves, by Ptolemy, Seleucus, Lysimachus, and Cassander, "toward the four winds of heaven," as follows: In the north, Lysimachus [had] Thrace, Bithynia, and some smaller provinces of Asia Minor. [In the] east Seleucus [had] Syria and all the country to the river Indus. [In the] south Ptolemy [had] Egypt, Libya, Arabia, and Palestine. [In the] west Cassander [had] Macedon and Greece.—*Great Empires of Prophecy*, page 199.

home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

SUGGESTIVE QUESTIONS.

(1) Give time and place of the lesson incident. What took Naomi to the land of Moab? What losses did she sustain there? Who started with her on her return to Bethlehem? What was Orpah persuaded to do? Ruth 1:1-6, 14, 15. Note 1. (2) What was Ruth's decision? What people and what God did she choose? Verses 16, 17. Note 2. (3) Did Naomi accept her decision? Verse 18. (4) Where did Ruth and Naomi go? Where is Bethlehem? What was the effect of their arrival in the city? Verse 19. Note 3. (5) What did Naomi tell her old friends to call her? What reason did she give? Verse 20. (6) How did she say she went out? How had she returned? What did she say God had done? Verse 21. Note 4. (7) When did they return to Bethlehem? What lesson may be learned from the story of Ruth? Verse 22. Note 5.

NOTES.

1. "The book of Ruth is a kind of appendix to the book of Judges. It begins with a time 'in the days when the judges ruled,' and 'there was a famine in the land.' Bishop Patrick is of the opinion that these things came to pass in the days of Gideon, when the children of the East came and destroyed the harvests of the earth, and left no sustenance for Israel nor for their cattle (Judges 6:3, 4), the only famine noted during the judges."—*Sacred Chronology*. The Oxford Teachers' Bible says that "it comprises a period of ten years during the judgeship of Deborah and Barak."

2. Dr. Schaff calls the story of Ruth "a beautiful episode of domestic life, showing how domestic virtue may be practised and domestic happiness enjoyed even in periods of revolution and anarchy." The incidents related, and the deep affection Naomi had inspired in both her daughters-in-law, show her to have been, not only a woman of deep, consistent piety, but one who was sweet-tempered and "livable." "All that Naomi had said, her solitariness, poverty, sorrow, only served to attach Ruth more firmly. Orpah, too, was attached and well-disposed; but still, with eyes of love, she yet saw herself, while Ruth saw only the beloved one."—*Cassell*. Both Ruth and Orpah must have learned much of God in their husbands' homes, and have seen the difference between his worship and the worship of idols. No doubt both had worshiped him, at least formally. And Ruth was sincere. She loved Naomi; but God was first. She would not return to idol-worship.

3. The Hebrew word translated "moved" is defined: "To make an uproar, or agitate greatly." The advent of the two strangers into the quiet little town evidently made no small stir. Bethlehem is about six miles southeast of Jerusalem.

4. Naomi went out full; *i. e.*, with husband and sons. She returned "empty;" her loved ones were sleeping in far-away Moab.

5. They returned to Bethlehem "in the beginning of barley harvest," about March or April, though "in some of the hilly districts of Palestine this harvest occurs as late as May." "The practical lessons of the book are manifold and impressive,—the sure reward of filial devotion and trust in God; the true use of the calamities of life; the overruling providence of God in the private affairs of the human family as well as in the palaces of princes and the public events of nations. It also shows that God had children outside of Canaan and the Jewish theocracy; and the incorporation of Ruth into the church of the Old Testament may be regarded as an intimation of the future call of the Gentiles to the gospel of salvation."—*Schaff*.

A SONGFUL RELIGION.

CHRISTIANITY is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said, "O, come, let us sing unto the Lord;" and when Christ came, the angels greeted his birth with a song, and since that time Christian song has gained in fulness and strength of voice with each century.—*Advance*.

WHY REVELATION IS INCOMPLETE.

GOD is hampered by human language." That is the way that Moody put the truth in one of his Northfield talks. "God can not say all that he means in our human language, but he always means all that he says, and *more*—never less." The suggestiveness of Bible truth is ever more than its explicit statements. God's love and goodness are ever more than we can tell or think.—*Sunday-School Times*.

REVENGE and wrong bring forth their kind. The foul cubs are like their parents. Their den is in the guilty mind, and conscience feeds them with despair.—*Shelley*.

GENERAL BOOTH has acquired thirty thousand acres of land in West Australia, where he will plant a large Salvation Army colony, recruited from the slums of London.

THE Sultan of Turkey is said to have issued an edict forbidding the publication of books in his realm. The reason is supposed to be that he is going to publish a book himself, and wants a clear field for it.



A HAPPY SCHEME.

"HOW DO you manage, my little man,"
And I touched his cheek with its wealth of tan,
"To accomplish as much as you do each day?
If it is n't a secret, tell me, pray."
"A secret!" he laughed, brim full of glee,
And tossed back his head; "why, don't you see,
I make believe all play is fun,
And I s'pose that's why I get so much done."
—*Child's Hour*.

WHEN I'M A MAN.

"WHEN I'm a man," said Ted, whittling away at the willow twig that he was trying to make into a whistle for baby May, "I know what I'll do. I'll earn heaps and heaps of money for mama, so that she won't have to sew and sew all the time to make clothes for other people. That's what I'm going to do."

Robbie listened with envious and admiring awe at this confident statement of his elder brother, while baby May watched with delighted interest the shaping of the coveted whistle. The long, drooping branches of the old willow-tree waved back and forth above them as they sat in the shade below. Snowball, the family cat, looked like a bunch of animated cotton-wool on the bright green sod, her three kittens, as spotless as herself, scampering, tumbling, and turning somersaults around her; which frolicsome behavior Bruno, the collie dog, viewed with dignified disapproval from his comfortable position beneath the privet hedge.

"Boys, the wood-box is empty!" called their mother from the window, where she sat at her sewing-machine, scarcely taking time to breathe the sweet, flower-scented air. "I think you must have forgotten all about it to-day."

Ted did not seem to hear this remark, for he kept on whittling; but Robbie started up at once, whistling cheerfully as he passed back and forth from wood-pile to kitchen. Ted was saying,—

"Yes, sir! When I'm a man I'm going to build a great big house for mama, just like Mr. Brown's; and I will buy her a silk dress such as Mrs. Brown wears to church on Sundays; and I'm going to—"

"Teddy, dear, don't you know it is time for you to make the kitchen fire, so that I can get supper pretty soon?" came the mother's gentle voice from the window.

"O, bother the kitchen fire!" exclaimed Teddy, pettishly. "I can't do it now. You do it, Bob. I want to finish this whistle for baby."

"Robbie is not used to making the fire," objected his mother; "and besides, you know, you have neglected to empty the ashes for two days past. The pan is running over. Robbie can not manage it."

"O, yes I can," answered Robbie, blithely. "I can take the fire-shovel and empty a little at a time into the coal-scuttle, and not make much of a muss either," and away he ran to do it, with a face as bright as the day itself.

"Put on the teakettle, Bob, while you are about it," ordered Ted, whose duty it was to attend to these chores, but who was quite willing to do them by proxy — a proxy so conveniently handy and willing as Robbie.

"And I'm going to have a carriage and a pair of jet-black horses and an automobile," continued Ted, when his audience was once more settled before him, with attentive eyes and ears. "I guess mama will like to go out riding with me when I'm a man, and can take care of her as papa did when he was alive. All she'll have to do will be to sit in the parlor all day long. I wish I was a man now."

"Some one will have to do an errand for me," again came the mother's voice, wafted to the children along with the fragrance of the blossoming syringas, roses, and sweet peas that made their next-door neighbor's door-yard a bower of loveliness and delight. "This dress must go to Mrs. Brown, and I want to send to the store. Teddy, I think you had better go this time, dear. Robbie has done all the errands to-day."

But she spoke to ears that heard not — Teddy was already out of hearing. Warned by the first word of what he had to expect, he found it convenient to have other business in the back yard, which claimed his immediate and undivided attention. In this way he avoided a knowledge of the duty which lay nearest. If you do not know what is wanted, of course you can not do it. Nobody can deny that. Robbie trotted off to Mrs. Brown's with the big parcel, and afterward to the store, rejoicing his mother's heart by his cheerfulness and his loving, willing service.

Teddy cheated himself worst of all; for Robbie came home full of all he had seen at the village store — a man with a hand-organ, a monkey, and a dancing bear, that were passing through the place. This was a blow to Ted, who felt deeply injured when Rob told him of the crowd of boys that followed the man out of town. He — Robbie — could not go because he had to bring the thread home to his mother.

Ted forgot to finish the whistle that day, after all, thereby disappointing his sister not a little.

"I dess Teddy will make it when he's a man," the little maiden confided to Robbie. "What you doin' to do for mama, Robbie, when you's a man!"

"I don't know," replied Robbie, thoughtfully, not quite so sure of himself as Ted; but brightening. "I guess I'll do just whatever I can." — *Anne H. Woodruff, in Youth's Companion.*

BE SOMETHING.

"Be something in this throbbing day
Of busy hands and feet —
A spring beside some dusty way,
A shadow from the heat;
Be found upon the workmen's roll;
Go sow or reap or plow;
Bend to some task with heart and soul;
Be something, somewhere — *now!*"

TEDDY AND THE GOLDEN RULE.

"NOW then! There is room for one more!" cried Uncle George. "Pack him in, and we're off."

Room in the great big crowded sleigh for only one more, and alas! there were two eager little boys left standing on the curbstone, longing with all their hearts to take a ride.

"Which of you shall it be?" said Uncle George.

There was a moment's pause. Then Teddy stepped back. "Let it be Harry," he said. "I can stay behind."

So Harry was swung up into the open place. The whip cracked, the bells jingled, and away they went, leaving Teddy alone, winking with all his might to keep the tears out of his eyes. Pretty soon he ran upstairs to visit grandma. Grandma was sitting by the window. She laid down her sewing and gathered Teddy up in her arms. "My dear little boy," she said, "has been trying to follow the golden rule, hasn't he?"

Teddy nodded. Presently he said: "Grandma, does God up in heaven notice when a little boy tries to mind his rules?"

"Yes, indeed he does, and it makes him feel very glad."

Teddy's round face grew solemn. "Can just a little boy make God glad?"

"Yes, dear."

"Isn't that queer," said Teddy, "and — and splendid?"

"And isn't it queer," said grandma gently, "that when little boys like you and old ladies like me can make God glad, we sometimes forget and make him sorry?" — *Sunbeam.*

Here and There.

SENOR CARVALHO, a Spanish engineer, claims to have invented a steam engine that will give vessels a speed of fifty miles an hour. It is said that the experiments with the invention have been successful, and that a New York company has purchased the right. It is anticipated that this new engine will revolutionize marine propulsion.

ONE of the most remarkable natural wonders in the world is the asphalt lake in the little British West India island of Trinidad. Mr. Smartt, a civil engineer in the employ of the British government, who

has spent fifteen years making surveys in the island, says the lake covers an area of ninety acres. "Extending over an area of nearly four hundred acres to the north of the lake is a black and barren tract of asphalt that appears to have dried out and hardened, and which is mixed with the soil to such an extent that it is not quite so good as that of the lake."

Mr. Smartt says that this curious lake is not a spring of pitch; but that "almost the entire island is underlaid with seams or strata of the same kind of pitch found in the lake." Those digging deep wells are sure to pass through a seam of asphalt, which has to be curbed with bricks or boards.

The lake supplies this and other countries with paving material.

DR. HALLOCK is writing for the *American Messenger* a sketch of travels in Palestine. He says of the railroad building from Haifa to Damascus:—

Though we had been told it was there, the first surprise that greeted our eyes on landing was the sight of a railway track. This railroad is intended to go from Haifa to the Jordan and the lake of Galilee and thence to the ancient city of Damascus. The track is laid for about five miles, but the road is graded and the bridges built as far as we went toward the Jordan.

Dr. Hallock says of the roads he passed over in Palestine:—

We were all prepared to appreciate the frontier farmer's description of a road in his country, which he said was first a wagon track, then a bridle path, then a squirrel track, and then it ran up a tree. There is a so-called road from Haifa to Nazareth. We were placed in heavy coaches, four persons to each, with two horses in front, and an extra one at the side, hitched by a strange contrivance to the body of the carryall. It was an actual relief when at Nazareth the road came down to a bridle-path, and we abandoned stages and took to horseback for the remainder of the journey.

It was in March that the Doctor traveled from Haifa to Nazareth, and he says that as "the 'latter' rains were over, the ground the whole distance was fairly enameled with beautiful flowers of brightest hue," and "the gardens were green with semi-tropical vegetation."

A FARMER had a weather vane made for use on one of his barns, in which was wrought the words, "God is Love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love whichever way the wind blows." More truth in that saying than in some sermons an hour long.— *Selected.*

THE strongest animals in the world are those that live on a vegetable diet. The lion is ferocious rather than strong. The bull, horse, reindeer, elephant, and antelope, all conspicuous for strength, choose a vegetable diet.— *Selected.*

The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July
BY THE

SOUTHERN PUBLISHING ASSOCIATION.
1025-27 Jefferson St., Nashville, Tennessee.

Subscription Price.—Single subscriptions, one cent per week for five or more weeks. In clubs of ten or more copies to one address, forty cents per year.

NASHVILLE, TENN., NOVEMBER 19, 1902.

It is stated that thirty thousand colonists were taken to California in two months through the colonist excursions from the East in effect during September and October. Of this number, fully five thousand, it is claimed by passenger and colonist agents of the railroads, already have become permanently located in the State, and many more are viewing the different sections north and south with the object of selecting homes.

If these people had sought homes in the South instead of going to California, doubtless many of them would be better off a few years hence. The South offers inducements in soil, climate, water, timber, etc., very far superior to many parts of California. Those who really enjoy long dry summers, when dust is everywhere, will doubtless find California quite to their liking. The mild winters are enjoyable in California, but the South offers not only pleasant winters, but enough summer showers to keep the atmosphere clear, the grass green, the trees free from dust, and the roads in good condition for travel.

A GOOD deal has been said recently about the reduction of the standing army to the minimum number allowed by law. This moves the Springfield *Republican* to remark that "just what is meant by reducing the size of the United States army is worth inquiring into. When a reduction from 70,000 to 60,000 men takes place, no regiments bodily disappear from the service, nor is there a single commissioned officer retired or furloughed. The reduction simply means that each company in certain branches loses ten or a dozen enlisted men. Thus it appears that the last reduction in the size of the army is confined to infantry and cavalry, and that each cavalry troop will now have sixty-five men instead of seventy-five, and each company of infantry sixty-five men instead of eighty. All that is required to increase the army's size is to begin recruiting privates for those branches of the service which have not a full complement of enlisted men. As the authority to order more enlistments rests solely with the war department and president, it is obvious that these so-called reductions are not to be given any such meaning as used to attach to the idea of a small standing army. The army is really organized all the time on the one hundred thousand basis."

Apropos to the foregoing is the fact that orders were received at the naval academy at Annapolis, Md., a few days ago reducing the course of midshipmen from four years to three. The order is for an indefinite period. The change in the curriculum is made necessary by the pressing need of naval officers. The present first class, which should have been graduated in June, 1903, will be graduated in February of that year, and the class of 1904 will be graduated in February instead of June, 1904. The present third class, 1905, will be graduated in June, 1904.

It is useless to disguise the fact that the events of the last few years have made it necessary for the United States to maintain both an army and a navy very much stronger than were ever before necessary in times of peace. We are now a world power, and must accept the burdens and responsibilities of the position.

It is announced from Sydney, Cape Breton Island, that the success of Marconi's wireless telegraphy is now assured. The commander of the Italian warship *Carlo Alberto* is given as authority for the statement that wireless messages were received off Sydney harbor Saturday on board the warship from the station at Cornwall, England. On board the warship are several messages received from the Cornwall station on the way over, among them being messages of congratulation to Marconi from the Czar of Russia and King Victor Emmanuel. "The *Carlo Alberto*," it is said, "can send messages only one hundred and fifty miles, but she can receive them from any distance."

Here, then, is another witness to the truth of the scripture which more than five hundred years before Christ foretold as a sign of the last days that many should run to and fro, and *knowledge should be increased in the earth.* Dan. 12: 4.

NEWS has reached San Francisco that thousands of natives of Herschel Island and along the Arctic coast are dying from measles. The news was brought by the whaling steamer *Jeanette*, which arrived on the 2nd inst. from a whaling cruise. Captain Newth, of the *Jeanette*, said: "At least twenty-five per cent. of the natives along the Arctic coast have died from measles. They are dying off like rabbits, and there seems to be nothing to check the death-rate. The march of civilization has increased the death-rate from Nome northward. Two years ago the devastation began, and it has continued since. When the natives began to wear civilized man's clothing and drink white man's whisky, then began their decline. Diseases unheard of attacked them, and, not knowing how to care for themselves, the people died rapidly. Pneumonia, rheumatism, grip, and every

conceivable malady made their appearance among them, and spread along the coast with appalling results."

It transpires that the Philippine commission has quietly bought upward of twenty thousand tons of rice in India and on the Asiatic coast, in order to avert the rice famine which is threatening many provinces in the Philippine Islands. The plans of the commissioners were concealed, to avoid a further disturbance of the oriental market, and to prevent possible combinations to raise prices. The government's stock of rice gives it control of the Manila market, and prevents operators from charging excessive prices. Supplies will be sold to the famine sufferers at a cash price covering the cost.

It seems not unlikely that the Balfour ministry is about to be wrecked by the educational bill which it has undertaken to champion. The bill provides for religious instruction in the public, or board, schools, and not only so, but commits the giving of that instruction very largely to the established church. The non-conformists and secularists are indignant, and it would seem justly so.

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

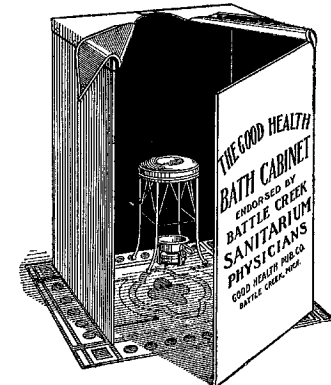
A SAVING OF TIME.

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

Mr. S. L. Rogers, General Agent at Nashville, Tenn., will promptly respond to any inquiry from those desiring information regarding rates, connections, etc.

A Fever Thermometer, in nickel case, post-paid, in wooden box, for 85c. Two quart syringe, 75c. Other sanitary supplies, health foods, dried fruits, nuts, etc., at reasonable prices. Send for list. SANTARIUM SUPPLY CO., 624 Church St., Nashville, Tenn.

The GOOD HEALTH BATH CABINET



A Portable Appliance for giving Vapor Baths at home. Recommended by Battle Creek Sanitarium physicians. Good in health beneficial in disease. Used for breaking up colds, chills, relieving soreness of the muscles, rheumatism, etc.

Write for descriptive circular.

AGENTS WANTED.

GOOD HEALTH PUB. CO., Battle Creek, Mich.