

The Gospel Herald

"On earth peace, good will toward men."

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TRUTH.

MEN seek the Truth amid the shards of earth,
And dig and delve for weary years in vain
Among the creeds the school-men would explain,
Forgetting that in God it has its birth,
And never can be found in all the dearth
Of books and tomes which harry heart and brain,
And furnish of its grandeur scarce a grain,
Obscuring still, in clouds, its sterling worth.
But look! "I am the Truth!" In Me 'tis found
In all its forms of glory and of grace;
In Me, one with my Father, it is crowned,
And in my life it holds a kingly place,
From whence it brightly shines, the world around,
And reigns supreme in all the realms of space.

—*Lately, in Presbyterian Banner.*

CHRIST'S REPRESENTATIVES.

MUCH work remains to be done in proclaiming the third angel's message. Notwithstanding the great needs of the cause, there are many workers who are content to do for the Master but little in comparison with what he has done for them. Why, O why, is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls? The Saviour is asking us, "Why stand ye here all the day idle?" We should engage in his service, however great a sacrifice this may at first appear. Poor deluded souls must be aroused from the fatal lethargy of sin. The power of sin over them must be broken, else it will grow stronger and stronger, and at last result in their ruin.

Every one who is truly converted has the spirit of service. When Christ is indeed formed within, the hope of glory, his Holy Spirit works through the human agent to save other souls for whom he has died.

God invites his workers to call upon him for help, and he promises to hear and answer them. As they take up the cross, fully resolved to do what they can, he gives them strength to bear the burden. Why do we not enlist the help of Omnipotence? In these precious days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker in the Lord's vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every one who trusts in him. He is a sure, tried Anchor, holding his children fast to himself amidst every storm of opposition, every tempest of trial and adversity. When

the heavens seem dark, when the strength seems to fail, he will give light and confidence to all who believe in him. To every troubled heart he will speak peace.

The Lord hears and answers prayer. He lays upon us no burden greater than we can bear in his strength and by his grace. In every time of need he is a present help. O that we might have faith to ask him for strength according to our great need. Faith is the hand by which we grasp the hand of the mighty Helper. God's promises are sure. Why should we not take him at his word?

"Jesus knows our every weakness;
Take it to the Lord in prayer."

Will not the Lord be pleased to let the light of his countenance shine upon us? O that his arm of power might be revealed.

Faith is "the substance of things hoped for, the evidence of things not seen." But I fear that, with many of us, our faith does not reach any farther than our sight. Let no one allow his strength to be wasted by vain conflicts, or his heart wearied and saddened because of unanswered desires. Amidst the fiercest conflicts there is rest for every weary soul who trusts in Christ. To those who are afflicted with either physical or spiritual maladies, Jesus is saying, "Wilt thou be made whole?" He is ready and willing to do great things for those who trust in him. With tenderness and pity he is looking upon his children. He offers help to those who, doing the best they can, plead for capabilities that will enable them to do more for him.

O that I could impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them. O that I could make them see what an influence for good they might exert, if they would use their powers to God's glory.

We should not allow indifference or carelessness to mark our actions; for Satan is an untiring foe. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Of us is required the fullest consecration, the most earnest devotion. The world is to be warned. The masses of the people will not heed God's solemn warning; nevertheless his message must be proclaimed to "every nation, and kindred, and tongue."

The greatest work, the noblest effort, in which man can engage, is to point his fellow-men to the Lamb of God. O let us urge the importance of this work with greater earnestness than we have manifested in the past. Let our church-members begin to work. Let them reveal Christ in every thought, word, and act. If they represent him aright, they will receive the reward of life eternal and a home in heaven.

MRS. E. G. WHITE.

CONSCIENCE AND SABBATH.

THE average American citizen has no conscience in the matter of Sabbath observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath observance outside the realm of *religious* duty, in a very large degree. The mere "rest-day" theory is a popular one, *i. e.*, if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires and benumb conscience.

Upon the same low plane is the average notion concerning church-going and religious culture. Popular opinion says, If there is a service conveniently near, where music and oratory will entertain one, it is a pleasant way of spending a part of a leisure day; but if the music is second class and the preaching commonplace, there is little or no conscience to compel men even to attend service on their "rest-day." The "rest-day" theory does not necessarily, nor usually, involve the idea of *sacred time*, or of a divine obligation in the matter of Sabbath-keeping.

The church and the pulpit are in no small degree responsible for this state of things. One would think from much of the current discussion on the question that even Christian men are loth to discuss the Sabbath from a religious point of view, so much do men plead with railroads and pleasure-seekers about the "utility of a rest-day."

We do not object to these lower elements in the discussion, but they are merely secondary; and if men make these the prominent, or foundation idea, all conscience as of duty toward God is at an

end. The same is true when the "civil sabbath" is made the prominent thing. Religious conscience is neither awakened nor cultivated when an appeal is made to civil law.

If the church does not take high *religious* ground, the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of cultivating, creating it, must be done by the church, if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be obtained on the "rest-day" theory of utilitarianism, nor

the testimony of medical experts and managers of street car service. Conscience toward God alone will form the permanent foundation for such a revival.

Even the resolutions of synods and conferences and the wisdom of creed-makers will prove useless, unless the masses are trained to a higher religious conception of the Sabbath as a divine and especially as a religious institution. It would not be far from the entire truth to say that one of the first steps toward reform is the creating of a conscience on the Sabbath issues.—*A. H. Lewis, D.D., in American Sentinel.*

Every nation is draining its treasury to supply funds for enlarging its army and manufacturing munitions of war. Could there be plainer fulfilment of the words of God? Beware when the *people* say, "Peace and safety."

Of the times and the seasons, brethren, ye have no need that I to write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. 1 Thess. 5 : 1-4.

Trusts.

How is it that a few men in a short space of time have amassed such heaps of wealth? Why do we find prices governed by a few? Why is the gulf between rich and poor widening so rapidly?

These questions are agitating the minds of the people in these days, and as a result, there have sprung into existence a number of different societies, labor unions, political parties, etc., for the purpose of self-protection.

It is the greed for wealth and power that has prompted capitalists to enter into these gigantic combines, or trusts, to oppress their fellow-men.

God has plainly pointed out this evil in his Word, and says that it will exist in the last days.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. James 5 : 1-4.

While the hearts of men are failing them for fear of the things that are coming on the earth, the children of God are not to fear these same things, not to fear their confederacy, but they are to lift up their heads, knowing that their redemption draws near.

Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Isa. 8 : 12.



"WHAT blessed comfort is the thought that God will be our Physician! Disease in some form or other has probably invaded every home; and when loved ones are in danger, it is the desire of the poor man, as well as of his rich neighbor, to secure the best possible medical attendance. Is it not a high privilege to be able to call on the great God, who created heaven and earth and the myriads of worlds revolving in space? Yet this is what he invites the humblest of his children to do. He shares in the pain and suffering which sin has brought into this world. His arms of love encircle all his creatures.

"No grief can touch us, but it touches him; With closest pang it wounds the heart divine."

Tokens of Christ's Coming.

From "WHAT THINK YE?"

THE multitude to-day, as in the days of Christ, can discern the face of the sky, and tell the nearness of an approaching storm, but they can not recognize the signs of the approaching day of God.

Ye know how to discern the face of the heaven; but ye can not discern the signs of the times. Matt. 16 : 3.

In the Word of God we are told of certain events which will take place just before Christ comes the second time, and that when we see the fulfilment of these events, we may know that the day of the Lord is near.

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21 : 28.

While it is true that no one knows the day or the hour of Christ's coming, yet his people will be waiting and looking for him when he comes.

So Christ was once offered to bear the sins of many; and unto them that *look* for him shall he appear the second time without sin unto salvation. Heb. 9 : 28.

The majority of the world will fail to recognize the signs of Christ's coming, even as the people failed to accept the warning message of the flood in Noah's day, and to them he will come as a thief.

As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Matt. 24 : 37-39.

Universal Peace.

There is a great deal said in these days about a millennium of peace and safety, a time in which people will not learn war any more, and when the kingdom of God will be set up on this earth. God saw that this delusion would come upon the people, and for our benefit he has written down the words the people would say in these last days.

It shall come to pass in the last days, that many people shall go and say, Come ye, and let us

go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2 : 2-4.

Notice, it is the *people* that are giving this peace-and-safety cry. But at this very time, God is sending forth his servants with an entirely different message.

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat you plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. Joel 3 : 9-14.

And at the time that God pours his wrath upon the wicked and rewards his people, the nations are described as being angry.

The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth. Rev. 11 : 18.

It is very plain from these words that instead of universal peace before Christ comes, there will be universal war.

The spirits of devils, working miracles [will] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16 : 14.

The attitude of the nations of the earth toward one another at the present time is greatly strained. International affairs are so complicated that by a blunder of one careless diplomat a universal war might be precipitated at any moment.

THE DOCTOR'S ADVICE.

SEVERAL years ago a physician started a young woman's Bible-class in a mill town in Maine. It was not a town noted for its piety, and the mill operatives were thought to be so depraved, that by tacit consent the clergyman and the church people let them alone.

As invariably happens in such cases, the leaven worked up, and without realizing it, the people of the churches became laxer and more skeptical. These conditions appeared plainly enough in the doctor's Bible-class, the discussions being more intellectual than spiritual. One day a bright young married woman, who had been a silent member of the class, came to the doctor's office, and said,—

"Doctor, somehow I don't think the Christian religion was made for me. I don't understand its doctrines, and I can't fathom what a change of heart means. If I ought to be different, I want to be. What shall I do about it?"

The young lady was fond of society, fond of pleasure, but she had a strong, womanly nature that had never found its outlet. This the doctor perceived.

"Mrs. ———," he answered, "don't think about doctrines, but do this, and report the results to the class. Give one hour a day to the poorest and most neglected person in the town. Go to the mill section. Go from door to door, and search for the woman or child or family that needs you.

"Don't be abashed by filth, or daunted by impertinence. Be a saviour to somebody. Don't overdo. Give what you can in time and nerve and practical help, but don't give more. In this way you will keep up your interest."

The visitor went out very thoughtfully. She had always considered Christianity as an abstruse philosophy, not a practical energy. She promised to do her best, but shook her head.

The next week the young woman who had set an indifferent or puzzled listener in the class appeared transformed into an eager philanthropist. She told her story in a simple but thrilling way. In one of the tenement houses she had found a family that was starving. To them she appeared an angel of light. They had no friends, no food, and no fuel. The head of the family had been arrested for drunkenness, and they were expecting at any moment to be evicted for non-payment of rent. The wife and six little children saw nothing but starvation and misery before them.

"Just think of it," the woman said, with moistened eyes, "a mother and six children dying for want of food at our very doors! And she told me that she knew of others in the same condition. What are our Christian churches about? What are we here for?"

Flesh and blood could not resist the ap-

peal. The whole Bible-class immediately resolved itself into a committee of relief. In three months the churches were aroused as they had never been before, and there swept over the members a revival of good works, such as the town had never heard of before.

Drunkards were put on probation and taken care of; whole families were given

employment; many illicit grog-shops were stamped out; and among the mill operatives the improvement in morals and social habits bore testimony to the Christian fidelity of their better class of friends.

The text of this story-sermon—and of all practical religion—is the key-note of the second chapter of James: "Faith without works is dead."—*Selected.*

Hunting for Health Hints

By A Learner.

TO-DAY when my noonday meal was prepared, I thought, "What a bountiful repast—fruit and bread and grain, and how good it all tastes! I ought to be very thankful for such a life-giving meal as this;" and I was thankful. I thought of the fare of Elijah, whom God commanded the ravens to feed. They brought him two meals a day,— "bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." Two kinds of food, and two meals a day.

After a time the water in the brook failed, and Elijah was sent to be sustained by a poor widow. A change was made in his diet. No flesh was prepared for him. Bread and oil and water was his bill of fare. God was preparing him for a world-test of his religion before a cruel king and his followers. Probably Elijah did not know this; but I do not think any complaints went up from that widow's table.

After a victory over the prophets of Baal, Elijah fled into the wilderness. Not a raven or a widow, but an angel, brought him food. Surely a banquet brought by such a being would be fit for a king; and it was—bread and water. God was preparing his servant for translation. Servant of God who reads these lines, you know not what great things God is preparing you for, and is preparing for you. Learn, therefore, some lessons from the experience of others, and especially those recorded upon the sacred page, and be not a forgetful hearer, but a doer of the Word. This does not mean that you should now live upon bread and water; but I read of a time in that same Word when God's people will have just that fare, and doubt not but that it will be with them as it was with the disciples after Pentecost, when they ate their bread with thankfulness and singleness of heart.

I sometimes think entirely too much thought is given to eating and drinking; and yet not enough of the right kind of thought. The Bible states it just right when it lays down the divine principle, "Eat in due season, for strength, and not for drunkenness." "Due season" is never between meals; and with Elijah it was two meals a day. And I know, from my own experience in labor upon a farm, that two meals, eaten "for strength," and not

for appetite because "it tastes good," are better than three; and two or three kinds of food at a meal, eaten slowly and chewed thoroughly, give more strength than half a dozen kinds eaten as if one were half starved.

Every man who starts out to find all the truth he can upon any subject will soon or late come to the Bible, the fountain of truth, if he is an honest man. And he will find there that the Creator has a claim upon, and a care for, the body as well as the soul. More than this, he will conform his life to the truths he finds there, or cease to be an honest man. And that book recognizes the fact that one's eating has much to do with his ability to distinguish right from wrong, truth from error. Of the Saviour it was written, "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." According to that announcement, the Saviour of the world would have defeated the divine plan for him, had he feasted upon such a large variety of unhealthful food as daily appears upon most of the tables of our land. The butter he ate was doubtless from pure, sweet cream. Butter and honey were not his only articles of food; but the principle of a simple dietary for a pure, clear mind and healthy body was exemplified in his life.

It is urged by some lovers of flesh that the Saviour prepared fish for the disciples. True; fish and bread. But how many who plead for flesh would not complain of such a simple meal,—bread and fish. The most healthful animal food was given them. Before them lay many dark centuries of privation, self-denial, and often starvation for the followers of their cause. These centuries and the condition of his followers the Saviour saw when he provided the flesh food. How different the circumstances now! During those centuries both men and animals have become more diseased. Fruits and grains are in abundance, and the opportunity to secure them unhindered. Necessity no longer drives men to the sea or slaughter-pen for food.

THE man who is looking for trouble isn't out long before he puts a plural on the word.

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EDITOR

C. P. BOLLMAN.

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MODERN WARFARE.

M. JEAN DE BLOCH, probably the greatest living authority on the cost of wars, does not accept the prevailing opinion that the enormous cost of modern warfare will tend to render conflicts arising between nations of short duration, if not indeed to do away with war altogether.

M. De Bloch thinks that the key to the whole question of war is that no State in the world has sufficient economic resources to utilize its full military strength, "for the length of time that war would last under present conditions." He points out that formerly one battle often decided the issue of a war, and the battle was won by a spirited bayonet charge, by one mass thrown against another to the sound of martial music. But military operations have become "as prosaic as ore-smelting, and far less respectable."

This gentleman believes that battles in the old sense of the word are no longer possible. Caution and craft have taken the place of courage, which is now a drawback rather than an advantage. Bayonet charges are archaic, and the trappings of war have been abandoned. The conflicts of the future will be long protracted and onerously expensive. The belligerents are not the only sufferers now. A great war would be an international calamity, interrupting the trade of the world and raising the cost of necessities so high that innocent peoples would experience want, if not starvation.

M. De Bloch quotes several eminent officers in support of his contention that the battles of the future will be long drawn out and unsatisfactory. General Von Janson says that "every attack will last at least two days, and the assailants can hope to succeed only if the defenders lose their heads." It is General Schlichting's opinion that "the spade will change tactics in the coming war, and taking into consideration the present improved weapons, it will itself become an arm of immense importance."

The French General Langlois thinks that the battle of the future will last five days, and will be to all intents and purposes an artillery duel, each gun needing five hundred projectiles. Generals Rohne and Müller say that if the armies of the Triple Alliance were to contend in the open against those of France and Russia, "they could dispose of shells enough to kill or wound more than eleven million men."

All of which forms a very interesting commentary upon Jer. 4: 19-21:—

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?

That Jeremiah's prophecy has to do, not with his time, but with the last days, is evident from verses 23-25:—

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

This text clearly refers to the desolation of the earth in connection with the second coming of our Lord Jesus Christ. It is paralleled in Isa. 24: 17-20:—



Lost Time.

By Lee S. Wheeler.



A LAWYER asked me recently to explain to him how we know that Saturday, our present seventh day of the week, is the same seventh day that God rested upon after creation.

I called his attention to the Jews. That whole nation has been observing it every week since the time of Moses. From that time also an unbroken line of the hereditary priesthood reaches down into this Christian age. They were organized to teach and preserve the knowledge of the Lord, and bound to great strictness in observing all that he commanded them, so that it would have been next to an impossibility for the day of the weekly Sabbath to be lost among them.

Isaac M. Wise, Jewish Rabbi of Cincinnati, says:—

If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in another locality, and a dispute among themselves about the right Sabbath must have occurred. But history records no such dissension. From Ezra to 70 A. C. [after Christ] the body called first "The Great Synagogue," and afterward "The Sanhedrim," existed in Jerusalem; and then to 300 A. C., at Jamania, Ushah, or Tiberius. This body announced annually in regular succession the calendar to all Jews in the world. Then followed in authority the Babylonian Academy, from 200 to 1000 A. C., again in regular succession.

When could they have forgotten the Sabbath? Those people maintain an absurdity.

But some may ask, as did my friend the lawyer, how we know that Moses and the Jews had the true Sabbath to begin with. Might it not have been lost during the twenty-five hundred years between Adam and their day? We answer, The Bible says of God, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, . . . and madest known unto them thy holy Sabbath." Neh. 9: 13, 14.

It matters not, therefore, how many times it may have been lost before that. Even

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

There are also many other texts besides Jer. 4: 19-21 that teach that the last days are to be characterized by wickedness, perplexity, violence, fear, and strife. But "he that dwelleth in the secret place of the Most High" shall abide safely under the shadow of the Almighty.

before Mount Sinai was reached, the Lord commanded Moses, and he said unto the people: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 23. And beginning with that "to-morrow" that God declared to them was his creation rest-day, they have always had Saturday for their Sabbath unto this day.

Still, after having it made known to them, like many to-day, some of the people went out on the Sabbath, until God made an example of a man, and had him put to death.

During the next forty years, every week they witnessed the miracle of the manna. It would breed worms and stink if kept over night, except the night before the Sabbath, Friday night, and they were commanded to gather a double portion on Friday; for on the Sabbath no manna fell for them. See Exodus 16. Thus they were taught God's holy day, and that heaven also observed it. It is not strange, therefore, that it became such a fixed national custom.

Another proof that the day has never been lost is found in the Samaritans, who still live in the vicinity of Jacob's well, what few are left of them. They have had no dealings with the Jews since about five hundred years before Christ, yet they still have the same seventh-day Sabbath, Saturday, which they call "Yo-ma-ha-she-vi-ah, Shabbath," which, translated, is "Day the seventh, Sabbath."

In their little synagogue at Nablus they still preserve, in a silver case, a time-worn manuscript of the first five books of Moses, which they doubtless had when Christ preached to the woman at the well, and which is probably the oldest copy in existence. It is written on material older than parchment. For nearly a thousand years

his little remnant of the Samaritans had been lost to the world when found in the sixteenth century. Many modern tourists to the Holy Land have visited them.

Thus God has left not himself without many witnesses, and we might as well contend that the true Bible has been lost, as many infidels do, as to claim that Saturday is not the true seventh day.

What a fearful thing to come up to the judgment, and fall into the hands of God as wilful violators of his holy day by desecrating the day over which all may still read the inscription written by his own finger: "Remember the Sabbath day to keep it holy;" "in it thou shalt not do any work." "The wages of sin is death."

Norfolk, Va.



THE TWO MYSTERIES.

International Sabbath-School Lesson for December 13, 1902.

THE secret or mystery which was revealed unto Daniel (Dan. 2: 19) in a night vision was fully revealed as a fact to all the world when "the Word became flesh." This was the mystery of godliness (1 Tim. 3: 16), the essence of Christianity. During the lifetime of those who proclaimed this pure gospel to the world, the prophecies of the seventh and eighth chapters of Daniel began to be fulfilled. In writing to the church at Thessalonica concerning this matter, the apostle Paul also throws additional light upon these previous prophecies. 2 Thess. 2: 3-12. Compare "the falling away" of verse 3 with the "transgression" of Dan. 8: 12, R. V. Compare the "man of sin" of verse 3 with the horn in which were eyes and mouth. Dan. 7: 8. Compare the self-exaltation of verse 4 with that of Dan. 7: 25 and 8: 10, 11, R. V. This "man of sin" is evidently the very one who is the leading subject of the prophecies of the seventh and eighth chapters of Daniel. And of this man of sin it is distinctly stated that he substitutes himself for God in the sanctuary service. 2 Thess. 2: 4. And the work which culminated in this self-deification, which had already begun in Paul's time, is called "the mystery of iniquity." 2 Thess. 2: 7. It thus appears that the work of the Papacy in corrupting the true temple service by taking away the *continual* is accomplished by putting man in the place of God, thus substituting the mystery of iniquity for the mystery of godliness. This means substituting tradition for the Bible, the authority of the church for the command of God, the civil power for the power of the Spirit, justification by works for justification by faith, and the outward and the visible in worship for that which is spiritual. The result is a mere human organization instead of the church of Jesus Christ.

The tabernacle in the wilderness, and later the temple, was a copy of things in heaven. Ex. 26: 30. By the rending of the veil of the temple at the time of the offering of the true sacrifice (Mark 15: 38),

it was intended to mark the close of the earthly priesthood and ministry. Type had now met antitype. "By virtue of his death and resurrection he [Christ] became the minister of the 'true tabernacle, which the Lord pitched, and not man.'" Under the enlightening influence of the Holy Spirit on the day of Pentecost the apostle Peter beheld Jesus as our high priest. Compare Acts 2: 32, 33 with Heb. 8: 1, 2. By taking flesh and offering himself for man, Jesus took away the typical continual service (Dan. 9: 27), which had degenerated into mere ceremonialism, and revealed the eternal reality in its place. This was the mystery of godliness. In its work of corrupting Christianity, the Papacy has taken away the *continual*, the real presence, and has put an earthly service in the place of the heavenly. "Poperly has a God of its own,—him, even, whom the canon law calls the 'Lord our God.' It has a saviour of its own,—the church, to-wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate, unknown to the gospel,—the 'mother of God.' It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—the all deceivableness of unrighteousness." This is the mystery of iniquity.

QUESTIONS.

1. How has the mystery revealed to Daniel been made manifest to all.
2. What is the inspired definition of this essence of Christianity?
3. What prophecy is especially valuable in the understanding of the seventh and eighth chapters of Daniel?
4. What specific points of comparison make it evident that the theme of this prophecy is the same as in Daniel's prophecies?
5. What does the man of sin do to destroy the value of the temple service?

6. What expression is used to define this effort to shut God out of his own temple?

7. What light does this prophecy throw upon the method by which the Papacy takes away the 'continual'?

8. In what particulars does it appear that the Papacy has put man in the place of God?

9. What is the result of these changes?

10. Of what was the tabernacle a copy?

11. What was the significance of rending the veil of the temple?

12. By virtue of what experiences did Christ become the minister of the true tabernacle?

13. What shows that the apostles recognized this ministry of Christ in the heavenly sanctuary?

14. What did Jesus take away by the offering of himself on the cross? What did he establish in its place?

15. How has the Papacy attempted to make of none effect this work of Jesus and his ministry in the heavenly sanctuary?

16. What has popery substituted for "the gospel of God . . . concerning his Son Jesus Christ our Lord"?

17. What does the apostle Paul call this perversion of the gospel?

REVIEW OF LESSONS FOR THE QUARTER.

International Sunday-School Lesson for December 28, 1902.

1. **Joshua Encouraged.**—Lesson scripture, Joshua 1: 1-11. Golden Text: "Be strong and of a good courage." Verse 9. The design of the lesson seems to be to show how God encourages and strengthens those who do his work with determination and energy.

2. **Crossing the Jordan.**—Lesson scripture, Joshua 3: 9-17. Golden Text: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isa. 43: 2.

This lesson teaches that "with God nothing is impossible," and shows his care of his people.

3. **The Fall of Jericho.**—Lesson scripture, Joshua 6: 12-20. Golden Text: "By faith the walls of Jericho fell down." Heb. 11: 30. This lesson shows how God helped Israel to overcome. He is our God as well as Israel's, and the same mighty power that he used for them, he is just as willing to exert in our behalf.

4. **Joshua and Caleb.**—Lesson scripture, Joshua 14: 5-15. Golden Text: "He wholly followed the Lord." Verse 14. The story of Caleb shows how faithfully God keeps his promises and rewards those who trust him wholly.

5. **Cities of Refuge.**—Lesson scripture, Joshua 20: 1-9. Golden Text: "God is our refuge and strength, a very present help in time of trouble." Ps. 46: 1. The central truth of this lesson is that "God desires justice between man and man." How carefully he provides for the defense of the accused.

6. **Joshua's Parting Advice.**—Lesson scripture, Joshua 24: 14-26. Golden Text: "Choose you this day whom ye will serve." Verse 24. Our choice of masters is voluntary; but "no man can serve two masters." God will have a tested people, who bring forth "fruits meet for repentance."

7. **The Time of the Judges.**—Lesson scripture, Judges 2: 7-16. Golden Text: "They cry unto the Lord in their trouble, and he saveth them out of their distresses." Ps. 107: 19. This lesson shows that "service in a false religion is slavery and death." But though his people fall into sin, God does not forsake them.

8. **World's Temperance Lesson.**—Lesson scripture, Isa. 28: 1-13. Golden Text: "They also have erred through wine." Verse 7. "Wine is the greatest robber of judgment," and even the wisest are taken in its snare. Those who will to follow sinful pleasures will never lack opportunity; and they will never escape the results of their evil sowing by ridiculing them.

9. **Gideon and the Three Hundred.**—Lesson scripture, Judges 7: 1-8. Golden Text: "It is better to trust in the Lord than to put confidence in man." Ps. 118: 8. "God often knocks away all human props, that we may be taught to rely on him." "He can do great things with a faithful few."

11. **Ruth and Naomi.**—Lesson scripture, Ruth 1: 16-22. Golden Text: "Be kindly affectioned one to another." Rom. 12: 10. "We only seem to escape famine by going into Moab—the world;" but the story of Ruth shows that God has plentiful rewards for those who are true to him, and have that generous, "whole-hearted love that

will suffer anything for the sake of the beloved."

11. **The Boy Samuel.**—Lesson scripture, 1 Sam. 3: 6-14. Golden Text: "Speak, Lord, for thy servant heareth." Verse 9. Eli's example shows that "indulgent parents are cruel to themselves and posterity." Samuel's case shows that God chooses as his instruments those who are willing to listen to his call.

12. **Samuel the Judge.**—Lesson scripture, 1 Sam. 7: 2-13. Golden Text: "Prepare your hearts unto the Lord, and serve him only." Verse 3. "God will forgive when his people repent," and, as in the lesson incident, faith will gain the victory.

to-day a strong and self-controlled woman, caught away from a disgrace that might have ruined her whole life, because one woman believed in the saving power of love, and was willing to take a deal of trouble to prove her faith well-grounded. — *Youth's Companion.*

Here and There.

ON Pine Creek, in Gila County, Arizona, is a natural bridge which is said to be one of the greatest natural curiosities in this great Western wonderland, equalling, if not surpassing, the natural bridge of Virginia. It spans the creek at a height of about two hundred feet, and the walls of the canon rise above it on either side seven hundred or eight hundred feet, and on one side form a perpendicular precipice. The bridge is of lime formation, and the inside of the great arch, which is about two hundred and fifty feet across, is worn by the water as smooth as if chiseled by the skilful hand of a stonemason. The arch on top is nearly, if not quite, four hundred feet in width, one thousand feet in length across the canon, and at the thinnest part only six feet through. About the center of the arch is a hole large enough to admit the body of a man, through which one can look down into the crystal pool of water two hundred feet below.

A MISSIONARY, addressing an audience in Toronto, gave the following interesting facts relative to the Chinese women as gospel workers:—

All over Northern China the women have strong characters, and are persons of force. I have seen many who within a very few days from the first time they ever heard of Christ, were effective preachers of the gospel. Their hearts are full of this strange, wonderful new story; and I suppose a woman always wants to talk about what is in her mind; she does in China, at any rate.

I remember one woman whose name was Wang. The first time I saw her she was about as degraded as a heathen woman could be. Her story was very pathetic. She gave her heart to Jesus that day; and two or three months later she came to help me in the house. I knew that woman had the making in her of a really great preacher.

There was a notable festival, and our home was crowded from morning till night. We sat among them, preaching and talking all day long. I lost my voice in the afternoon, and turning to this woman, said, "Won't you just try to tell the rest of the story?"

She replied, "O, I could not possibly. I can not talk and preach."

I just said a few earnest words to her and prayed. In a minute or two she took up the story just where I had left it off, and talked to those women for an hour or more without stopping. The power of the Spirit of God came down upon her; she was just carried out of herself, transfigured, almost. She talked, sometimes with tears and sobs as she told of the cross and death of Christ; and then her face was radiant with joy as she told what he had been to her. I never saw, except once, such a baptism of the Holy Spirit.

This woman continued to preach in the

WITH THE CHILDREN



THE QUEST OF LAZY-LAD.

HAVE you heard the tale of Lazy-Lad,
Who dearly loved to shirk,
For he "hated" his lessons, and "hated" his tasks,
And he "hated" to have to work?
So he sailed away on a summer day
Over the ocean blue;
Said Lazy-Lad, "I will seek till I find
The land of Nothing-to-Do"

So Lazy-Lad he sailed to the west,
And then to the east sailed he,
And he sailed north, and he sailed south
Over many a league of sea;
And many a country fair and bright
And busy came into view,
But never, alas! could he find the coast
Of the land of Nothing-to-Do.

Then Lazy-Lad sailed back again,
And a wiser lad was he,
For he said: "I've wandered to every land
That is in the geography;
And in each and all I've found that folks
Are busy the whole year through,
And everybody in every place
Seemed to have something to do.

"So it must be the best way, after all;
And I mean to stay on shore,
And learn my lessons and do my tasks,
And be Lazy-Lad no more.
The busiest folks are the happiest,
And what mother said was true;
For I've found out there is no such place
As the land of Nothing-to-Do."

— *L. M. Montgomery.*

"DON'T TELL MY MOTHER!"

KATE FENTON stood up in the middle of the faculty room at Dodge Academy, and faced, without an apparent tremor, the nine men and women before her. She had just heard a sentence of expulsion from the lips of the principal. She had been a wild girl for a year, and the limit of indulgence had been reached by her latest prank—a midnight frolic, involving an audacious ingenuity of which even she had not been thought capable. So she must go! She smiled her quiet, daring smile as she met the grave regard of her teachers. It seemed as if the moment were far more tragic for them than for her.

Then the principal said, "Miss Fenton, is your mother at home?"

"No, sir, she isn't," the girl answered, before she saw the bearing of the question.

"You will tell me her address, then, if you please. I must telegraph her at once, asking when and where she will meet you."

"That isn't necessary, Professor Matthews. I can get home perfectly well by myself."

"You must understand that would not be permitted, Kate. I shall send a teacher with you to see you into your mother's charge, and to tell her exactly what events have led up to this sad ending of your connection with the school. I must have your mother's address. Of course I can obtain it by telegraphing her lawyer, but you will hardly compel me to do that."

Kate's face flushed and paled. Suddenly a convulsion swept over it, and in another instant the hard, reckless girl was in a passion of tears.

"O, don't tell my mother!" she exclaimed.

The men looked more wretched than before, and the women more helpless. The youngest teacher, Miss Carew, made a quick gesture of pity, and rising, went to the girl, who stood with her head pressed hard against the window, her shoulders shaken by sobs.

"Kate, I want to talk with you. Come into the office a moment."

Exactly what passed in that hurried interview nobody knows, but in five minutes Miss Carew came back.

"If I make myself personally responsible for Miss Fenton's good behavior, will you try her another month?" she asked. "I think it would be worth while. There must be some good in a girl who has so strong a feeling for her mother."

Everybody was glad enough to acquiesce in Miss Carew's suggestion, and relieve the strain of the situation. Then began one of those fights, as old as humanity, with two human souls on one side, and the world, the flesh, and the devil on the other. The victory was not won in a week or a month, but it was won at last; and Kate Fenton is

power of the Spirit of God, and became so well known that women would come from all the villages around to hear her. The missionary adds: "We never think of preaching ourselves if we can get a Chinese woman to preach, as they can do it so much better than we can."

THE Papuans of New Guinea have no use for dentists. They can sever the wire-like rattan creepers that entangle them in the forest at one bite, and sharpen their teeth on the sugar-sticks which they are constantly chewing. In a "Collector's Rambles" an incident is told of their surprise over "a display of Yankee dental achievement." They had been doing some very clever tricks to amuse their visitors; but the Americans were unable to astonish them until "Shelley told them he could take his teeth out and put them back again. 'No,' they said, 'you can not do that, for that is impossible.'" Before the excited, eager crowd, Shelley extracted the plate on which he had two or three artificial teeth, and opened his mouth to show where they had been. The "Rambler" adds: "The Papuans waited for no more, but all started for the small door at once. In their haste to get out, they stuck, and I feared for a few moments that they would tear the house down. Those who were unable to get out howled in fright, and created a great uproar."

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If other hands should hold the key,
Or if he trusted it to me,
All might 'be bad."

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"A Zulu Kaffir once said to me, 'White men are especially favored. They have railways, telegraphs, breech-loading rifles, fine clothes, wisdom, and wealth; but they lack one advantage which we enjoy—namely, the gospel in the Zulu language.'

"I replied, 'Our translation is splendid; it is next to the Greek.'

"The Zulu shook his head and said, 'It can not equal ours.'

"I thought no more of it until a Malay said to me, 'The Malay language is the most eloquent in the world; look at our translation of the Scriptures.'

"This set me thinking. Now, Chinese is one of the most horrible languages conceivable. I can not speak it; but I am quoting the opinions of experts. A Chinese Christian to my face deplored the privation Europeans endured in not having access to the Chinese version of the Scriptures.

"This gave me further light. I am now convinced that Scripture is unique, in that it will bear translation into any language without losing one iota of its force."—*Sunday Reader*.

HEART-KEEPING.

HEART-KEEPING is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—*Theodore L. Cuyler, D. D.*

"BEAUTIFUL lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds."

THE AUTHORITY FOR SUNDAY OBSERVANCE.

"SABBATH in the Hebrew language signifies rest, and is the seventh day of the week; and it must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dictionary*.

A Baptist paper says: "The Scripture nowhere calls the first day of the week the Sabbath. There is no Scriptural authority for so doing, nor any obligation."

Dwight's "Theology," Vol. IV, page 401, says: "The Christian Sabbath [Sunday] is not in the Scripture."

Rev. George Hoges, writing for the *Pittsburg Dispatch*, says: "The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, or the seventh mean the first, nor Saturday mean Sunday. The fact is that we are all Sabbath-breakers, every one of us [Sunday-keepers.]"

Father J. Enright, Kansas City, Mo., says: "I have repeatedly offered \$1,000 to any one who can prove to me from the Bible alone, that I am to keep Sunday holy. There is no such law in the Bible; it is a law of the Catholic Church alone."

Rev. John Snyder, in *St. Louis Globe Democrat*: "Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day [Sunday]. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday."

Dear reader, search your Bible over this important question. Will you follow the Bible or tradition? Matt. 15: 9.

W. H. ARMSTRONG.

"THE forest riches of the Philippines: In many places the great forests of the Philippines, which are estimated to cover at least 20,000,000 and perhaps 40,000,000 acres, are at present inaccessible through lack of roads. In these forests more than six hundred species of trees have already been enumerated. Some of the trees attain a height of one hundred and fifty feet. They produce gum, rubber, gutta-percha, dyes, oils, tan-bark, textile substances, medicines, and timber."

"THE Montauk, the first of Chicago's tall steel buildings, was torn down a few months ago to make room for a larger structure. It was nine and a half stories high, but when it was built people thought it a 'criminally reckless experiment,' and the upper stories were hard to rent. That was only fifteen years ago. In the interval builders have gone twenty stories higher; tenants have moved up with them; nevertheless the rentals of upper stories have climbed, proportionately, higher and faster than either."

The Gospel Herald

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NASHVILLE, TENN., DECEMBER 3, 1902.

UNDER the heading "Lost Time," a contributor, Lee S. Wheeler, makes an excellent argument to prove that the day which we call Saturday is the true seventh day, the Sabbath of the fourth commandment. He need not however, have gone back so far in history. Not only was the true Sabbath pointed out by the Lord himself at Sinai and for forty years thereafter; but we have the testimony of the New Testament that the holy women who "followed after, and beheld the sepulcher, and how his [Christ's] body was laid," "returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke 23:55, 56. If the creation week has been lost, it has been lost since the cross. But no well-informed person makes any such claim as that.

ALL lordship in the church is contrary to the Spirit of Christ. The church as reorganized by our Saviour during his earthly ministry and upon the day of Pentecost—the vineyard taken from the wicked men and given to others (Matt. 21:33-45)—is just what "the church in the wilderness" was, stripped of all connection with the civil authority. That is to say, it is a pure, self-governing democracy. Said the Saviour, "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. By these words all lordship is forbidden to Christians. The supreme duty of the Christian is to order, not his brother's life, but his own life, according to the divine law. To Peter's anxious inquiry concerning another's duty, the Saviour answered, "What is that to thee? follow thou me."

THE lesson that God would teach his people now is the same that he has ever sought to teach them, namely, separation from the world, and self-control under the divine law. In one sense of the term these can not be learned, but must come into the life and experience by the presence of the Lord Jesus Christ in the heart. "I am crucified with Christ," said the apostle, "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. This is Christian experience. This is self-control. This is the kingdom of God that "cometh not with observation;" for it is within, even in the heart and in the life.

HAD man a single power, a single faculty, not derived from the Creator; had he anything not a gift from heaven, he might innocently use it as he would. But all man's powers are God-given, and he is under sacred obligation to use them all to God's glory.

THE seagull, an exchange remarks, is the scavenger of the ocean. It scours the surface of the sea near the shore and frequents the harbors to seize on floating garbage, dead fish, or other putrefying morsels. In this way seagulls have saved many a seaport from plague and pestilence. Yet these useful birds are every year massacred by thousands for idle sport for the sake of their wings to be used as millinery; and their eggs are plundered wholesale for museums and to fill up the shop windows of naturalists. This fact is a sad commentary upon the thoughtless selfishness of humanity.

THE *Springfield Republican* thinks that "the coal problem is not in process of settlement. It is simply in process of being patched up."

The *Republican* is right; as long as greed moves men to oppression of their fellowmen, there will be strikes; and as long as men trust themselves instead of trusting God, men will strike against oppression and seek to avenge their own wrongs.

PUBLICATIONS WANTED.

WILL the readers of the GOSPEL HERALD please send us back copies of the GOSPEL HERALD, the *Southern Watchman*, *Signs*, *Sentinel*, *Review*, *Pacific Health Journal*, *Good Health*, *Life Boat*, *Youth's Instructor*, *Home Missionary*, *Little Friend*, tracts on the coming of the Lord and the Sabbath question, Temperance and Religious Liberty, books and pamphlets, such as copies of "Early Writings," small size, "Spirit of Prophecy" and early "Testimonies" to be used in missionary work. Send postpaid, or express prepaid to our address,—

FRANK JEFFERS,

Box 21, Woodland, Yolo Co., Cal.

IN a paper read recently before the institute of the naval architects, a lieutenant of the navy declared that since the battles of Manila and Santiago, ordinance and gunnery have been revolutionized. "Guns and methods good enough for 1898," he said, "are an invitation to-day to disastrous defeat." A leading Eastern paper wants to know how long this sort of thing is to be kept up, and asks, "When will military preparations cease being revolutionized and doubled in expense every four years?" The same paper then suggests that "the man who can achieve aerial navigation in a practical way, should come along and put a stop to the whole busi-

ness. He could make war as obsolete as the Greek galley."

The conclusion is illogical. Should aerial navigation become practicable, it would no sooner be "perfected" in one country than it would be not only adopted, but improved by some other country, just as is now the case with guns and gunnery.

"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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