

The Gospel Herald

"On earth peace, good-will toward men."

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NO. 51.

LIFE'S MIRROR.

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn;
You will gather in flowers again,
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.

For life is the mirror of king and slave —
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

— Madeline S. Bridges.

IN THE RACE FOR ETERNAL LIFE.

BY MRS. E. G. WHITE.

TO illustrate the race of the Christian for the crown of life, Paul uses the races of the ancient Greeks. He says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

To win the prize—a chaplet of perishable flowers, bestowed amidst the applause of the multitude—was regarded by the Grecian runners as the highest honor. In the hope of gaining this prize, they subjected themselves to the most severe training and to constant self-denial. They put aside every indulgence that would tend to weaken the physical powers. We are striving for an infinitely more valuable prize,—even the crown of everlasting life. How much more careful should be our striving! how much more willing our sacrifice and self-denial!

There is work—stern, earnest work—before those who win this prize that God holds out. They must "lay aside every weight, and the sin which doth so easily beset, . . . and . . . run with patience." One of the weights that they must lay aside is the indulgence of appetite. Intemperance has cursed the world almost from its birth.

Nadab and Abihu were men in holy office; but their minds became so clouded by the

use of wine that they could not distinguish between sacred and common things. They "offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

Alexander found it much easier to subdue kingdoms than to rule his own spirit. After conquering nations, he fell in consequence of the indulgence of appetite,—the victim of intemperance.

Through appetite Satan controls the whole being. Thousands who might have lived to honor God and bless humanity have gone down to the grave physical, mental, and moral wrecks, because they sacrificed their powers to self-indulgence. Those who gain eternal life must bring every appetite under the control of the Spirit of God. Then they will have power to run the race set before them.

The Christian must lay aside all selfishness, living and working for the good of others. The only way to grow in grace is to do the work that Christ has enjoined upon us, helping and blessing those who need the help that we can give. Strength comes by exercise; action is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are trying to live by eating without working. And in the spiritual as well as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose the power to use them. The Christian who will not exercise his God-given powers, not only fails of growing up into Christ, but he loses the strength that he already has.

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They are most surely working out their own salvation.

The Christian must lay aside all self-seeking. The hypocrisy of the Pharisees was the product of self-seeking. The glorification of self was the object of their lives. It was this idea that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission.

This subtle evil even the disciples were in danger of cherishing.

It was this that prompted the strife as to who should be the greatest. It was this that came between them and Christ, making them so little in sympathy with his mission of self-sacrifice, so slow to comprehend the mystery of redemption.

As leaven, if left to complete its work, will cause corruption and decay, so does the spirit of self-seeking, cherished, work the defilement and ruin of the soul. Yet among the followers of our Lord to-day, as of old, how widespread is this subtle, deceptive sin. How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self.

Only the power of God can banish self-seeking. This change is the sign of his work. When the faith that we accept destroys self-seeking and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. "Father, glorify thy name," was the key-note of Christ's life; and if we follow him, this will be the key-note of our life.

The Christian must lay aside doubt. Not one that in penitence and faith has claimed his protection will Christ permit to pass under the enemy's power. The Saviour is by the side of his tempted ones. With him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through him who strengthens us. When temptations and trials come, do not wait to adjust the difficulties, but look to Jesus, your Helper.

There are Christians who think and talk altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify his power and love?

The rainbow of promise encircling the throne on high is an everlasting pledge of God's love for us. It testifies to the universe that God will never forsake his people in their struggles with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.

Envy, malice, evil-thinking, evil-speaking, covetousness,—these are weights that

the Christian must lay aside if he would run successfully the race for immortality.

"If thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell."

Why this earnest language, than which none can be stronger?—Because "the Son of man is come to save that which was lost." Shall the disciples of Christ show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain.

Any habit or practise that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God can not benefit the soul. The blessing of heaven can not attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of character and to mislead others. If the foot or the hand would be cut off, how much more earnest should we be to put away sin, that brings death to the soul.

Every step that the true Christian takes is a step of advance. The Lord draws near to him as he strives to reach the object set before him. Each temptation overcome marks a triumph. Each night of conflict and trial, bravely borne, hails the dawn of a better day. Laying aside all that would hinder his progress, forgetting the things that are behind, he presses toward the mark of the prize of his high calling.

MOODY'S OWN METHODS.

WILLIAM R. MOODY, in writing for the *Saturday Evening Post* the life of his father, Dwight L. Moody, tells, among many good stories of the famous evangelist, the following: "As a boy in Northfield he had achieved remarkable results in swelling the attendance at the Sunday-school, and so, arguing from that, he conceived the idea that he could be of much value to Plymouth church as a recruiting agent. Having come to this decision, he hired a pew with the understanding that he was to fill it each Sunday. Like everything else he undertook, he fulfilled his commission with intense earnestness and enthusiasm. He did not wait for the young men to come to church, but he went after them, stopping them on street corners, visiting them in their lonely rooms, and even calling them out of saloons. It was altogether new and strange, and the novelty of the whole

work had an irresistible effect, with the consequence that in a short time young Moody was renting six pews, which he filled every Sunday with his strange and motley guests.

"There was a little mission on North Wells Street, and he applied for a class. He was told that the sixteen teachers were

amply able to instruct the twelve scholars; but if he would provide his own class, they would be very glad to have him. This was just what Mr. Moody wanted. Next Sunday there was a sensation. Young Moody opened the door and led in a procession of eighteen little 'hoodlums,' whom he had gathered from the streets."

The Danger of Sinning Against Light

By Lee S. Wheeler

IN the winter of 1895 while making a trip to the West to attend General Conference, my wife and I were snow-bound for a week in the town of Greensburg, Western Pennsylvania. We were directed to make our home, meanwhile, with a widow, an elderly lady, who with her maiden daughter, lived alone.

They were strong Baptists, and seemed faithful in reading the Bible and in daily prayer.

We often talked on Christian subjects. One day she was showing me a book which she appeared to prize very much, and I observed it to be one of the Seventh-day Adventist publications entitled "Bible Readings for the Home Circle." I knew that she read the book and that it taught the observance of the seventh-day Sabbath, so I asked her how she felt about the matter. She said that they kept the seventh day, and I replied that I was very glad to know that, and inquired how long they had been observing that day. Finally she said that Sunday was the seventh-day Sabbath. I showed her that this was not so, and that to teach that, would be to prevent the Word of God; but soon I found that she was willfully shutting her eyes to the light to avoid confessing the truth.

After that we saw that her heart was daily growing harder, and that she was not happy with us there, though we paid her for our entertainment.

We began to question what Providence had us there for. Finally, the Sunday before we were to leave, I felt at the dinner table strongly impressed to show her the danger in which she was placing herself. We were conversing about the days of Noah and their likeness to the days when the Son of man returns. She wondered how people could harden their hearts against the message of Noah.

Then I showed her that as then when God sent them light they persisted in their own course, so that God had to say, "My Spirit shall not always strive with man," so now the awful danger is that when God sends people light, they will sin against it, and harden their hearts against receiving it.

Said Christ; "This is the condemnation,

that light is come into the world, and men loved darkness rather than light because their deeds were evil." Walk in the light "while ye have the light, lest darkness come upon you." This was where the Jews lost their experience.

This message went home to her heart. I noticed her much with her Bible, apparently in a deep study, and before we took the train the next day, she said to us, "It is settled now." I asked, "What is settled, Mrs. ———?" "O," she said, "we have decided that we will keep God's holy Sabbath hereafter;" and the good woman's heart seemed tender and her voice trembled as she added, "We are so sorry we have broken it so long."

How often I have thought of them. Years afterward letters told us that they were faithful, though almost alone, and opposed by their former church friends and minister.

How many others are passing through the same experience. O, that I could save them from the awful sin and danger of continuing to walk in disobedience after light has come to them. All who are finally lost will look back over the path with inexpressible grief at the spot where they first began to sin against light.

They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart,—all appear as if written in letters of fire.

They stand without excuse before the accusation, "Ye knew your duty, but ye did it not." And then, O dreadful reality, of which Christ warned when he said, "There shall be weeping, and wailing, and gnashing of teeth."

Norfolk, Va.

IN using the Bible in promoting any good cause, it should be treated fairly. There are men who zealously try to make it say what it does not say, the result being that they dishonor it, and injure what they seek to propagate.—*United Presbyterian*,

Hunting Health Hints

By A Learner

MUCH WORTH FINDING.

Change of Program.

IN our search for health, which affects our success and happiness so much for this world and the next, we have found that it is positively necessary to make many changes from the old ways of living,—or rather of dragging out an existence. Some of these changes can be made without much of a change in the program of the family, such as deep breathing, bathing, exercising, leaving off drugs, tea, coffee, tobacco, etc.; but when it comes to changing to two meals, it is a great advantage if all the family can good-naturedly work together. With a determination to find the best habits of life, let all agree together to try the two-meal plan. With a cheerful face, and a kindly "Good morning" as you meet each other, decide not to have breakfast the first thing. This will give time for morning worship to be held with reverence and not with a feeling of hurry. Other duties and privileges of the day can then be taken up, and at an hour agreed upon, have the first meal; and be sure to eat slowly, and chew your food thoroughly.

Digestion Begins in the Mouth.

On this I quote a pointed paragraph from the *Farm Journal* of Philadelphia:—

The mouth is as much of a digestive organ as the stomach itself; at least half the process of digestion should take place in it. It is when the work that should have been performed by the teeth is thrown upon the stomach that indigestion and other troubles ensue. Not only should every particle of food be chewed fine, so that the digestive juices may more easily work in it, but motion of the jaws causes a flow of saliva which is as necessary for digestion as the stomach juices, since its alkaline qualities counteract and supplement the acids of the latter.

Less Food.

One of the earliest results of thorough chewing of food is that heavy eaters begin to consume less of it; for as digestion improves, less is needed, since all that is taken is assimilated.

This last point is also a good one in favor of the two-meal plan. If one eats slowly, he eats less. And now that winter days are coming, when work is lighter, instead of the bad habit of eating more, less food should be eaten while one is not at work.

No Breakfast.

If you are so situated that you can not have your first meal as we have suggested, and must have dinner at noon, you will find, if you will give it a trial, that you can do better work, and have a clearer brain, to take nothing to eat till that hour rather than a six or seven o'clock breakfast. The digestive organs need several hours in the morning to prepare the digestive juices. The brain, nerves, and body need the use of the blood that is usually wrongly employed in helping to digest an early breakfast.

Use Your Will.

Of course you will for a time have that "all gone" feeling in your stomach. Drink a cup of cold water, and tell your stomach to lie down and keep still till you get ready to feed it. You will not have as hard a time to learn to eat good things and in the right way, at the right time, as the boy does to learn to use tobacco; but you will have to use a little will power. Indeed, if you *will* not, then you *can* not be well and good natured.

You have no sympathy for the man who drinks liquor. "He ought to quit it!" you say. Yes, but it has an awful hold on him. "I know it," you reply; "but he could if he would." Exactly; so can you quit a less wicked habit if you will; and establish better ones. More than this, there is One very near both you and the drinker who is ever trying to lead into the paths of life.

DR. TORREY ON THE HIGHER CRITICISM.

IN his replies to questions from ministerial brethren in a recent meeting at Sydney, Australia, Dr. Torrey, the leader of the Moody Bible School, Chicago, answered an inquiry regarding his position in reference to the Higher Criticism as follows:—

"The three great leaders of the Higher Criticism were infidels, and I don't care to get my knowledge of theology from such a source. In the first place there is nothing new in their alleged discoveries. In spite of all their talk about the 'new views,' there is scarcely anything in their theories that is not contained in Tom Paine's scurrilous 'Age of Reason.'

"Indeed, Professor Osgood, who is a Hebrew scholar, stood on the floor of the Baptist Congress of Detroit, Michigan, to speak on the Higher Criticism. 'Before discussing the question,' he said, 'I would like to read what I conceive to be the few positions that are taken up by the higher destructive critics.'

"He went to work and read off these positions, one after the other. 'Now, gentlemen,' he said to the supporters of the Higher Criticism, 'is that a fair statement of the position?' 'Yes,' they said. 'Well, gentlemen,' he replied, 'I have been reading verbatim from Tom Paine's "Age of Reason!"'

"Brethren, if you are dabbling in that sort of thing, you do not know what you are doing. I used to be a higher critic myself once. When Robertson Smith's book came out, I welcomed it; in fact, I wrote a little book on the subject myself. I thank God that I did not publish it; I had not thought the thing through. Years ago, a dear brother spoke to me on the subject in our lecture room. He was a splendid man, though not an expert in Bible study. He said to me, 'Mr. Torrey, I do not know about these things. Men tell me that it is

a purely literary question, and doesn't affect the authority of the Bible.' I said to him, 'Don't you let them stuff that nonsense down your throat; they are pulling the wool over your eyes. The next thing, they will be applying these very principles—which are now confined to the Old Testament—to the New Testament criticism, to the Gospels, and the life of Christ.' He hardly believed that. But what do we find in the last copy of the 'Encyclopedia Biblica'? We find done that very thing which we predicted ten years ago.

"Just let me say a few words about the origin of the Higher Criticism. The whole thing began with Jean Astruc. He was an immoral Jesuit, and he was the father of the Higher Criticism—the devil was its grandfather. Now I am not talking of something I know nothing about. The literary principles of the Higher Criticism are principles of literary criticism that have been spued out of every other branch of literary and historical study. The methods by which the higher critics are trying to disprove the historicity of the book of Daniel, and other parts of the Old Testament, if applied to the history of England would disprove every fact in English history! They are the same methods that were applied at one time to Greek and Roman history. You know there were those who applied these methods to Greek and Roman history, and by means of their theories, swept away much of the history of Julius Cæsar, Pompey, Troy—in fact, almost everything, so that there was but little left. But these methods have been given up, except in Biblical criticism. They have been reduced to a *reductio ad absurdum* in every branch of historical study, and now these higher critics are applying them to the Bible.

"One of the most awful things about theologians is that they adopt principles that students of every other branch of study in the world have tried and discarded. It is a hard thing to say, but it is a fact. By the same process Professor Fiske proved to a demonstration—provided you granted his premises—that there never was such a place as Troy, and shortly after Schliemann went and uncovered it. And just after it had been proved that Daniel could not be a historical character—because there was no such person known as Belshazzar—Rawlinson went and dug up a tablet bearing his very name—Belsharruzur.

"Brethren, the Higher Criticism is an attempt to construct history—not from the records, but from your inner consciousness. Why, since I came to Sydney, I have read a pamphlet by a man who had the audacity to tell his readers that the Old Testament canon depended upon the decision of the Jewish Council, and upon the vote of Rabbi Akiba, the man who supported Bar Kokhba. He gave as his authority the Talmud. Now, any man who quotes a

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A FRESH START.

ON another page is a short article by Amos R. Wells on "How to Get a Fresh Start." It is written for the children, but is not without its lesson for those of older years.

It has been well said that men and women are "only children grown tall;" and our Saviour said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3.

This is only saying that a "fresh start" is essential to salvation. It is the same truth taught in our Lord's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3 : 3.

All the world needs a "fresh start;" not in the aggregate, as the world, but each individual for himself. The words, "Ye must be born again," were addressed to an individual. It is an experience that must come to every one that has come to years of accountability, who shall be saved in the kingdom of God.

And all the world feels the need of a "fresh start." The article by Mr. Wells attests this. The birthday and New Year resolutions, that almost everybody makes from time to time, witness that this is true. There are few indeed of the human family who do not in their "better moments" feel some desire to be better than they are and to do better than they do.

But all this longing after better things brings only disappointment. Every human being out of Christ is soon forced to the humiliating confession: "I am carnal, sold under sin. For that which I do I allow not: for what I would, that I do not; but what I hate, that I do." Rom. 7 : 14, 15.

But God offers every man a "fresh start." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And such is the "fresh start" that the Lord gives to every human being who is willing to start right—start to live to the glory of God.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 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, con-

demned 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 : 1-4.

The results of a "fresh start" that one makes in his own strength, and with his old, carnal nature, are unsatisfying. Nothing that we can do can possibly atone for the past or make us just with God. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4 : 3-8.

When the Lord gives one a "fresh start," he first of all forgives his sins and makes him a new creature in Christ Jesus. Then he comes and lives in him. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3 : 20, 21.

The Saviour sups with us by partaking of our poor human nature; he is touched with the feeling of our infirmities. He enables us to sup with him by making us partakers of his own divine nature. See 2 Peter 1 : 1-4. He takes our sins and gives us his righteousness. He tasted death that he might give us life. He gave up heaven that he might win it for us. And as he died for us, so he asks us to die to sin, that he may give us a "fresh start," as saith the apostle: "I am crucified with Christ: 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.

THE FRIARS AND THE PHILIPPINES.

"THE Friars in the Philippines" is the subject of an article in the current *Homiletic Review* by Rev. Homer C. Stuntz, D.D., of Manila.

According to Doctor Stuntz, before the American occupation all religious affairs were in the control of the friars; not only was there no Protestant work in the Philippines, but it was a crime punishable by law to so much as preach there. It was a crime even to own a Protestant translation of the Bible. "A humble native convert from Singapore begged to be allowed to go to Manila to sell Bibles for the British and Foreign Bible Society about 1890. He was

sent. The friars put him to death within a week from the time he landed, using poison as the means." Until October of last year it was not lawful for any Protestant or non-Catholic religious or benevolent society to acquire, hold, or convey real estate in the Philippines. Dr. Stuntz relates this:—

When we came to where we wanted to buy a valuable corner lot for our church for American people, I found that legislation was necessary before old statutes could be made null and void, and authority given for trustees to incorporate for such purposes. I took a statement of the case to Governor Taft. He heard me respectfully, called a stenographer, dictated substantially the Religious Societies Act of the State of Ohio, had it put in typescript, and it was enacted into law by the civil commission at its session the next day, and made immediately effective.

It is the friar's abuse of his power that "has made him feared and hated with a hatred that will never abate." "It led to the killing of at least one hundred friars in the bloody days of the insurrection of 1896. The hatred born of their acting the role of the government official now keeps all friars in the Philippines shut within the walled city of Manila, lest they be cut to pieces by those whom they have ruled with a rod of iron."

Nor is it alone for tyranny that the friars are hated; they have also imposed upon the credulity of the people. An incident is told of a scapulary which is bestowed by the friars on payment of fifty cents. One of these being surrendered by a convert to Protestantism, it was ripped open, and "the pope's talisman, blessed of him," was found to consist of "an old dog-eared, greasy, tobacco-stained, playing-card, which had been taken doubtless from a worn-out pack with which the friars had spent their days and nights over their wine and cigars, and put into this scapulary as that peculiarly holy thing that the pope had kissed and blessed, and which was so holy that sudden disaster would smite the impious eyes that gazed upon it."

WHAT WILL YOU DO WITH JESUS?

WHEN the Jews, impelled by the spirit of darkness, demanded that Barabbas should be released, and Jesus crucified, Pilate asked in perplexity, "What shall I do then with Jesus?" There Jesus stood before him, holy, harmless, undefiled; and the Jews clamored that a murderer, who was worthy to die, be set free, and Christ, who of all others was worthy to live, should be put to death. And Pilate was puzzled. Matt. 27 : 22, 23.

And what a puzzling problem to a godless world this same Jesus has ever been, and still is! With those who refuse to follow him, the question raised by Pilate still remains unanswered, "What shall I do then with Jesus which is called Christ?" They look at his life, and find no flaw therein; no crevice in his character

for the eye of suspicion to pry into; no spot on his garments for the tongue of slander; no lapse in word or deed, for the sting of reproach. What can they do with that unimpeachable life, and yet justify their own course of action in rejecting him?

If he was good, why not try to be like him? If his life was high and holy, devoted to deeds of kindness and mercy, why not follow in his steps, and make our lives a benediction to the needy, and a blessing to the world?

Yes; what shall we who live in these opening days of 1903, do with Jesus which is called the Christ? Every prompting of wisdom, every principle of the simplest understanding, demands that we accept and follow him as our Lord and Master. He can be rejected only at our certain peril. He was the Son of the Highest, holy, harmless, and undefiled; the way, the truth, and the life; the true vine and the true shepherd; the only way by which men can come to God, the only door into the heavenly fold.

What shall we do with this Jesus who is called the Christ? This question belongs to that class which never can be settled till it is settled right; and he only settles this right who comes to him as a Saviour from his sins, takes his life for his example, his power for his strength, his righteousness for his merit, and his easy yoke and light burden upon his shoulders and upon his heart, and so finds rest unto his soul.

U. SMITH.

DR. TORRY ON THE HIGHER CRITICISM.

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passage from the Talmud in a careless way, without telling his hearers what a mixture of fragments of truth with a mass of foolish legend the Talmud is, is either deliberately taking advantage of the ignorance of his hearers, or, what is more likely, some one has been taking advantage of his ignorance. The Talmud is the most marvelous mixture of truth with the most absolute nonsense ever written, and these men deliberately take one of the fables from the Talmud to show how the canon was settled. The authority of the Old Testament does not depend upon the Talmud, it depends upon the testimony of Jesus Christ; and no man who will put the Talmud up against the authority of Jesus Christ has any right to call himself a Christian.

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott.*



THE GREAT PROVIDER.

International Sabbath-School Lesson for January 10, 1903.

PSALM 104: 13-24.

HE watereth the mountains from his chambers; The earth is filled with the fruit of thy works. He causeth the grass to grow for the cattle, And herb for the service of man; That he may bring forth food out of the earth, And wine that maketh glad the heart of man, And oil to make his face to shine, And bread that strengtheneth man's heart. The trees of Jehovah are filled with moisture, The cedars of Lebanon, which he hath planted; Where the birds make their nests; As for the stork, the fir trees are her house. The high mountains are for the wild goats'; The rocks are a refuge for the conies. He appointed the moon for seasons; The sun knoweth his going down. Thou makest darkness, and it is night, Wherein all the beasts of the forest creep forth. The young lions roar after their prey, And seek their food from God. The sun ariseth, they get them away, And lay them down in their dens. Man goeth forth unto his work And to his labor until the evening. O Jehovah, how manifold are thy works! In wisdom hast thou made them all; The earth is full of thy riches.

QUESTIONS.

1. What part of the animal kingdom find a home near the streams?
2. How do they give expression to praise to Jehovah?
3. From what source do the mountains receive their supply of water?
4. How is the earth replenished?
5. How is the need of the cattle supplied?
6. What is made to grow for the benefit of man?
7. What purpose is carried out by this working?
8. What is thus supplied to gladden man?
9. How is the supply of strength continued to man?
10. What evidence is given of the Husbandman's care for the forests?
11. What specific case is mentioned?
12. What homes are found among these trees?
13. What instance of selecting a tree-house is mentioned?
14. For what kinds of animals are the mountains adapted?
15. For what kind of animals do the rocks furnish a hiding-place?
16. To what use is the moon appointed in the economy of nature?
17. How is the close of the day marked?
18. What condition distinguishes the night from the day?
19. What creatures venture forth in the night?
20. From whom do the young lions ask their food? In what way?
21. What do these animals do at the dawn of day?
22. For whom has the day been appointed as the season of labor?
23. What is said of the works of Jehovah? How have they been wrought?
24. With what is the earth filled?

NOTES.

Although the ground was cursed on account of the sin of man (Gen 3:17), yet the power of God is working through it to supply his creatures with food. This is a

revelation of the power of the cross of Christ in overcoming the curse.

From verses 14, 15, we may learn that food, both for man and beast, is the gift of God. Read John 6:5-12, 27, 32-35, and note the explanation thus given of the annual miracle of multiplying the loaves to feed the world.

Before sin came into the world and brought so many artificial conditions, man was in much closer touch with his Maker. "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." "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." Although the animal creation has been involved in the suffering consequent upon sin, yet the trees still constitute a home for the birds, the mountains for the goats, and the rocks for the conies.

When the young lions roar after their prey, God regards it as a call upon him for food. Work was not imposed upon man as a punishment for sin. The Father and the Son are both workers. John 5:17. The experience of weariness and of wearing out while working, is, however, one of the results of sin.

With verse 24 compare Prov. 3:19, 20 and Jer. 19:12. There is creative power in divine wisdom and true knowledge. "The true higher education is what makes students acquainted with God and his Word, and fits them for eternal life."

GOD'S CARE FOR HIS CREATURES.

International Sabbath-School Lesson for January 17.

PSALM 104: 25-35.

YONDER is the sea, great and wide, Wherein are things creeping [moving] innumerable, Both small and great beasts [living creatures]. There go the ships; There is leviathan, whom Thou hast formed to play therein. These wail all for Thee, That Thou mayest give them their food in due season. Thou givest unto them, they gather; Thou openest thy hand, they are satisfied with good. Thou hidest thy face, they are troubled; Thou takest away their breath, they die, And return to their dust. Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground. Let the glory of Jehovah endure forever; Let Jehovah rejoice in his works; Who looketh on the earth, and it trembleth; He toucheth the mountains, and they smoke. I will sing unto Jehovah as long as I live; I will sing praise to my God while I have any being. Let my meditation be sweet unto him; I will rejoice in Jehovah. Let sinners be consumed out of the earth. And let the wicked be no more.

Bless Jehovah, O my soul. Praise ye Jehovah.

QUESTIONS.

1. What description is given of the sea?
2. What are found in it?
3. In what way does the sea serve the purposes of commerce?
4. What sea-monster sports in the water?
5. What is the attitude of all these creatures toward their Creator?
6. What do they expect from him?
7. What part does God act in the matter?
8. What part do these living creatures act?
9. How fully does God supply the needs of his creatures?
10. What brings his creatures into distress?
11. What causes their death? To what do they then return?
12. By what agency are they recreated?
13. What change is thus made in the condition of the earth?
14. What desire is expressed concerning the glory of Jehovah?
15. How much satisfaction is it desired that Jehovah shall take in his works?
16. How much power is there in a look of Jehovah?
17. How much power is there in his touch?
18. What vow does the psalmist make to Jehovah?
19. To what does he say that his whole life shall be devoted?
20. What desire does he express concerning his meditation?
21. What does he declare shall be the basis of his rejoicing?
22. What experience awaits the sinners?
23. What will become of the wicked?
24. What exhortation is now repeated?
25. What significant word closes the psalm?

NOTES.

Still the psalmist sings of the eternal mercies of God and his wonderful providence. Now he shows that divine care is over even the innumerable forms of life beneath the broad expanse of the ocean. All wait upon God, and not one is forgotten. Luke 12: 6, 7, 24. But that which is given, "they gather." Busy activity is the law of life for all creatures.

"The Lord shall rejoice in his works." See Ps. 147: 11; Zeph. 3: 16, 17. The earth itself is represented as responding to a look from the Creator. This sensitiveness of all creation to the touch of God leads the psalmist to declare his purpose to meditate on God's care and glory continually. The advent idea pervades the psalms. Here is the divinely-inspired prayer for the blotting out of sin, which mars creation. It is the same prayer that closes the book of Revelation. Rev. 22: 20.

PAUL AT THESSALONICA AND BEREIA.

International Sunday-School Lesson for January 18, 1903.

GOLDEN TEXT: "Thy word is a lamp unto my feet." Ps. 119: 105.

LESSON SCRIPTURE: Acts 17: 1-12.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

SUGGESTIVE QUESTIONS.

(1) Where did Paul and Silas first preach the gospel in Europe? How were they treated there? What right did they claim? Note 1. See also Acts 16: 35-40. (2) Leaving Philippi, through what cities did the apostles pass? To what important city did they come? What remark shows that there was a considerable Jewish population there? Verse 1. Note 2. (3) What did Paul do on the Sabbath? What was his custom in this respect? Verse 2. Note 3. (4) What did Paul preach? Verse 3. Note 4. (5) Who believed Paul's teachings? Verse 4. (6) What did the unbelieving Jews do? What moved them to this course? Where did the mob look for the apostles? Verse 5. (7) Failing to find them, what did the mob do to Jason and other brethren? Verse 6. (8) What charge did they bring against the believers? Verses 6, 7. (9) How were the people and the rulers affected? Verse 8. (10) What action did the rulers take in this case? Verse 9. (11) What did the believers immediately do? What time was it when the apostles departed? Where did they go? Verse 10. (12) Where was Berea? How did the Bereans receive the gospel? How did they prove the apostles' teaching? Verse 11. Note 5. (13) What was the result of searching the Scriptures? Verse 12. Note 6.

NOTES.

1. Paul and Silas were cruelly scourged and imprisoned at Philippi, where the gospel was first preached in Europe; but when the magistrates sent to release them, they refused to be dismissed privately, claiming their rights as Roman citizens. These rights had been grossly violated. Every such violation was an insult to Rome, and would be severely punished if charges were preferred and proved against the offender.

2. Amphipolis and Apollonia were "cities on the great Roman road through Macedonia," the former thirty-three miles from Philippi and the latter sixty-five. Thessalonica was the metropolis of Macedonia. There was a synagogue here, indicating a considerable Jewish population.

3. Paul spoke to "the Thessalonian Jews with the earnestness of a man who has no

time to lose, and no thought to waste on his own sufferings. He preached not himself, but Christ crucified. The Jewish Scriptures were the ground of his argument. He recurred to the same subject again and again. On three successive Sabbaths he argued with them; and the whole body of Jews resident in Thessalonica were interested and excited with the new doctrine, and were preparing either to adopt or oppose it."—*Life and Epistles of St. Paul*, page 257. That it was Paul's "custom" to observe as a day for religious services, the Sabbath of the fourth commandment, see Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 3, 4, 11.

4. "The three points on which Paul insisted were these: That he who was foretold in prophecy was to be a suffering Messiah; that after death he was to rise again; and that the crucified Jesus of Nazareth was indeed the Messiah who was to come."—*Id.*

5. Berea "is on the Olympian range, and commands an extensive view of the plain which is watered by the Heliacmon and Axius." It is fifty or sixty miles from Thessalonica.

6. The Bereans "examined the Scriptures themselves to see if Paul's arguments were justified by prophecy." This course could have but one result, and many of these fair-minded, truth-seeking Jews were converted. Also many Greeks, both men and women, and those of the highest social rank, were added to the church.

THE MEN WHO SUCCEED.

THE great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities and energy will make one man a conqueror and for the want of it the other will be a failure. Dead-beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the wayside, dispirited and despondent. It takes nerve, vim, perseverance, patient continuance in well doing, to win a great prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He may drag through life with the help of his friends, getting some credit with them for being a well-meaning man, in delicate health, and unlucky. The real trouble is he lacks energy. This is just as true of the minister as of the lawyer or physician. Piety is not enough, and piety with much learning is not enough. All the Greek and Hebrew in the world will not qualify a man for usefulness in the ministry. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy.—*Selected.*

With Our Young People.

LIKE HIM.

A New Year's Watchword.

LIKE him, our loving, living great Example,
 In all things would we strive to grow this year,
 Nor rest until in every word and action
 His perfect image shall at length appear :
 With earnest purpose may we each endeavor
 To live our life upheld by power divine,
 Our wills surrendered and ourselves forgotten,
 Our one desire that Christ in us may shine.

Like him may we, by prayer and close communion,
 Walk ever in the grand eternal light,
 Whose rays the meanest duty can ennoble,
 And make the very darkest way seem bright :
 In growing purity of mind and spirit
 May something heavenly in us be seen,
 That thus the world shall be constrained to notice
 That we have certainly with Jesus been.

Like him, our Saviour, may we do our utmost
 To bring the sinner to a throne of grace,
 To cheer the sorrowful, to help the weary,
 That earth may be a brighter, happier place.
 "Like him? O how unlike!" we say in sorrow;
 Yet not in weakness would we now despair,
 But rather strive the more to follow fully,
 And once at Home, we shall be like him there.
 —Charlotte Murray.

HOW TO GET A FRESH START.

A LITTLE girl, on New Year's morning
 was watching her grandmother knit a
 stocking. "My knitting," said the wise
 old woman to the little girl, "is like the
 year that has just begun. See if you can
 guess how."

"I know!" said the girl at last. "It's
 because the year grows slowly, stitch by
 stitch."

"That's so," answered the grandmother;
 and then she suddenly pulled out her
 needles, and unraveled the stocking, so
 that the yarn lay, a ruined, crumpled heap,
 in her lap.

"O, dear!" cried the little girl. "Why
 did you do that?"

"To teach you, darling, that though
 your life grows slowly, you can spoil it all
 in a minute."

Grandmother's lesson was a strong one,
 and yet it was only half true; for, as Mrs.
 Sangster sings:—

"The noblest thing a year can lay
 In the lap of you and me,
 The brave young year has brought this day;
 It is Opportunity."

A fresh start, a chance to do better, an
 invitation to pick up the needles and knit
 the stocking back again to where it was be-
 fore—that is the blessed gift of every new
 year; and, for that matter, of every new
 day and hour. Praise God for the encour-
 agement of time!—*Amos R. Wells, in Sab-
 bath Reading.*

THE man who talks the fastest often has
 the least to say.

LEAVING THE LATCH-STRING OUT.

DURING the French and Indian War
 many towns and settlements in Penn-
 sylvania and New Jersey, as in other sec-
 tions of the country, suffered severely from
 Indian raids.

A family of Friends, who lived in a
 lonely house not far from the Delaware
 River, and seemed to feel no fear, took no
 precautions against the savages. Their
 simple dwelling had never known a lock or
 bolt, and the only concession they had ever
 made to the custom of "the world's peo-
 ple" was to pull in, at night, the string
 that lifted the wooden latch of their door.
 Even this precaution seemed to them need-
 less, and was as often forgotten as remem-
 bered.

Prowling parties of Indians had begun
 frightful ravages in the vicinity of the
 settlement, and evidences of their cruel
 work could be seen every day nearer and
 nearer. Warnings came to the Quaker and
 his wife, and one night the effect of the
 fears of others more than their own kept
 them awake.

The argument of the old Friend with
 himself as he lay thinking was after this
 fashion: He had always trusted in God;
 yet to-night he had pulled in the latch-
 string. A measure to prevent intrusion
 meant suspicion. Suspicion, under the
 circumstances, meant fear.

He talked the matter over with his wife.
 It would be safer now to test their faith
 than to throw it away, he said. She agreed
 with him, and he got up and hung out the
 latch-string again.

Less than half an hour afterward the
 Indians came. The defenseless inmates of
 the house were wholly at their mercy.
 They heard the savage band creep by their
 bedroom window and pause as if surprised
 to find the latch-string out. Then they
 heard them open the door. A muttered
 talk in the native tongue kept the listeners
 in suspense for a minute or two; then the
 door was shut softly, and the raiders went
 away.

The next day the smoke of ruined dwell-
 ings in sight of their cabin, and the lamen-
 tation of neighbors over their killed or cap-
 tured kindred, told the innocent Friends
 what they had escaped.

It was not until years afterward, during
 a conference between the colonists and the
 Indians, that the story was told of what
 passed that fatal night at the Quaker's
 door. A chief, who had himself been the
 leader of the gang in the attack on the
 white settlement, declared that when he
 saw the latch-string out, the sign of fear-
 less confidence made him change his mind.
 He held a short parley with his followers,
 and the substance of it was:—

"These people are no enemies. See,
 they are not afraid of us. They are pro-
 tected by the Great Spirit."

The incident illustrates the safeguards

which surround the peaceable and inof-
 fensive. They think no harm, and expect
 none. They suffer no violence because
 they challenge none. Those persons the
 latch-string of whose heart is always out
 are also those who meet with trust and
 confidence and love on the part of others.—
Youth's Companion.

NORAH'S COMPLAINT.

"MRS. SMITH said you were the best
 laundress she ever had, Norah," we
 remarked, as the dainty muslins were taken
 from the rack.

"Did she, ma'am?" The woman looked
 up for a moment, but her face expressed no
 particular pleasure at the praise. "'Twas
 meself she should have said it to, then,
 long ago, but she never did. All the
 months I worked for her she never said
 if things pleased her or no; she just
 looked at 'em and said nothing. I'd do
 my best for her, but all the time I did be
 feeling she wasn't satisfied. I thought she
 was an honest woman, too."

"Honest, Norah?" we questioned.
 "Why, she paid you, didn't she?"

"She paid me the money, ma'am, but if
 she liked me work 'twas no more than me
 dues for her to say so," was the answer,
 with a touch of indignation. "She kept
 that back."

Norah was right, and we went away
 thinking how many of us are guilty,
 either carelessly or wilfully, of withhold-
 ing dues of that sort. From the sermon
 that uplifts the soul to the humblest task
 in the household, the one who faithfully
 ministers to our needs has earned the need
 of acknowledgment as truly as the compen-
 sation in coin.—*Forward.*

FOOTBALL has resulted in fifteen deaths
 and in about fifty minor casualties this
 season. Touching this subject, the *Presby-
 terian Journal* remarks that "the presi-
 dent of one of our larger universities re-
 cently said that football had been worth a
 million endowment to his institution. The
 confession was a sad one, but nevertheless
 true. The game will continue until it
 reaches the inevitable climax. Some day
 an appalling fatality will occur, and reverse
 the sentiment of the public. The death of
 Hamilton was the death of duelling as a
 respectable custom in this country. So it
 will be with football. The rules of the
 game will be modified; else the law will
 place its ban upon it. And perhaps the
 sooner the better."

And let all right-thinking people say,
 Amen! Such games as football as it is
 now played can not be placed under the
 ban of law any too soon.

"You will find it better to know every-
 thing about something than something
 about everything."

The Gospel Herald

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THE new year means new opportunities for service.

WE should remember that we are not in this world to please self, but to serve God.

THE service of God does not mean merely time and thought spent in devotion, but he serves God best who unselfishly does most for his fellow-men.

THE Saviour was in this world as one who served; as it is written: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

AS CHRIST was in this world to serve in his own proper person nineteen centuries ago, so he is still here to serve in the person of those who are his. He is the unchangeable One—"the same yesterday, today, and forever;" therefore just what he was in character upon the earth, that he now is in heaven; and "as he is, so are we in this world."

THE gospel commission is a commission to service. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." All this means service; moreover "He shall reward every man according to his works." Matt. 16: 27.

It is said that "the working of the Christian leaven in India is evident far beyond the limits of missionary effort. A young graduate of Madras recently delivered a remarkable lecture on the possibility of a universal religion, in which, though himself not a Christian, he asserted that only the religion of Christ meets all the conditions of a truly universal religion. A Hindu writer, who sees no hope of any true religion for India, the old faith being moribund and Christianity an exotic, pleads for the introduction of the Bible as a class book in all primary and high schools, saying, 'Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the Puranas or the mantras of the Rig-veda.'"

As, IN accordance with the standing notice to that effect, the GOSPEL HERALD will not be published next week, two Sabbath-school lessons are published in this week's issue.

It is difficult to comprehend the power of such a trust as the Standard Oil Company. A recent New York dispatch announces that oil has again gone up a cent a gallon. This is the second raise of a cent per gallon in two weeks. It is explained that the scarcity of coal drove many people to using gas stoves. Similarly the sale of oil stoves increased tremendously. Manufacturers were unable to deliver enough gas stoves to meet the demand, and simultaneously the Standard Oil Company came forward with a new wickless oil burner, and disposed of thousands of additional stoves and heaters.

Then the experiment of burning oil for fuel on locomotives and steamships turned out successfully. The Southern Pacific Railway, the Hawaiian Steamship Company, and a company running steamers from Texas to New York followed suit, and other customers heretofore not reached made a new market.

The increased price of oil means an increase in income of \$8,000,000 annually on sales in the United States alone, as the oil trust controls 90 per cent. of all the petroleum produced in this country.

The Standard Oil Company dividends for this year amount to \$45,000,000, or 45 per cent. on a capital of \$100,000,000. The quarterly dividends have been 20, 10, 5, and 10 per cent. respectively. Last year, and in 1900 also, the dividends amounted to 48 per cent., but this year an enormous sum has been expended in "betterments;" that is, buying new properties in Texas and elsewhere and in building new vessels for the carrying trade.

The following table furnishes a comparison between the dividends for the last six years:—

1897.....	\$ 33,000,000
1898.....	30,000,000
1899.....	33,000,000
1900.....	48,000,000
1901.....	48,000,000
1902—First quarter.....	20,000,000
Second quarter.....	10,000,000
Third quarter.....	5,000,000
Fourth quarter.....	10,000,000
Total for last six years.....	\$237,000,000
On a capital stock of.....	100,000,000

"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.

IN China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother, and not at all for the death of his wife. Indeed, a Chinaman would feel disgraced if he showed sorrow for the death of his wife. This tells its own story of life in a heathen country with a civilization thousands of years old.—*Reformed Church Record.*

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,—

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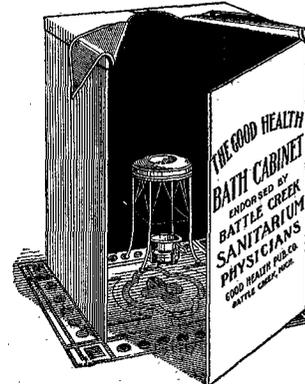
REGULAR services are held by Evangelist Lee S. Wheeler at Pythian Hall, corner Brambleton and Reservoir Avenues, Norfolk, Va., Saturdays at 3 P. M. and Sunday nights at 7: 30.

A Large Map of the United States and Mexico,

Size 19½ x 35½ inches, is being distributed by the Nashville, Chattanooga & St. Louis R'y. It is printed in five colors, and shows all of the principal railroads and the largest cities and towns. It is an excellent map for a business man. A copy will be mailed to any address upon receipt of 2-cent stamp.

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