

The Gospel Herald

"On earth peace, good will toward men."

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IN THE SHADOW.

WHERE thou leadest, I will follow,
Though the pathway thickly be
Strewn with thorns that pierce and rend me,
If the road but lead to thee.

Doubts and fears, with sore depression,
Brood within my heart at will;
But my spirit, faltering, fainting,
Strives to hold thine image still.

Lord of light and love and glory,
Look thou down and pity me!
Though mine enemies encompass,
Let me not lose faith in thee!

Every new-born day arouses
Fresh temptations, which combine
All to claim and force allegiance
From a heart that would be thine.

Then uphold thou and sustain me!
May I feel thy presence near;
To a broken, contrite spirit,
Grant, O Lord, a listening ear.

I would ask of thee to lighten
This, the heavy cross I bear;
Day and night my soul, disheartened,
Cries to thee from deep despair.

Then sustain thou and uphold me,
Make my heart more wholly thine;
Groping blindly in the darkness,
Light my way with love divine!

—J. F. T., in *Springfield Republican*.

THE STORY OF CREATION.—III.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. Gen. 1: 24, 25.

THE earth was now ready for the higher forms of animal life. Cattle and all manner of beasts could now find food, for on the third day grass and herb had been created.

At this time none of the beasts were ferocious. All were gentle, and all fed only upon that which the earth produced. Nor were there as many different beasts as now. Doubtless many of the more repulsive of the beasts have been developed since the creation by the unnatural crossing of different species, and by the effects of the curse.

Diet has a great influence not only upon men, but upon beasts. The eating of flesh tends to inflame all the passions, whether in man or in beast. This is especially true of the eating of diseased and putrid flesh. The hyena is a scavenger, and is the most ill-tempered beast known to natural history. Among the vegetable-eating beasts only the gorilla is ferocious, and he is so only when

brought to bay. He does not ordinarily attack any one.

The Creation of Man.

"After the earth, with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for 'God said, Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth.' 'So God created man in his own image; . . . male and female created he them.' Gen. 1: 26, 27. Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in his own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe, that they degrade man, and defraud him of the dignity of his origin. He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by Inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.' Luke 3: 38.

"He was placed, as God's representative, over the lower orders of being. They can not understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, . . . the beasts of the field, the fowl of the air, . . . and whatsoever passeth through the paths of the seas.' Ps. 8: 6-8.

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' (Heb. 1: 3) of the Father; but man was formed

in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.

"After the creation of Adam, every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them 'there was not found an help meet for him.' Gen. 2: 20, 18. Among all the creatures that God had made on the earth, there was not one equal to man. And 'God said, It is not good that the man should be alone; I will make him an help meet for him.' Man was not made to dwell in solitude; he was to be a social being. Without human companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

"God himself gave Adam a companion. He provided 'an help meet for him,'—a helper corresponding to him,—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. 'For no man ever yet hated his own flesh, but nourisheth and cherisheth it.' 'Therefore shall a man leave his father and

his mother, and shall cleave unto his wife; and they shall be one.' Eph. 5 : 29; Gen. 2 : 24.

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable' (Heb. 13 : 4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' Gen. 2 : 8. Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of his love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

"The creation was now complete. 'The heavens and the earth were finished, and all the host of them.' 'And God saw everything that he had made, and, behold, it was very good.' Gen. 2 : 1-3; 1 : 31. Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin, or shadow of death, marred the fair creation. 'The morning stars sang together, and all the sons of God shouted for joy.'" Job 38 : 7.

MAKING A LIFE.

MAKING a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was Goldsmith's village preacher, who was "passing rich on forty pounds a year." Such was the citizen of Germany and of the world who earned hardly three hundred dollars in any single year of his journey here,—yet few men have ever had more out of life than Martin Luther. It behooves us therefore to consider how we may add to our making of a

living the making of a life. So to make a living as to make also the capability of enjoying a living, of using a living after we have made it; so to make a living as to make also a character, a faith, a hope, a soul,—this is to add to the making of our living the making of a life.—*Sunday School Times.*

"ALWAYS explaining Scripture by Scripture," said D'Aubigne, "this was the great principle of the Reformation." "Comparing spiritual things with spiritual" is the rule given in the Word itself. Not guessing, not speculating, but listening with the heart to hear what God says.

CONTRASTS.

By G. B. Starr.

God's To-Days.

"**T**O-DAY if ye will hear his voice."

"As thy day is, so shall thy strength be." "Now is the accepted time. Now is the day of salvation."

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

"Do with thy might what thy hands find to do"—to-day.

"Pay thy vows" to-day.

"Sin shall not have dominion over you" to-day.

"Reckon yourselves dead indeed unto sin, but alive unto God."

"Whom the Son shall make free, is free indeed"—now, from bondage and sin.

"But where sin abounded, grace is to much more abound." "But Christ is a Saviour, now."

"But that limits the power of God. Christ is able to save to the uttermost all that come unto God by him. The life of Jesus is to 'be made manifest in our mortal flesh.'" 2 Cor. 4 : 11.

But "this is the victory that overcometh the world, even our faith." 1 John 5 : 4.

"He that abideth in him sinneth not." "He that committeth sin is of the devil." "Have faith in God."

"We are more than conquerors through Him that loved us." "There is nothing too hard for God." "All things are possible to him that believeth." "They purified their hearts by faith."

"Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

"Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."

Satan's To-Morrows.

"**G**O thy way for this time, when I have a more convenient season"—to-morrow.

"You are sure to fail to-morrow; no use starting. Put it off until you are better, until you have made some improvement in yourself."

"Keep your mind on the troubles that may possibly overtake you. Think constantly of the difficulties, distresses, and misfortune that may come to-morrow. Sadden every present joy with somber pictures of future ills."

"Put it off until to-morrow, until the neglected work of many to-days overcrowds many to-morrows."

"Postpone it till to-morrow."

"Impossible; sin will have dominion over you as long as you live."

"Do nothing of the kind, you will only fail, and exhibit your folly and weakness."

"No, no, not free indeed. Sin will continue to control you, at least in part, if not to-day, to-morrow."

"Possibly in the future when the devil is chained, but not while he lives, not now."

"He can not save on my territory; I control the mortal flesh."

"I have succeeded in making the whole human race doubt the power of Christ to save from sin, and I am determined that you shall not be an exception. All men expect to sin, and I'll see that you do."

"There is the point! but men do not believe God; they believe what I say, and so sin, and I gain the victory. I can do nothing against the shield of faith, but few know it. Keep quiet on this point. This is the key to the situation,—All things are possible to him that believeth.' Therefore I keep men from the promises, from the Bible containing them, and keep propagating unbelief, sowing doubt; and failure is the result. More believe me than believe God. The Jews stumbled here. 'They sought it not by faith.' They substituted the traditions of the elders for the Word of God, and to-day the religious world is repeating their history. I inspire these traditions. God inspires the Bible. I inspire comments to obscure the clear promises."

ONE DAY ONLY.

ONE day alone,
Though sorely pressed,
Is all thine own;
Make it thy best.

And then the night
Will give thee sleep;
And angels bright
Their vigils keep.

And when you wake
At morrow's dawn,
Fresh courage take;
Press on, press on.

And when at last
Thy one day done,
Thy trial past,
Thy victory won,

The One whose grace
Sustains thee now
A crown will place
Upon thy brow.

CLIFFORD G. HOWELL.

Earleyville, Tenn.

GENEALOGY OF SUNDAY LAWS.

1. *Younger States of America.*—"In Sunday legislation we have followed the example of the older States."

2. *Older States.*—"In Sunday legislation and judicial decisions we have followed the example of the oldest States."

3. *Oldest States.*—"In the matter of Sunday legislation we have followed the example of the original colonies."

4. *Original Colonies.*—"In the matter of Sunday legislation we have followed the precedents and example of Old England, which had an established religion,—a church-and-state system."

5. *Old England.*—"In the matter of Sunday laws and religious legislation, they are relics of the Catholic Church, incorporated among us when that church was the established church of the empire. When Henry VIII, about 1544, renounced allegiance to the pope, we retained, and are still cherishing, these papal relics."

6. *Catholic Church.*—"Sunday laws and religious legislation were incorporated into our church by the craft, flattery, and policy of Constantine and the ambitious bishops of his time, together with decrees of the popes and councils of later date, by which we transmuted the 'venerable day of the sun,' the 'wild solar holiday of all pagan times' into the Christian Sabbath of all papal times, which is conceded by all Protestants who follow our example."—*Review and Herald.*

CHRISTIAN BENEVOLENCE.

"ONE of the mysteries of the human mind," remarks an exchange, "is the ascendancy which it permits proverbs and old saws to gain over it. That proverbs are the wisdom of the ages may be true, but the wisdom of the ages is not the law for the present. As Dr. Parkhurst once said, we are wiser than the fathers, and it would be a shame to us if we were not."

"Of all proverbs in common use, the most mischievous is probably the one that teaches that 'charity begins at home,' mischievous because of the truth it contains. Charity in its true meaning of love does begin at home, but the word home is not equivalent to 'oneself,' and it is in that

sense that the proverb is generally used."

With too many, "charity" not only "begins at home," but it ends there also; but no Christian can be selfish and remain a Christian indeed. "If any man have not the Spirit of Christ, he is none of his;" and Christ is unselfish.

Hunting for Health Hints

By A Learner

"IT is just wonderful!" exclaimed a lady in my hearing the other day, who has been reading "Health Hints." "It seems so simple that people won't regard it. I just feel sometimes like asking them to try it." "There you are writing down what I said!" was her next exclamation; and sure enough that was just what I was doing. You see, I was still on a quiet search for points that would awaken you and others to the great and most valuable truth that there is within you, and within your reach,—that most valuable of earthly blessings, life and health.

"Earthly blessings," did I say?—Yes, in the sense that they encircle the earth; but they are of heavenly birth; and when we come to look upon them as such before we feel them slipping out of our reach, happy will we be.

"I would just like to tell the people who get up in the morning and take their tonic bitters," continued the lady, "about getting up and taking a cold bath." O, don't shiver. This is a cold November morning as I write; and when I arose a little before five this morning, a cold bath was the first thing on the program, after my waking prayer.

If you have not known the blessing of cool, tonic bathing, begin it the very first morning after you read this. Get near the fire, if you want to. Wash your face briskly in cold water; then splash a little on your arms and chest. Fill up your lungs with good air, and I think you will then have courage enough to finish the bath, and thank the lady who wished she might tell you, but didn't know as she was going to.

I answered that advertisement of a method which the advertiser described by saying, "I first develop your lungs, and teach you how to breathe deeply, causing an abundant supply of rich blood to flow through every vein in the body." I received a little booklet entitled "Lung and Muscle Culture." In reading it to find the author's method, I was almost amused to see how much some things he said were like what I had written before I got the booklet. Here are his words: "Let not the reader think that I have discovered a new and complex method of pumping air into and out of the lungs, termed 'diaphragmatic' breathing. . . . It means the

method you practised when you were a child."

It has just occurred to me that when you and the rest of us were children, we got a bath daily; and a return to that early custom will be just as beneficial as it was then.

In the booklet mentioned, the writer states: "Diaphragmatic breathing not only causes normal action of the organs below the diaphragm, but it is also of vital importance in the preservation of the functions of the heart and lungs. . . . I know of no safer and more positive method for improving the action of the heart than deep, diaphragmatic breathing and chest breathing." He gives the tracing of a machine showing the heart action, which surprised me much. The first test showed "weak, irregular action, poor circulation of blood." The second test of same person after five minutes' practise of enforced breathing, showed that the action of the heart had been increased, and the tone improved, the tracings of the machine being almost as high again.

The booklet goes on to say: "There is no magic—as the ignorant fondly believe—in drugs. . . . Be sensible; go to the fountain-head of the cause and cure—*Breathe!* Breathe *more* air, that you may have either more or richer blood; compel your blood to circulate where it is needed—through the lungs, brain, stomach, intestines." (I am sure this can be done by exercise and will-power. What you need is a little more will-power.) "This will enable you to shake off that tired or depressed feeling, and make your nerves vibrate with renewed life."

The writer says: "I have positive evidence that from sixty-five per cent to seventy-five per cent of cases of tuberculosis can be cured by this treatment. I am prepared to maintain that consumption, bronchitis, catarrh, etc., readily respond to persistent breathing gymnastics."

Now what would become of a child whose parents would continually do for it what the child was told to do? Do not ask your Father to do what he has asked you to do. And don't expect to keep or receive health which you do not care enough about to strive for.

"LET my heart be sound in Thy statutes."

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EDITOR - - - - - G. P. BOLLMAN.

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CHRISTIAN SCIENCE AND CONTAGION.

VERY recently a little girl in Massachusetts died of diphtheria under the ministrations of a Christian Scientist. The authorities took the matter up with one result that Mrs. Eddy now publicly declares that hereafter Christian Science will leave contagious and infectious diseases alone. Her own words are: "Until the public thought becomes better acquainted with Christian Science, Christian Scientists shall decline to doctor infectious or contagious diseases."

"It is high time the apostle of 'Christian Science' took this course; and it is gratifying to know that in her own interests and those of her followers Mrs. Eddy has taken a course to which legislators and the medical fraternities should have compelled her years ago," remarks *Christian Work*.

It would seem to any one not utterly blinded by false theories that in issuing the order which she has, Mrs. Eddy has acknowledged the utter fallacy of her whole theory. Contagious diseases are now admittedly real and not imaginary conditions.

Commenting upon this case, the *Springfield Republican* says:—

The Eddyite decree to the Christian Scientists that "until the public thought becomes better acquainted with Christian Science, the Christian Scientists shall decline to doctor infectious or contagious diseases,"—this decree from the fountain-head of the religion which the Christian Scientists profess, has offered to their critics and foes altogether too good an opportunity to be missed. It must be confessed that, logically speaking, the decree is tempting to those full-panoplied for controversy. For the general understanding has been that in the Christian Science philosophy disease does not really exist. It is all in your mind.

Now the critics are asking embarrassing questions. Is not Mrs. Eddy's decree a recognition of the fact of contagious diseases? If she recognizes the existence of contagious disease, must she not logically recognize the existence of non-contagious disease? On the other hand, if there is no such thing as disease, how can there be a contagious disease? And, in any event, how can a "healer" who is trained simply in the notion that disease is all in your mind—"mortal mind"—ever know whether or not he is tackling a contagious disease when he is called in to attend a case?

These are fair questions doubtless. Probably the Christian Scientists can answer them, for they have never yet failed to answer criticism to their own satisfaction. Their critics, however, are rather merciless. They appear to be insistent that the Christian Scientists should follow their premises to their logical conclusions.

As all is not gold that glitters, so all is not Christian that bears that name. Mrs. Eddy's theory of disease and its treatment is neither Christian nor scientific. Doubt-

less the state of the mind has much to do with the condition of the body, and the so-called treatments given by Christian Scientists may in some cases tend to relieve nervous and functional disorders, but further than that they can not go. Disease is real, and good religion and good sense both accept the fact and act accordingly.

The Scriptures teach healing in answer to prayer. Not in every case, it is true, but that God has the power to heal, and he does heal in answer to the prayer of faith. But the Bible also recognizes the use of means. Isaiah directed the use of a fig poultice in the case of Hezekiah (Isa. 38: 21), and Paul prescribed a little wine for Timothy, probably the pure, unfermented juice of the grape. 1 Tim. 5: 23.

The Lord heals, but only in harmony with his own laws. He does not heal people who are living in known violation of the laws of their own being. But Christian Science undertakes to secure healing without any reference to divine law. Indeed, Christian Science denies a personal God. It finds no place for a Supreme Intelligence who rules all things.

Mrs. Eddy's new departure will result in good, as it can not fail to open the eyes of some people to the fallacy of her theories.

SELF-GOVERNMENT.

THE necessity for government is inherent in the very nature of things. "Order is heaven's first law." These words are not Scripture, but the truth they express is Scriptural, as all things testify.

Order implies law—it is the result of law—and law implies government. Indeed, government is only law in operation. Nor do we distinguish wisely between moral and natural law. For instance, we speak of the "law of nature" and of the "law of God." But the Scriptures teach that the law of nature is the law of God.

The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul. Ps. 19: 1-7.

What started such a chain of thought in the mind of the psalmist? What was used by the Spirit of God to uplift the soul of the prophet, to indite his words, to "wake to ecstasy" his harp, ever attuned to the praises of the Creator? Was it not the matchless beauty of the star-gemmed sky, the glory of the sun shining in his strength, the evidence of divine wisdom and power everywhere?—Yea, verily, and, transported by these thoughts, "the sweet singer of Israel," exclaims, "The law of the Lord is perfect."

The psalmist was right, yea, *is* right; for there is but one law—"the law of the Lord." Therefore, as government is the reign of law, it had its origin in the bosom of the Divine Being. "There is no power but of God; the powers that be are ordained of God." Rom. 13: 1.

No man is able of himself to do even the things that he would. This faculty of self-control was lost in large measure in the fall. It is restored in the gospel. In Jesus Christ every man may, by the grace of God, do those things, and only those things, that his conscience, instructed by the law and Spirit of God, tells him are right. Out of Christ every man's experience is expressed in Rom. 7: 15: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Well may the soul in such a condition of vassalage to sin cry out in anguish of heart, "O wretched man that I am! who shall deliver me from the body of this death?" But there is deliverance—restoration of the power of self-government—in Jesus Christ. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 2-4.

Self-government is so essential to character-building that Jesus Christ came into this world to restore to men this faculty; therefore it is written, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

It is more than a coincidence that in those lands having the gospel in its greatest purity the rights of conscience are most clearly seen and most fully guaranteed. *The powers ordained of God are not wicked men, using their power to enslave the souls of their fellows, but the faculties or powers which they have perverted, which were originally given to enable each individual to govern himself to the glory of God. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"* Micah 6: 8.

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

This being true, *living in harmony with God's law is freedom.* "I will walk at

liberty," says the psalmist, "for I seek thy precepts." And *this is just what every man is offered under the gospel—liberty; an opportunity to govern himself; to live under the reign of his own conscience instructed by the divine law.*

HOW GOD IS KNOWN.

GOD dwells only with him "that is of a contrite and humble spirit," and he can be known only by faith. In his prayer to the Father for his disciples, the Saviour said: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 6-8. There is no possible way of becoming acquainted with God without believing him, and it is impossible to love him without knowing him. In short, "without faith it is impossible to please him." Heb. 11: 6. And it was right here that Israel failed.

FAMINE IN THE PHILIPPINES.

THE deplorable agricultural and industrial situation in the Philippines, as the direct and immediate result of the terrible ravages of the war of American conquest, are no longer concealed by the authorities. Famine is now succeeding cholera. The native population in many provinces faces starvation because of the failure of the native food supply, chiefly rice, and the extreme poverty of the people, which prevents them from buying the rice imported from the Asiatic continent. Unless our government is prepared to see tens of thousands of Filipinos starve to death, and to begin its career in the islands with a famine such as India is frequently the victim of, it can not fail to bestir itself. Governor Taft happily seems to be very much alive in this emergency; for already the commission, of which he is the head, has ordered the purchase of \$2,000,000 worth of rice and of large quantities of wheat and flour for free distribution. . . . We may be tired of the Philippine question, but in some form it seems bound to recur at frequent intervals. Just now it is a question of starvation.

According to information from Washington, Governor Taft has lately written a very gloomy letter to Secretary Root concerning the state of affairs in the archipelago. To quote from a Washington dispatch in the *New York Sun*:—

He says that material conditions are depressing, and that cholera has destroyed thousands of lives and prevented the natives from working, with the re-

sult that little food has been raised, and what crops were planted were largely destroyed by the locusts. While the agricultural situation is bad, he regards with more seriousness the loss of the native carabao, thousands of which have been destroyed by rinderpest during the past year.

In the governor's opinion, "it will take three years for the Philippines to recover" from these losses, all of which are the nat-

ural outcome of the recent state of war, with its exceptional devastation of native food supplies, reconcentration, widespread disease, and native ladronism.

It might be added, too, that the commercial community at Manila is exceedingly dissatisfied with present conditions.—*Springfield Republican.*



TAKING AWAY THE REAL PRESENCE.

International Sabbath-School Lesson for December 13, 1902.

THE sanctuary and its services constituted a parable of the Messiah. Heb. 9: 8, 9, R. V. "The whole worship of ancient Israel was a promise, in figures and symbols, of Christ." Christ himself associated the temple with his own body. John 2: 19-21. "He was the one in whom all the Jewish ceremony and typical service was to find its fulfilment. He stood forth in the place of the temple; all the offices of the church centered in himself alone." Christ is the eternal priest. Heb. 5: 4-6. Christ is the real sacrifice. Heb. 7: 26, 27; Eph. 5: 2. When Christ was lost out of the sanctuary and its services, then what was an actual provision for a defense against sin became mere ceremonialism, an excuse for sin and an offense to God. Isa. 1: 10-18. The *continual* service of the sanctuary (1 Chron. 16: 37) found its fulfilment in Christ. He is a priest "after the order of Melchisedec (Heb. 5: 10), whose priesthood is expressly declared to be a *continual* priesthood. Heb. 7: 1-3. In the type the priesthood passed from one to another in a *continual* succession (Heb. 7: 23), but in the fulfilment of the type Christ is the only priest, "because he *continueth* ever." Heb. 7: 24. In the type the priests offered continually and repeatedly the same sacrifices, but Christ's one sacrifice is *continual*. Heb. 10: 1, 11, 12. (NOTE.—In the Greek the same expression is used in verse 12, and there translated "forever," as is used in verse 1, and there translated "continually." In Rotherham's translation the expression "for the uninterrupted continuance" is used in both verses.) Thus the *continual* priesthood and the *continual* sacrifice of Christ are the assurance of a complete salvation. Heb. 10: 7, 24, 25. The typical service had no efficacy in itself. Heb. 10: 1, 4. There must be spiritual worship with God in Christ as the center upon which faith must be fastened. Phil. 3: 3.

In the Revised Version of the eighth chapter of Daniel the word "burnt-offering" is supplied after the word "continual." This was doubtless done because the expression "the continual burnt-offer-

ing" occurs so frequently in the directions concerning the service of the tabernacle. But the ground covered by the word "continual" in the eighth chapter of Daniel is plainly broader than merely one feature of the tabernacle or temple service. It includes the *permanent essence of the whole service*, that "which can alone make the worship of sinful beings acceptable to God," whether that worship is offered with or without any ritual service, with or without any typical temple and typical sacrifices. See 1 Peter 2: 4, 5; Ps. 4: 5; 51: 16-19. This essential thing in the *continual* service is a present Christ, "the Lamb slain from the foundation of the world," as "the living sacrifice for a fallen world." To offer up such spiritual sacrifices demands such a union between Christ and the believer that the believer himself, in Christ, becomes a priest (Rev. 1: 6), he becomes the temple (1 Cor. 3: 16), he becomes the offering. Rom. 12: 1. This is that union of divinity and humanity which is "the mystery of godliness," whereby the church becomes the body of Christ (Eph. 1: 22, 23), and each individual a member. 1 Cor. 12: 27. It follows, then, that to take away the continual service, or that which is continual, is to have a temple without Christ in it, a priesthood without Christ, a sacrifice without Christ, and a church without Christ. But this changes the worship of God into idolatry, and substitutes paganism for Christianity, while retaining the names and forms of Christianity. And this is just what the little horn, the Papacy, has done.

QUESTIONS.

1. What was the teaching of the sanctuary and its services?
2. What connection did Jesus make between the temple and himself?
3. Who is the real priest represented by Aaron?
4. Who is the real sacrifice?
5. What would change the ritual service into ceremonialism and make it offensive to God?
6. What kind of service was maintained in the temple? In whom did it find its fulfilment?
7. What was the order of Christ's priesthood? What is stated concerning this priesthood?
8. How many priests were there in the type? Why?
9. How many priests are there in the antitype? Why?

10. How many sacrifices were offered in the type? Why?

11. How many sacrifices are offered in the anti-type? Why?

12. What blessed consequence grows out of the continual priesthood and the continual sacrifice?

13. Was there any benefit from the mere ritual service? Why not?

14. What kind of worship only is acceptable to God?

15. What is included under the expression "the continual" in the eighth chapter of Daniel? Show the force of this in the texts to which attention is directed.

16. What is this essential thing in the service and worship of God?

17. In the genuine spiritual worship, what does the believer become through his union with Christ? Give three answers.

18. What does such a union with Christ as this constitute? What does the church thus become? What does each individual become?

19. What, then, is the result of taking away "the continual"?

20. What does the worship of God thus become? What is substituted for Christianity?

21. What power has exactly fulfilled these specifications?

SAMUEL THE JUDGE.

International Sunday-School Lesson for December 21, 1902.

GOLDEN TEXT: "Prepare your hearts unto the Lord, and serve him only." 1 Sam. 7: 3.

LESSON SCRIPTURE: 1 Sam. 7: 2-13.

2 AND it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ash-taroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

SUGGESTIVE QUESTIONS.

(1) When the judgments threatened in the last lesson were visited on the house of Eli, what happened to the ark of God? Read 1 Samuel, chapters 3-6. (2) How long did the ark remain at Kirjath-jearim? What did Israel do? Verse 2. Note 1. (3) By whom was Israel oppressed? What comforting assurance did Samuel give them? Verse 3. (4) What course did Israel then take? Verse 4. (5) Where did Samuel assemble the people? Where is Mizpeh? Verse 5. Note 2. (6) At Mizpeh what did the people do? What confession did they make? What did Samuel do? Verse 6. Note 3. (7) What course did the Philistines take? What was the effect on Israel? Verse 7. Note 4. (8) To whom did they look for help? What did they ask Samuel to do? Verse 8. Note 5. (9) What offering did Samuel make? Did the Lord hear his prayer? Verse 9. (10) When did the Philistines give battle? How were they overthrown? Verse 10. (11) How far did Israel pursue? Verse 11. (12) What memorial did Samuel set up? What did he say? Verse 12. Note 6. (13) How long did the results of the victory last? Verse 13.

NOTES.

1. Peloubet says: "With the ark on the borders of the kingdom in a private house, and the tabernacle neglected, . . . the hearts of the people became hungry for God's presence and power among them. . . . Many had gone into idolatry, and the effect was seen on the morals and happiness of the nation. They remembered in their poverty and oppression the happy and prosperous times in the past under the service of God. No doubt their oppressors had led them into idolatry, and their desire to seek the Lord was due to the influence of Samuel's untiring efforts."

2. "Mizpeh is probably to be identified with the modern Neby Samwil, a high hill about five miles northwest of Jerusalem. Here the Mohammedans have a mosque named in honor of Samuel. From its minaret one has a magnificent view of the surrounding country."

3. Their pouring out water seems to have been a symbol of "pouring out their hearts before God in confession and prayer." Samuel judged Israel. There could be no effective movement against their oppressors until their own internal affairs were characterized by justice and truth.

4. "Such an assembly could not fail to attract the attention of the Philistines, who must already have been aware of the reformation which was repudiating their gods." So the lords of their five chief cities—Gaza, Ashkelon, Ashdod, Gath, and Ekron—who usually led their forces in battle, prepared to make war on Israel.

5. Israel looked to God for help. "When they found that their enemies were advancing upon them, they implored Samuel to intercede for them. After all, there is the secret of all true power. The greatest of men can not guide human events nor change the current of things. It is only when God works through his men that they

are greater and stronger than others, and nothing makes them stronger except their prevailing power in prayer. It is in that way they get the extra power."

6. "It is well to commemorate the gracious dealings of God. We may well multiply the reminders of the Lord's goodness to us. Ebenezers are the religion of memory, and are admirably adapted to put new hope in our hearts."

THE LOVE OF GOD.

THE Lord says, "If ye love me, keep my commandments." John 14: 15. Obedience to this injunction is the only condition upon which we can receive that wonderful gift, the Holy Spirit, as a teacher (verses 21, 26); also as a guide to truth. John 16: 13. Christ says that when we keep his commandments, he will ask the Father to send the Holy Spirit (John 14: 15, 16), not before we keep them, but afterward. And he says we are to keep the old commandments which we had from the beginning (1 John 2: 7; Ex. 20: 3-17). For he says, "I am the Lord, I change not." Mal. 3: 6. And again, "With whom is no variableness, neither shadow of turning." James 1: 17.

Do you, dear reader, desire to serve a God that is subject to change? You will say no. Why, then, do you keep Sunday? God ordained the seventh day from the foundation of the world. You say Sunday is the Sabbath; then, according to your statement, the God you serve is a changeable God; it could not be otherwise.

The Bible only recognizes one weekly Sabbath. You can not find even a hint of any other weekly Sabbath, much less a statement of a change, in the Bible, which is the guide-book for the Christian; and unless we follow the teaching of the Bible implicitly, we are very liable to be lost in the great day.

Dear reader, let us place our trust in a God who never changes, the one who in the beginning commanded us to keep the seventh day, and also commands us to keep it now. Heb. 4: 4-10; 1 John 2: 7. By so doing we can have the abiding Spirit forever. Through disobedience man was lost; Through faith that leads to obedience we are to regain what was lost. "The wages of sin is death" (Rom. 6: 23); the gift of God is eternal life; "blessed are they that do his commandments." Rev. 22: 14.

W. H. ARMSTRONG.

CHRISTIAN INFLUENCE AMONG NON-CHRISTIANS.

THAT the influence of missions in India is felt in a wider circle than that of converts is certain. All classes of people in India are coming more and more under the influence of the gospel. Not far from Kangra,

one of the Church Missionary Society's stations in the Punjab, five men met together a short while ago. One of the five was a Christian. Owing to his presence, the discussions soon worked round to Christianity. One of the non-Christians expressed warm approval of the Bible. A second opposed him and attacked the Bible and Christianity with much warmth. The Christian was about to reply when a third chimed in, begging that that privilege might be given to him. Word for word he answered the opponent of Christianity. Finally the other responded with, "What do you know of these things? Have you read the Bible?" "Read it?" said he; "I have read it from end to end, and know many of the chapters by heart." Only one Christian present, yet three out of the five were in favor of Christianity. Those who take an interest in foreign missions may well take heart when they hear of these things.—*Christian Work.*

WITH THE CHILDREN



THE KIWI-KIWI.

"WOULDN'T a little bird look funny if he didn't have any wings?" Puss said. She and Johnny were sitting on the steps watching some robins.

"A bird wouldn't be a bird if he did not have wings," cried Johnny.

"O, yes it would!" said Uncle Fred. The uncle was sitting in a chair near, reading his paper. He had heard what they said. "I can tell you about a bird that has neither wings nor tail."

"O Uncle Fred, you never really saw a bird like that!" Puss exclaimed.

"Indeed I did," replied her uncle. "I saw such a one when I was in New Zealand. It was called the kiwi-kiwi, or apteryx, and is a very queer bird, indeed. It would make you laugh to see one."

"It makes me laugh to hear about it," Johnny said.

"How large is it?" Puss asked.

"About as large as a full-grown hen. Its feathers are very soft and pretty. The New Zealanders use them to trim their dresses.

"The skin with the feathers on it is used to make the mantle of a chief. No person of a lower order is allowed to wear one.

"The kiwi-kiwi has a very long beak. When it is resting, it puts its beak down on the ground. Then it looks like a ball on three legs.

"The bird is a fast runner, and the natives pursue him at night with spears and torches.

"It does not move about much in the daytime. It is a night bird. It lives on worms, and uses its bill to dig them out of the ground."

"And doesn't it really have any wings or tail?" Johnny asked. He could not quite believe a bird could live without wings or tail.

"No," Uncle Fred said, "hardly a sign of either."

"It must be a strange bird," Johnny said; and Puss thought so too.—*Our Little Ones.*

"JERKILY GOOD."

"YES, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way and right mood, she would be the best of help, but that is what one never can be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts, and jerks, and can not be depended upon to run steadily or smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kind-hearted and well-meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost. It may be the chill or the fever which has the ascendancy.—*Wellspring.*

Here and There.

THE *Youth's Companion* gives this note on "Aerial London":—

The Rev. John M. Bacon, who for several years, with the aid of a balloon, has industriously explored the atmosphere over London, gives a strange picture of the skyward extension of the world's greatest city. Somewhat fancifully, and yet with a certain degree of truth, London might be said to be six thousand feet high, or deep; for up to about that level the air over the vast town is unmistakably London air. Between three thousand and five thousand feet above the housetops is a region where dust resembling chaff, filaments, and woolen fiber, such as would arise from thoroughfares and from the sweeping of houses, seems especially to accumulate. At least there is more there than nearer the ground. In calm weather aerial London becomes to a certain extent stratified. From above six thousand feet one can often look down upon the surface of the haze, as if it had a definite limit.

A MOUNTAIN of salt stands at Cardona, Spain, in the foothills of the Pyrenees, in an inhospitable region, torrid in summer and very cold in winter. It attracts few spectators, for it can be reached only by a journey of twenty-five miles in a mule-cart. Near the salt mountain stands the old fort of Cardona, long reputed one of the strongest in Spain. At its base flows a stream

apparently half frozen, but what looks like ice and snow is really salt. Following up the stream through a gorge entirely barren of vegetation, the traveler comes suddenly at a turn in the path upon the salt mountain, which resembles a huge glacier. It is estimated to contain 500,000,000 tons of rock-salt—a statement which may be more interesting if we remember that the neighboring country of France consumes 700,000 tons annually, so that this mountain could supply France with salt for 700 years. The salt mountain is private property and is worked as a mine, but only to a very limited extent. The workmen fashion crosses, flasks, cups, and other objects of fine, clear specimens, and sell them to occasional tourists. Of course, the rain beating upon the salt-hill gradually washes it away, but the process is very slow.—*Selected.*

QUEEN WILHELMINA's little Dutch kingdom is still engaged in wresting land from the sea. A plan has been formulated for draining the Zuider Zee, famous in Dutch legend and history. A dam is to be built from Wieringen, in North Holland, to Piaan in Friesland. Then the water will be pumped out by means of steam pumps. The work is to be completed in eighteen years, and will add more than six hundred square miles to the queen's dominions. "In a very few years many thousands of acres of smiling Dutch pastures, of prosperous Dutch villages, and poplar-bordered roads" will be seen, where now roll the waters of the sea. "It is as if Lake Michigan or Lake Erie were to be pumped dry, and the lake floor of each converted into a new State."

THE British cable across the Pacific, linking Canada with Australia, was completed October 30. The first message was sent to King Edward. The cable touches only British soil, and was built by the co-operation of the British and colonial governments. Its completion marks the girdling of the earth with telegraph wires. A message has been "sent from Boston to Vancouver, then by the new British cable to Fanning Island in the mid-Pacific, a distance of 3,205 miles and the longest cable link in the world; thence it was sent to Sydney by way of Fiji, the Norfolk Islands, and New Zealand; then it went to India, crossed Europe and was returned to Boston by the trans-Atlantic cables, thus completing the circuit of the globe" in forty hours.

AFTER a thorough investigation in Paris, it has been decided that, should the United States decide to buy the Panama Canal, it would receive a title that would be "valid and unencumbered."

"JUDICIOUS diet and exercise will frequently improve a man's opinion of his neighbors."

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NASHVILLE, TENN., DECEMBER 3, 1902.

ACCORDING to the latest reports, the amount of bank deposit in the United States is not only much greater than it was a year ago, but very much greater than that of any other nation ever was.

On the first of October the people of the United States had on deposit in banks no less than \$8,500,000,000, an average of \$108 for every man, woman, and child in the whole country.

An exchange cites in this connection the interesting fact that "the war indemnity which Germany exacted from France in 1871 was so enormous that the world was astonished at it; but the money which the people of our country have saved up and put away in banks is equal to more than seven times the amount of that gigantic debt."

Ten years ago our bank deposits aggregated \$4,332,700,000, or just one-half the amount of to-day, and twenty years ago they were \$2,600,000,000, or a little over one-quarter those of the present year.

These figures are official, being from a table just prepared by the Treasury Bureau of Statistics. It appears that the figures for private banks include since 1887 only such banks as voluntarily report to the controller of the currency, estimated to be about one-fourth of the total number of private banks in the United States, while from 1875 to 1882 the figures cover the deposits in practically all private banks. The increase thus shown in deposits has been truly remarkable.

From 1878 to 1882 it was \$377,503,783; from 1882 to 1887, \$499,834,081; from 1887 to 1892, \$1,374,718,022; from 1892 to 1897, \$2,556,257,374, and from 1897 to 1901, \$3,338,205,606.

"We have not only more money in the aggregate than any other nation has or ever had," says *Christian Work*, "but a larger per capita supply of money, and we are making and spending money faster than any other people ever did before."

All of which is very significant in the light of prophecy.

THE NATION'S STORE OF GOLD.

THIS is an age of vast wealth. Never in all the history of past ages has there been a time when either individuals or nations had so much hoarded treasure as now.

We speak of the wealth of Croesus, the

rich Lydian king, and we read of the gold and silver brought to Jerusalem by Solomon; but their hoards of precious metals were small when compared with the gold reserves of the leading nations of our own day.

"The stock of gold in this country is very large and constantly increasing," remarks an exchange. "It is very probable that in the near future we shall reach a point in our gold supply that shall establish a world-wide record over every other nation. A few days ago this government held a larger gold supply than any other government has ever held, except in one instance, in the world's history.

"No other government has had at this time anything like as much as ours, and our stock of the world's basic money metal is steadily increasing. The gold supply of the United State's government on the day referred to above amounted to \$573,936,946, an increase of \$79,087,897 in a little more than thirteen months.

"The only recorded instance in which this gold stock was ever exceeded was given by the Imperial Bank of Russia on January 8, 1898, when it reported \$591,685,000 of gold in its reserves. The largest amount ever held at one time by the Bank of France was \$524,980,000. The Bank of England, with all its fame for solidity, has never held more than \$245,580,000, or far less than half the amount our government has on hand now. Though we have more gold in our treasury by a vast amount than any other nation, there are many millions more in our bank reserves and in the possession of people of all sections of the country."

It is the era of the heaping together of treasure referred to in James 5: 1-9.

THE TYRANNY OF LABOR.

A GOOD deal of unfavorable comment has been occasioned by the action of a labor union in Schenectady in expelling one of its members for serving in the State militia. A prominent and influential Eastern paper says:—

The worst days of the employers' black-list never saw a more indefensible case of the oppression of a workman than the one which is reported from Schenectady, N. Y., in connection with the right of a citizen to serve in the State militia without forfeiting his right to work for a living. This time it is oppression by a labor union that confronts us. William Potter, the Schenectady painter who was expelled from his labor union because he had served with his militia company when ordered out by Governor Odell to patrol the scene of a recent street car strike, has now lost his position at the dictation of the union, which directed to Shafer and Barry, the man's employers, this note:—

"This is to certify that Mr. William Potter was expelled from local union No. 62; cause, being a member of the national guard, contrary to our rules as laid down in our national by-laws, and the members of local union No. 62 refuse to work with Mr. William Potter."

Shafer and Barry, wishing to avoid a strike with its damage to their business, promptly discharged Potter, giving him at the same time a letter of recommendation asserting that he was "a good

mechanic, willing to work for his employers' interest," Potter has written to the local press asking if the citizens of Schenectady will "allow this attempt to deprive an honest citizen of a chance to earn a living to be successful?"

It is very difficult to consider such an episode with an even temper. One thing is sure, such acts go far to justify President Eliot in saying, as he did in Boston last week, that "we are threatened to-day in our country with two tyrannies—the tyranny of combined capital, an abominable tyranny; and the tyranny of combinations of labor." And one kind of tyranny may be just as abominable as the other. It is a pity that now and then a labor union should be so short-sighted as to flaunt such deeds in the faces of fair-minded men, who wish to sympathize with their endeavors to improve the lot of the world's workers.

Doubtless the action of the Schenectady union was ill advised, and will do much to intensify the feeling between capital and labor. In this case the sympathies of the mass of the people will not be with the labor union that expelled Mr. Potter for serving in the national guard. Union No. 62 has made a serious mistake.

"WHISKY" AND "TOBACCO" FOR SALE.

THE new tracts entitled "Whisky" and "Tobacco," parable, poems, facts, and pithy points, are the best tracts published against the liquor and tobacco traffic. They are full of good things, and have the hearty support of the leading workers. "Whisky" sent postpaid at \$2.00 per 100 till January 1, and "Tobacco" at \$1.25 per 100. The song the "Broken Pane," with the "Dream of the Judgment," 25 cents. Address SOUTHERN PUBLISHING ASSOCIATION, or your State Tract Society.

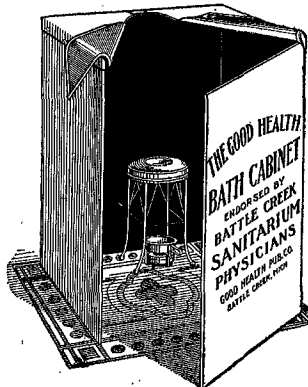
REGULAR services are held by Evangelist Lee S. Wheeler at Pythian Hall, corner Brambleton and Reservoir Avenues, Norfolk, Va., Saturdays at 3 P. M. and Sunday nights at 7: 30.

A SAVING OF TIME.

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

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