

The Gospel Herald

"On earth peace, good will toward men."

VOL. V

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NO. 1.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

O! BRING US HOME.

O! BRING us home at last,
Thou who didst guide us when our morn was
bright:

Darkness is falling fast,
Gather thy children home before the night.

O! bring us home at last,
The evening mists steal o'er us damp and chill,
While autumn's moaning blast
Sweeps in sad music over vale and hill.

O! bring us home at last,
Have we much farther through the night to go?
Have we not almost pass'd
The wilderness? Thou wilt not leave us so.

O! bring us home at last,
Our Father! Bid our weary wanderings cease;
Uplift the veil o'er cast
Between our spirits and the home of peace.

—Selected.

BROTHERHOOD.

BY MRS. E. G. WHITE.

FROM age to age the Lord has been striving to awaken in the minds of men a sense of brotherhood. Thus he seeks to establish order and harmony in the world. "Glory to God in the highest, and on earth peace, good will toward men,"—this is the message his children are to proclaim by lives of unselfish endeavor.

It is upon Christlike love that brotherhood depends. Without this love, nothing can be done toward fulfilling God's purpose for humanity. Without it all effort is without avail. Paul declares, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love."

In the life of Christ this love found perfect expression. He loved us in our sin and degradation. He reached to the very depths of woe to uplift the erring sons and daughters of earth. There was no wearying of his patience, no lessening of his

zeal. The waves of mercy, beaten back by proud, unthankful hearts, ever returned in a stronger tide of love.

He who is constrained by the love of Christ goes forth among his fellow-men to help the helpless and encourage the desponding, to point sinners to God's ideal for his children, and to lead them to him who only can enable them to reach this ideal. Divested of selfishness and filled with divine benevolence and tender affection, Christians are drawn out to work for Christ by helping those for whom he gave his life. They hold communion with the Saviour, and in all they do and say his love is revealed. Angry words die unspoken. Unchristlike actions are checked. God accepts such a one as his instrument, and through him works for the fulfilling of his purpose.

Never are we to be cold and unsympathetic, especially when dealing with the poor. Courtesy, sympathy, compassion, are to be shown to all. Partiality for the wealthy is displeasing to God. Jesus is slighted when his needy children are slighted. God recognizes no distinction of rank. With him there is no caste. In his sight men are simply men, good or bad. In the day of final reckoning, position, rank, or wealth will not alter by a hair's breadth the case of any one. By the all-seeing God, men will be judged by what they are in purity, in nobility, in love for Christ.

God lets his sun shine on the just and on the unjust. This sun represents Christ, the Sun of Righteousness, who shines on all alike, high and low, rich and poor. This principle is to guide those who work for him. From it no one can deviate, and be successful in his efforts to help his fellow-beings.

Christ declared that the gospel is to be preached to the poor. Never does God's truth put on an aspect of greater loveliness than when brought to the needy and the destitute. Then it is that the light of the gospel shines forth in its most radiant clearness, lighting up the hut of the peasant and the rude cottage of the laborer. Angels of God are there, and their presence makes the crust of bread and the cup of water a banquet. Those who have been neglected and abandoned by the world are raised to be sons and daughters of the Most High. Lifted above any position that earth can give, they sit in heavenly places in Christ Jesus. They may have no earthly treasure, but they have found the pearl of great price.

The triumph of Christianity is dependent on the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love; his actions right actions, a help and a blessing to the weak. Never is he to grow weary of his work. He will meet with trials; but he must always be brave and cheerful, bringing joy and courage into other lives.

THE JUDGMENT.*

The 2300 Days.

IN the year 606 B. C., Daniel, with his people, was carried to Babylon, as a captive. Jerusalem, where the earthly sanctuary was built by Solomon after the pattern of the Mosaic tabernacle, was in desolation.

In the last year of Belshazzar, king of Babylon, the Lord gave Daniel a vision of the kingdoms that would follow,—Medo-Persia, Greece, and Rome.

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation; but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Dan. 8:20-23.

During the rule of the last kingdom, the place of his sanctuary (Jerusalem) was to be destroyed.

He magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Dan. 8:11.

This took place during the sway of Rome, which was the last of the four kingdoms seen by Daniel. Since that time God has had no sanctuary on this earth, except in the human heart.

In this vision, Daniel saw the events that would follow the destruction of Jerusalem; and while pondering upon these things, he heard one saint speaking to another, asking, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The angel answered, "Unto

*From "What Think Ye?"

two thousand and three hundred days ; then shall the sanctuary be cleansed."

In prophetic time a day represents a year, as is proved conclusively by comparing the periods of time mentioned in prophecy with the events as they took place in history. The key to this interpretation is given in the following texts :—

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years. Num. 14 : 34.

Thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year. Eze. 4 : 6.

All of Daniel's vision was explained to him except the time of the cleansing of the sanctuary ; for he fainted, and later we find him praying for light upon this point :—

O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Dan. 9 : 17.

Daniel had in mind the earthly sanctuary at Jerusalem, but the Lord directed his mind to the sanctuary in heaven. An angel was sent to finish the explanation. He said :—

Seventy weeks are determined [cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself ; and the people of the prince that shall come shall destroy the city and the sanctuary. Dan. 9 : 24-26.

In order for the seventy weeks to be cut off, they must be a part of some other period of time. The only other period mentioned to Daniel was the 2300 days, so we conclude these seventy weeks must have been cut off from the first end of that period ; consequently, the two periods began at the same time. Sixty-nine weeks, or 483 years, were to reach to Messiah the Prince. Counting back 483 years from the time that Christ was anointed,—for *Messiah* means "anointed," and Jesus was anointed by the Holy Spirit at his baptism,—we find that the sixty-nine weeks began, as announced, at the going forth of the commandment to restore and build Jerusalem, as recorded in the seventh chapter of Ezra, or 457 B. C. Hence the 2300 days, or years, began at that time.

There would be one week, or seven years, of the seventy yet remaining. In the midst of the week Christ was crucified, and the work in the earthly sanctuary was no longer needed.

He shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease. Dan. 9 : 27.

Three and one-half years from the autumn of A. D. 27 bring us to the spring of 31, when Christ was crucified. The re-

maining three and one-half years take us to the fall of 34, at which time Stephen was stoned, and the gospel went to the Gentiles.

That year ended the 490 of the 2300.

We still have 1810 years left, which bring us to 1844, when Christ entered the most holy place of the sanctuary in heaven, to begin the work of investigating the books and cleansing the sanctuary.

Hunting for Health Hints

By A Learner.

Your Chance to Speak.

It has occurred to me that some who have been reading these hints have valuable points on health, and also experiences which would be of benefit to the rest of us ; and perhaps questions to ask which some one might be able to answer with profit. I would like to hear from all such ; so kindly write out health points, experiences, and questions, and send them to the GOSPEL HERALD, and they will receive careful attention.

In this connection I wish to give the experience of a lady, which she related to me a few days ago, in leaving off tobacco. To say that she "was a slave to the weed" does not express it. She would wake up in the night to take the filthy stuff. She often had such pains in sides and back that she could hardly get up when down. Her heart would often almost cease to beat, and then struggle violently to keep up the life action. Her skin was dark and eyes sunken,—a picture of the tobacco victim. When I saw her, she was rejoicing in freedom from the hurtful stuff.

Free from Tobacco.

"Tell me how you quit it," I said. She tried quitting little by little. That was a failure, as usual. Finally, in the strength of the Lord she vowed that she would never put another bit in her mouth even if leaving it off killed her. She called on God to witness her vow ; and from that day to this, she has not put it to her lips. More than this, the taste has all been taken away.

I asked her about her health. She said, "My health is just as good as I want it to be. I don't know as I could ask the Lord for any better health than he has given me."

This lady is a servant of God. She loves his Word and studies it daily. I seldom see her but that I see her Bible also. She does not feel that it was by the power of her own will that she was freed from tobacco ; but she is sure that if she had not made that life-and-death resolution, the Lord would not have given her victory over the soul-and-body-destroying habit.

Help.

The same Source of help to which this lady appealed is open to every one. She only exercised her blood-bought privilege of declaring the freedom and victory pur-

chased for her at an infinite cost. She did not wait for God to do what he was waiting for her to do. And she is glad now she did not, and is stronger in him than if she had waited for him to take the appetite away, and then had given up the weed.

This experience will no doubt start many trains of thought. And your experience will help some one else. Write it out, and give the HERALD readers the benefit of it.

COLD-WEATHER AILMENTS.

"AN ounce of prevention is worth a pound of cure" is an old saying and a true one. If the many ailments of cold weather can be prevented, much discomfort is avoided, to say nothing of the danger attending the more severe ones.

A few years since a prize was offered by a certain publication for the best method of curing a cold, and it was awarded to the writer who advocated deep breathing, or "packing" the lungs, as a means of cure.

As a preventive, deep breathing is even more useful, strengthening the respiratory organs, equalizing the circulation of the blood, and invigorating the entire system. By persistent effort a habit of deep breathing may be formed which will induce a marked improvement in the general health. In addition to this, a few minutes should be devoted to the packing of the lungs at least once a day, and two or three times is better. The open air should be chosen for this exercise, unless the weather is extremely cold, when the fresh air may be let into the room. To pack the lungs, draw in a deep breath and hold it a few seconds, then draw in a little more, and hold it in the same way, after which exhale slowly. Rest a short time by breathing naturally, then repeat, inhaling as much air as possible each time.

A daily bath, if properly taken, is a very effective factor in warding off colds. For most people the tepid bath is most comfortable as well as the safest, but some prefer a cold plunge at all seasons. A warm bath should only be taken at night, and even then should be followed by a dash of cold water and a brisk rubbing to close the pores of the skin and tone up the system. Soft water should be used for bathing, especially in cold weather, when hard water is liable to cause the skin

to chap. If rain water can not be procured, the well water may be softened by the addition of borax.

Moderate and intelligent eating is another factor to be considered. Every one may not know that over-eating is one of the surest ways to contract a cold if one is exposed to the weather soon afterward. If the stomach is kept in good order by careful eating, the skin kept active by a morning bath, and attention given to breathing as directed, there will be little danger of "taking cold" under ordinary conditions.

As these directions are not followed in all cases, it is well to know what to do to break up a cold before it becomes serious. The old method was to drink a large quantity of some hot stuff, usually herb tea, and go to bed to sweat the cold off. A cure usually followed. . . . The vapor of oil of eucalyptus globulus is highly recommended for cold in the head. It may be

used in an inhaler (a few drops of the oil put in the hot water), or on a piece of soft cloth held to the nostrils. For cough or cold on the chest, onion syrup is excellent.

Hot lemonade is also good. For a cough at night put a small piece of borax in the back of the mouth, and let it slowly dissolve. Immediate relief will follow. For a tickling in the throat, try the beaten white of an egg and the juice of a lemon thickened with white sugar.

For sore throat use a gargle of borax and water.

Camphorated oil, or better still, a liniment made of one ounce of turpentine, one ounce of gum camphor, and two ounces of sweet oil, to rub on the throat and chest in case of colds, should be in every medicine closet.

It is well to be prepared for action when these emergencies occur.—*The Christian Work and Evangelist.*

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is He that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.

SUGGESTIVE QUESTIONS.

(1) How long after Paul's visit to Thessalonica was the epistle to that church written? From what place did Paul write? What leads believers in all ages to make so many failures? Note 1. (2) With what four admonitions does the lesson open? Verse 14. (3) What sin does the apostle warn against? What does he recommend in place of revenge? Verse 15. (4) What does he say of rejoicing? Verse 16. (5) What about prayer? Verse 17. (6) What about giving thanks? What reason does he give? Verse 18. Note 2. (7) What admonition is given relative to the manifestations of the Spirit? Verse 19. Note 3. (8) What is said of prophesyings? Verse 20. Note 4. (9) What rule does he advise them to follow? What were they to hold fast? Verse 21. Note 5. (10) What were believers to abstain from? Verse 22. The Revised Version renders this text: "Abstain from every form of evil." (11) To whom does the apostle address his prayer for the Thessalonians? What is his first petition? His second? Verse 23. Note 6. (12) What does he say of the One who has called us? Verse 24. (13) What does he ask for himself? Verse 25. (14) What common custom does he urge them to observe in a Christian spirit? Verse 26. (15) What charge does he give respecting this epistle? Verse 27. (16) With what benediction does the apostle close? Verse 28.

NOTES.

1. After leaving Thessalonica, Paul visited Berea and Athens, and then proceeded to Corinth. While he was at the latter place, Timothy returned from a visit to the Thessalonian church, which at this time had been established only about a year. This young church had met persecution. It had also fallen into some errors.

Many of the new converts were uneasy about their relatives and friends who had died since their conversion. They feared that these departed Christians would lose the happiness of witnessing their Lord's second coming, which they expected soon to behold. In this expectation others had given themselves up to a religious excitement, under the influence of which they persuaded themselves that they need not continue to work at the business of their callings, but might claim support from the richer members of the church. Others, again, had yielded to the same temptations which afterward influenced the Corinthian church, and despised the gift of prophesying in comparison with those other gifts which afforded more opportunity for display.

The short experience of the Thessalonian church had demonstrated the truth of Prof.

(Continued on page 5.)

BIBLE STUDY

AN EXHORTATION TO MAKE KNOWN THE WONDROUS WORKS OF GOD.

International Sabbath-School Lesson for January 24, 1903.

PSALM 105: 1-13.

O GIVE thanks unto Jehovah, call upon his name; Make known among the peoples his doings. Sing unto him, sing praises unto him; Talk ye of all his marvelous works. Glory ye in his holy name; Let the heart of them rejoice that seek Jehovah. Seek ye Jehovah and his strength; Seek his face evermore. Remember his marvelous works that he hath done, His wonders, and the judgments of his mouth, O ye seed of Abraham his servant, Ye children of Jacob, his chosen ones. He is Jehovah our God; His judgments are in all the earth. He hath remembered his covenant forever, The word which he commanded to a thousand generations, The covenant which he made with Abraham, And his oath unto Isaac, And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, The lot of your inheritance; When they were but a few men in number, Yea, very few, and sojourners in it. And they went about from nation to nation, From one kingdom to another people.

QUESTIONS.

1. With what urgent appeal does this psalm open?
2. What are we asked to make known?
3. How is praise to Jehovah to be expressed?
4. What is to be kept before the mind?
5. In what is all boasting to be done?
6. What brings rejoicing to the heart?
7. What are to be always sought?
8. What are to be called to mind?
9. How are these works specially mentioned?
10. Who are first called upon to do this?
11. How are they further designated?
12. What relationship is declared between us and God?

13. Where are his judgments to be found?
14. What has God never forgotten?
15. How is this covenant defined?
16. With whom did he make this covenant?
17. What is it called as renewed to Isaac?
18. How was it renewed to Jacob?
19. What is it next declared to be?
20. What gift was promised in this covenant?
21. How is this gift defined?
22. Under what circumstances was this promise made?
23. What experience did the people have even after this promise was made?

NOTES.

Continuing the subject of the previous lesson, the psalmist exhorts us to call upon the name of the Lord, giving thanks to him. He would have this done intelligently, and so suggests that the deeds of the Most High be made known among the people, both in song and in conversation with our associates. This, followed out, would work reform in many ways.

We in these last days are especially to consider the dealing of God with his children in olden times. Isa. 51: 9-11; Ps. 44: 1-3.

Notice the promise to Abraham (Gen. 13: 14-17), oath confirmed to Isaac (Gen. 26: 2-5), and then to Jacob (Gen. 35: 10-12). It is the promise of the inheritance and everlasting life through faith. Gal. 3: 29.

PAUL'S COUNSEL TO THE THESSALONIANS.

International Sunday-School Lesson for January 25, 1903.

GOLDEN TEXT: "Hold fast that which is good." 1 Thess. 5: 21.

LESSON SCRIPTURE: 1 Thess. 5: 14-28.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

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SPIRITUALISM AND THE CZAR.

A STRANGE story comes from Russia to the effect that Czar Nicholas II. is a devotee of Spiritualism to such an extent that his health has been seriously affected and his mind weakened.

It seems that a hypnotist and spiritualistic medium is, or at least was until recently, the favorite of the Czar, and that he acquired such an influence over that monarch as to control him entirely, so that "he [the hypnotist] exercised more influence on the world's politics than the cleverest of the Czar's ministers, and, indeed, possessed more power than the Czar himself, since he was the prompter at whose wink or whisper the despot played the role assigned to him."

We have called this "a strange story," but it is strange only in this that it is strange that the human mind yields so much more readily to Satanic than to angelic or divine influences.

We read in Rev. 16:13, 14 of a time when "spirits of devils, working signs," shall "go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty." This work will not be done in a day, but must of necessity be accomplished gradually. We see in modern Spiritualism that which is doubtless to prepare the way for the final mighty "working of Satan with all power and signs and lying wonders." 2 Thess. 2:9.

Men have always eagerly sought information from supernatural sources. They have attempted in various ways to lift the veil of futurity, to penetrate the mystery of coming time, to read in advance approaching events; and Satan and his angels have availed themselves of this desire of the human mind to know the future, to deceive the children of men.

"Necromancy," defined in the "Standard Dictionary" as "the art of foretelling the future by means of pretended communication with the dead; divination by aid of the dead," was forbidden among the Israelites. In Deut. 18:10-12 we read this prohibition: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

The prophet Isaiah refers to necromancy, witchcraft, etc., in these words: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, R. V.

The Bible everywhere treats necromancy and witchcraft, the [same thing under two different names, as something real; not true, not genuine, not what it pretended to be, but as more than pretense on the part of the mediums. Saul sought out a woman who had "a familiar spirit" (1 Sam. 28:7), and the familiar spirit responded to her call. This spirit which came at the call of this wicked woman, professed to be the spirit of Samuel, the prophet of God. It even simulated the appearance of Samuel; so much so that from the woman's description "Saul perceived [or believed] that it was Samuel." 1 Sam. 28:14.

Of course Samuel, the Lord's servant, did not actually appear in violation of the Lord's command; nor can we suppose for a moment that the Lord would communicate with Saul in this way—a way forbidden by himself—after refusing to communicate with him in his own divinely appointed way.

"The dead know not anything" (Eccl. 9:5); "neither have they a portion forever in anything that is done under the sun" (verse 6); "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21); yet modern Spiritualism, like ancient spiritualism (witchcraft, necromancy, etc.) is based upon the assumption that the dead know more than the living, that they are deeply interested in earthly affairs; and that instead of being ignorant of the doings of their kindred, they often watch over, guide, and protect them.

It has been stated from time to time for years that many of the crowned heads of Europe were devotees of Spiritualism. The present story concerning the Czar is more circumstantial than any of the others; it is told with a fidelity to dates and events which gives it the stamp of truth.

But above and beyond all this is the fact already referred to, that the Scriptures foretell Spiritualistic manifestations among "the kings of the whole world," whereby they shall be deceived and gathered to the war of "the great day of God, the Almighty."

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and

against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:11-21.

THE EASTERN QUESTION.

THE world is now witnessing a byplay, as it were, in the working out of the Eastern Question.

To understand the situation, take down a map of Northern Africa and stick pins into Suez, Algiers, Cadiz, Gibraltar, and Ceuta. France, Spain, and England are the European powers most concerned in a possible overthrow of the sultan of Morocco and rise of foreign or other rule at Fez. France has dependencies all around Morocco, except on the southern Atlantic littoral, where the Spaniards are in control; England is interested in any possible disposition of that portion of the Moorish coast opposite Gibraltar, because a strong military and naval power in possession of Ceuta could do much to neutralize the British control of the entrance to the Mediterranean and the Suez route, while Spain has long regarded Morocco as her natural "sphere of influence." If a struggle should arise over the carcass of the old Mohammedan power in Morocco, England and France would seem to be the real antagonists, since Spain is too feeble to exercise much influence except as she could throw into the balance a determining weight. France's interests in this part of Africa appear to be greater than they were in the Soudan and upper Egypt at the time of the Fashoda incident, and, consequently, that power could be depended upon to be more insistent upon a solution somewhat to French taste than when the gallant Major Marchand was ordered home.

But it may be asked, What has Northern Africa to do with the Eastern Question? Very much in many ways. As before intimated, the present trouble is only a byplay. European Turkey is the real storm-center of all Europe, and the North African embroglio only brings the end a little nearer. The sooner the civilization of Western Europe dominates Africa, the sooner will the cry be taken up in earnest, "Drive the infidel Turks from Europe."

Then "he [the Turk] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time:

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and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 11: 45; 12: 1-3.

THE INCREASE OF CRIME.

THE Chicago *Tribune* makes a specialty of gathering statistics of crime. Just before the close of 1902 the *Tribune* said:

The year is so near its close that its criminal record may be made up with approximate correctness, near enough, in fact, to study some of its most striking features. Last year 7,852 homicides were reported; this year that total will be exceeded by nearly 1,000. It is difficult to establish any relation between the ratio of crime to the increase of population, for there are periods of time when the crime of homicide seems to sweep over the country in a swelling wave, and then the wave subsides for a time. There was such a period between 1894 and 1897, when the record exceeded that of this and last year. Then there came a lull, but during the last three years the wave has advanced again. But there is one feature of the record of 1902 which should attract the attention of police authorities, and that is the dangerous increase of homicides occasioned by highwaymen, thieves, and burglars. The number of murders chargeable to them this year is 333, as compared with 193 in 1901, and is the largest total ever recorded. The increase shows the largest percentage of any cause in the list.

The *Tribune* further says that there were 8,131 suicides in this country up to that date, of which 5,032 were males and 3,099 were females. Last year there were about 1,000 less suicides, and the record for that year shows that the ratio was about four men to one woman, who took their own lives; but this year the number of women who committed suicide has greatly increased in proportion, the increase being about three to one among females. Only 67 out of more than 8,000 suicides have been attributed to business losses.

The number of legal executions up to that date was 144, as compared with 118 in 1901. Of these hangings, twenty-six were negroes hanged in Mississippi by law. The *Tribune* cites this fact, and the further fact of an increased number of legal executions in the South as an evidence that there is a growing respect for law in this section. There was a decrease of twenty-one in the number of lynchings this year as compared with last year, and nine of the lynchings occurred in the North, one each in South Dakota, Colorado, Wyoming, Michigan, Oregon, Indiana, and Kansas City, and two in Illinois.

These figures only serve to emphasize the fact that the "perilous times" foretold by the apostle in 2 Tim. 3: 1 have come. Men everywhere are giving loose rein to their evil passions and as a result crimes of violence are increasing.

HAPPY New Year! Thus friend greets friend, as the old year passes, and a welcome is given the new. Yet for many who hear this conventional greeting, little happiness lies in store. Not happiness but misery seems more the common lot. For we are greeted on every hand by saddened hearts, by disappointed hopes, by desolate homes, by sickness, woe, and death. We are still in the land of that enemy, whose chief delight is the devastation of the earth, the groans of the dying, and the misery of the race.

But of more importance than a happy new year will be a useful new year. While all may not be happy, all may in a measure be useful, and thus help to promote the happiness of others. If we seek first of all not our own happiness, but the happiness of others, we shall not fail to enjoy some degree of happiness ourselves.

Then, again, while God does not always deem it wise to confer happiness upon each one, he is willing to impart to all abiding joy. Happiness is often flighty and human; joy is unchangeable and divine. Joy is deeper, more lasting, more satisfying. It springs from the bosom of infinite Love, and is the result of believing God and of having his "love shed abroad in our hearts by the Holy Ghost which is given unto us." "Now the God of hope fill you with all joy and peace in believing." "Believing we rejoice with joy unspeakable and full of glory." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Believe God, believe his promises, and joy will be the result.

Again, joy is a fruit of the Spirit. "The fruit of the Spirit is love, joy," etc. The Spirit is given to all who ask for it. Then why may not each one have joy? And joy will manifest itself in praise. Thus God fulfils his promise to give the "garment of praise for the spirit of heaviness." O, how our power might be multiplied as witnesses for Christ if continual praise were welling up from joyful hearts. Our testimony would then be, not, "I'll tell you what I think of Brother So and So, or how Sister So and So treated me," but rather, "Hear what the Lord hath done for me."

"The joy of the Lord is the strength of his people." May the year 1903 be a year of joy to every reader of the GOSPEL HERALD, and then each one will be fitted to carry to all others that gospel which is "glad tidings of great joy" to all people.

W. C. WALES.

It is stated that fully three thousand cities and towns in the United States have the curfew ordinance—an ordinance forbidding youths below a certain age to be upon the streets unattended by older per-

sons after a certain hour at night, generally nine o'clock. It is also stated that wherever such an ordinance is enforced, there has been a marked decrease in the number of juvenile arrests.

It is announced that—

Catholics in every part of the world are preparing to show their devotion and fidelity to Pope Leo XIII at the end of the celebration of his silver jubilee, next April, by presenting to him an almost priceless jewel. This is a topaz weighing nearly four pounds, the largest in the world. It is now in the hands of skilled workmen in Rome, where it is being richly carved. It will contain, when finished, a representation of the papal arms and of Christ breaking bread.

Such gifts to the pope are fitting, and the store of jewels now in the Vatican palace helps to identify the papacy with the woman of Rev. 17: 4.

PAUL'S COUNSEL TO THE THESSALONIANS.

(Concluded from page 6.)

James Denny's remark that in the church "we are certain to have instincts, habits, dispositions, associates perhaps, and likings, which are hostile to the Christian type of character." Clearly they needed comfort in their trials, and admonition for their errors; hence the apostle was led to write to these beloved converts the first of his epistles which has been preserved to us.

2. Verses 16-18 give the key-note to Christian living. "This is God's high ideal for you,—constant joy, incessant prayer, and unbroken thanksgiving." For "Christianity is more than a system of doctrines; it is a power of life."

3. "The Holy Spirit, who is the inspiration and life of all goodness in men, may be quenched or arrested in his operations by the resistance or indifference of the human will." In other words, "we may quench the Spirit by disregarding his presence and refusing to heed his admonitions."

4. Prophecyings are "the varied declarations of the divine counsels and expositions of God's oracles, immediately inspired by, and emanating from the Holy Spirit."—*Ellicott*. These prophecyings the Thessalonians had not only neglected but despised.

5. Zeal and enthusiasm are not enough in the Christian life. Both the life and the doctrines are to be brought into harmony with the teachings of the Bible, the divinely appointed standard for deciding between right and wrong.

6. "The second advent of the Lord Jesus Christ in glory, to judge the world, is the time when the complete preservation of saved men is to be made manifest."

With Our Young People.

ONLY A WORD.

It was only a word — but a bitter word,
That fell on a loving heart,
Where before only gladness and joy had stirred,
And sorrow had cast no dart;
But it stung like a venomous reptile's bite,
And scoffed at the anguished cry
From the depths of a soul that had lost its light,
And a life was ruined thereby.

It was only a smile and a word of cheer
That fell on the aching heart,
When shadows hung heavy and life seemed drear,
And hope was a thing apart;
But it scattered the doubts, and the light streamed
in,
And lifted the soul on high
From the lurings of vice and the haunts of sin,
And a life was saved thereby.

— Selected.

UNDER THE HEDGE.

A YOUNG man lay one summer day in the shade of an Osage orange hedge, and fought out the battle of his future purpose.

He had left the road and crept through an opening, that he might rest and think, undisturbed by passing wagons. He was footsore and without a cent of money, and the question which he pondered was whether he should steal a ride upon the railroad, or continue his search for work by walking. His responsibilities to home and parents had suddenly gone. There was no one to forbid, and no one to advise. If he were caught by a brakeman, he would doubtless be put off the train, but that would be all. No one would recognize him, so what did it matter?

He had been a religious young man, and still meant to do right. But the way was long, the weather was hot, and his feet were blistered; there was no one there to know or comment on the choice he should make.

"I will start out right," he said, at length. "I will do nothing of which I should be ashamed if my friends should see me. I will be true to my duty and to myself."

He put on his shoes, crawled back through the hedge, and trudged on. He split wood for his dinner, and did chores for his lodging and breakfast, and bathed his sore feet under the pump.

After four days he found work which kept him busy for a short time. He had neither stolen nor begged, and the money which he first earned insured him against the necessity of doing either in the future. The next day's walk brought him steady work, and the future began to seem brighter.

The work was hard. It was farming, and the weather was hot. The first Sunday he walked four miles and back to church and stayed to Sunday-school, where, as the

weeks went by, he formed helpful acquaintances.

A determination to do something better took root in his life, and grew stronger. He made good use of such books as he found at hand, and in time he secured a certificate to teach a country school. While he taught, he studied, until at length he was ready to enter college. From college he went to a law school, working hard during his vacations to make both ends meet. At length he entered upon the practise of his chosen profession, and now stands upon the threshold of a successful career.

This is the true story of an American boy, whose name, for obvious reasons, is withheld.

"I fought out a hundred battles all in one," he said, recently, "when I lay there under the hedge. I thought I was settling one practical question. In reality, I was deciding the course of my whole life. I thank God for the strength that was given me to decide that question honestly. More than I knew depended on the decision."—*Youth's Companion.*

HE HATH LONG PATIENCE.

THOU thinkest of him as one that will not wait.
A Father, and not wait! He waited long
For us, and yet perchance he thinks not long,
And will not count the time. There are no dates
In his fine leisure. —*Jean Ingelow.*

A ROSE PARABLE.

"I WISH you would look at this climbing rose of mine," said the amateur gardener to his friend the florist. "It is a fine Gloire de Dijon, grafted on a strong root of some ordinary variety of rose, which ought to give a good growth. But it grows slowly, and will not bloom at all."

"I can guess what is the matter," said the old florist, and he went down on his knees, and began to remove the earth from around the root. Sure enough, just below the surface, hidden safely from view, the root had sent out a long, straight shoot, which found its way to the sun several feet away, and was already opening a few leaves. The florist took out his knife, and cut it off close to the root. "Now your Gloire de Dijon will grow and bloom," he said. "Or if it doesn't, just examine the root, and cut off the new suckers it is trying to send out. You see, the root remembers its old nature, and goes back to it. It will never give its full strength to the graft unless you watch it, and cut it back steadily. But if you will do that, you will have a glorious rose; for it is a strong stock."

Was it not a parable of human nature that the rose taught? The spiritual life is not the natural life for any of us. The old nature still lies at the root. Only by cutting off the persistent growth of the natural root, can we quicken the growth of the higher beauty of the soul. A secret sin

beneath the surface — how many times it has ruined and killed the spiritual life!

Is there not a lesson for us all in the florist's knife, if we are willing to apply it? — *Well-Spring.*

BINGO SAVED HIS LIFE.

IN "Wild Animals I Have Known," Mr. Ernest Seton Thompson relates an exciting experience. He had gone out alone to a remote district on his pony to inspect some wolf-traps. In one of them he found a wolf; and having killed it, was engaged in resetting the trap, when inadvertently he sprung the next one, and his hand was caught in the massive steel jaws.

"I lay on my face," he says, "and stretched out my toes, hoping to draw within reach the trap-wrench, which I had thrown down a few feet away. Wolf-traps are set in fours around a buried bait, and are covered with cotton and fine sand, so as to be quite invisible.

"Intent on securing the wrench, I swung about my anchor, stretching and reaching to the utmost, unable to see just where it lay, but trusting to the sense of touch to find it. A moment later there was a sharp 'clank,' and the iron jaws of trap number three closed on my left foot!

"Struggle as I would, I could not move either trap; and there I lay stretched out, and securely staked to the ground. No one knew where I had gone, and there was slight prospect of any one's coming to the place for weeks. The full horror of my situation was upon me — to be devoured by wolves, or die of cold and starvation. My pony, meantime, stood patiently waiting to take me home.

"The afternoon waned, and night came on, — a night of horror! Wolves howled in the distance, and then drew nearer, and nearer. They seized upon and devoured the carcass of the one I had slaughtered; and one of them, growing bolder, came up and snarled in my face. Then there was a sudden rush, and a fight among the wolves.

"I could not see well, and for an instant I thought my time had come, when a big fellow dashed upon me! But it was Bingo, — my noble dog, — who rubbed his shaggy, panting sides against me, and licked my face. He had scattered the wolves, and killed one, as I afterward learned.

"Bingo! Bingo, old boy! fetch me the trap-wrench!"

"Away he went, and came dragging my rifle, for he knew only that I wanted something. 'No, Bingo — the trap-wrench!'

"This time it was my sash; but at last he brought the wrench, and wagged his tail in joy that it was right. With difficulty, reaching out with my free hand, I unscrewed the pillar nut. The trap fell apart, my hand was released, and a moment later I was free.

"Bingo brought up my pony, which had fled at the approach of the wolves; and soon we were on the way home, with the dog as herald, leaping and barking for joy." — *Selected.*

Here and There.

THE Pekin *Gazette* was established in A. D. 1130, and justly claims to be the oldest newspaper in the world.

By feeding the silkworms different kinds of food, or leaves impregnated with artificial colors, silks have been produced of yellow, bright orange-yellow, green, and fine rose hues.

"IN Africa 438 languages and 153 dialects are found. Into only about seventy of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing."

THE Great Salt Lake of Utah has fallen 9.9 feet in the last fifteen years. As the lake is shallow, averaging less than twenty feet in depth, each foot that the water falls exposes many square miles of the lake's sandy bottom.

ONE of the most recent marvels of modern invention is Delany's high-speed telegraph system, recently perfected, which is capable of transmitting 100 to 8,000 words a minute over a single wire—the speed depending on the distance and the electrical properties of the line. Eight thousand words a minute can be recorded over a line of fifty miles, while 100 words would be about the limit over a No. 8 copper wire between New York and San Francisco.

A VERY remarkable canal is in operation in the north of England, between Worsley and St. Helens. The coal mines are very extensive in that region, half the country being undermined. Many years ago it was decided by the managers of a great estate that the coal could be transported more economically underground; so a canal sixteen miles long was constructed, and the mines were connected and drained at the same time. Ordinary canal boats are used, the power being furnished by men. The tunnel arch over the canal is provided with cross-pieces, and the men who propel the boats lie on their backs on the loads of coal, and push with their feet against the cross-bars of the roof.

AS IN China an eclipse of the sun or moon is considered an evil omen for the emperor, eclipses are always calculated with great care. But M. Edmund Plauchut, in his book "China and the Chinese," tells of a time when "the moon played the astronomers of Pekin a mean trick."

The imperial astronomers had announced that on February 7, at eight o'clock in the evening, the dragon, that wanders to and fro in the regions of the air would endeavor to swallow the moon. The

eclipse would be total, so the astronomers warned the people that the attack of the monster would be terrible, and the moon would very likely succumb, if the shouts and the noise of the gongs did not put the dragon to flight.

Long before the appointed time, millions of Chinese, issuing from the towns, made their way to the open country, there, nose in air, to watch the wonderful phenomenon. Those who had been unable to get gongs had provided themselves with saucepans, rattles, pieces of bamboo stems, and immense quantities of little red firecrackers.

But what a disappointment! At eight o'clock the gazing multitude saw the moon rise, a full, unspotted disk, without a sign of anything unusual. At nine she was still shining pure. Just as all hope

was disappearing, a tremendous noise began on every side, for the watchers saw a dark spot advancing slowly across the face of the moon.

It is impossible to describe the rage with which the Chinese beat their pans and gongs, whirled their rattles, and let off the crackers. The dragon was evidently frightened away by the row; for after looking up at the full moon for an hour, and seeing nothing of the dark spot, the crowds, jubilant over their victory, began to disperse.

But the emperor was not so jubilant; and he informed the astronomers that if they made such a miss again, they would not only lose their appointment, but be sent into exile.

LADIES' GUIDE

In Health and Disease

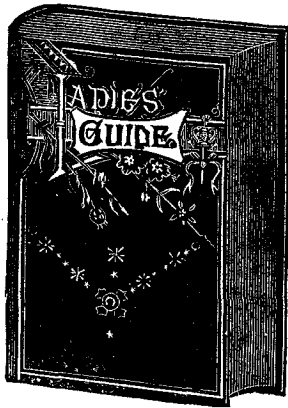
for

Girlhood,

Maidenhood,

Wifhood,

Motherhood.



"Ladies' Guide" was written by Dr. J. H. Kellogg, superintendent of the famous Battle Creek Sanitarium. This, in itself, is sufficient evidence as to the merit of this book, for the Doctor's long experience as physician-in-chief of one of the largest medical and surgical institutions in the world, has brought him face to face with all the diseases to which the sex is susceptible. Thousands of women who have purchased this work can testify to the benefits received from it.

Ladies' Guide is written in choice, select style, but its statements are plain and clear-cut. It gives the young woman full information concerning herself, but in such a way as

to lead her to guard her body with consideration and a sacred regard, thus saving her an untold amount of suffering later in life. The school girl, or the young lady just entering society, alike find this book a most valuable companion, as well as the new wife or young mother.

For the purpose of removing a possible objection, a few of the plates are printed on a sheet by themselves and concealed in a little pocket in the cover of the book, and may be removed at pleasure. **Ladies' Guide** contains 672 octavo pages, is profusely illustrated, and will be sent, charges prepaid, at the following prices:—

Full morocco, gilt edges,	\$ 5 50
Half morocco, gilt edges,	4 25
Leather (library style),	3 75
Cloth, embossed in gilt and jet,	3 00

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The Gospel Herald

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NASHVILLE, TENN., JANUARY 14, 1903.

THE man who is always talking about himself and his own achievements, may not know it, but he is his own god.

THOSE to whom the Saviour will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world," will be so unselfish that they will in surprise ask what they have done; but those who are rejected will to the last boast of the service they have rendered.

A NEW YORK dispatch of Dec. 29, 1902, says that a curious story regarding the Czar, who, it is well known, has of late years taken an interest in Spiritualism, comes from St. Petersburg through private sources, to the effect that The Hague Conference was the direct result of a spiritualistic seance, at which, having received a call, Emperor Nicholas was told that it was his duty to bring about peace first to the world. Read the editorial on the subject on page 4 of this paper.

THE Springfield *Republican* thinks that the gorgeous spectacle at Delhi on the occasion of proclaiming Edward VII. emperor of India, may have been well calculated to impress India with the splendor of the ruling power; "but to outsiders nothing could be more symbolic than the ride of Lord Curzon on the back of the elephant in the first days' festivities. That was England riding India."

This is probably true; and yet we ought not to forget that England has done much for India. That country is doubtless better off under the strong and stable government of the British crown than it ever could have been under the native princes who formerly ruled it.

SCARCELY anything emphasizes the fact that this is an age of vast accumulations of money as do the plans recently announced by some of the leading railroads of the country.

The New York Central is to expend above \$25,000,000, much of which will go toward the reconstruction of the terminal in New York city. The Pennsylvania Company begins work next month on construction contracts involving in the neighborhood of \$50,000,000—the money to go toward buying real estate in New York city for the un-

derground terminal, for enlarging buildings and yards in Pittsburg, for the building of the proposed new union station in Washington, etc. Improvements, mostly in the way of reducing grades and shortening line, have been undertaken by the Union and Southern Pacific companies, which will call for the expenditure of probably \$40,000,000 during the new year. The list could be extended far down the catalogue of railroad companies.

SPEAKING of "a practical basis of church union," one of the leading members of the religious press says: "Protestant Christendom is seeking it just now with an earnestness not known from the time of the disintegration of European Christianity in the Reformation until the present day."

The very thing so earnestly sought is to be found in John 17: 21: "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me."

There is absolutely no other practical basis of church union. Our Lord's prayer "that they all may be one" can be answered only as men throw away human creeds and unite on the Word of God.

A FEW days since a negro was lynched out in Kansas. He was not only hanged, but to the hanging was added the horror of cutting his throat while he was hanging. Referring to this fact, the weekly *Springfield Republican* of January 2 says:—

The difference between the Kansas of fifty years ago and to-day is that it then bled for the negro and now bleeds the negro. The present lynching is not by the exquisite torture of fire, as in the Leavenworth affair of a few months ago, but by hanging, supplemented by throat-cutting. This adds an exhibit of blood to the entertainment, which must have made it all the more delightful to bleeding Kansans. It is doubtful if the South is able to improve on this precise method of putting a "nigger" out of the way where the idea is to get as much murderous satisfaction out of the affair as possible. Meantime, and again, let us of the North cease pointing the accusing finger at the South alone. It is time to look nearer home. It is time to ask what has come over us, that we have these frequent negro lynchings in the former strongholds of abolitionism. What does it mean, that a Republican United States senator is telling his friends that slavery ought not to have been abolished? Has he been engaged in enslaving another colored race that he should suddenly come to think so well of it in the case of the negro?

This whole horrible lynching business is a most striking commentary upon those texts of Holy Writ that so aptly describe the condition of the world in the last days. The Lord said to his disciples, "As the days of Noah were, so shall also the coming of the Son of man be," Matt. 24: 37.

The inspired record tells us that just prior to the flood, "the earth was corrupt before God, and the earth was filled with violence." The history of the antediluvian world is repeating itself in our day; the climax will be the signal for another flood—not of water, but of fire. 2 Peter 3: 1-13.

JANUARY 1 the Standard Oil Company inaugurated a system of pensions. The plan is on the lines of those which have heretofore been announced by various railroad companies, but some of its features are considered new. Among the latter is a provision to the effect that any employe who has reached the age of sixty-four years, after twenty-five years in the service of the company, may retire on half-pay for one year, after which the regulation pension is to be paid. The regular pension is to be one-fourth of the salary which the employe was receiving at the time of his retirement. It will be paid to all who have been in the service of the company for twenty-five years, and who have reached the age of sixty-five years. Several hundred men are now eligible to retirement.

It is decidedly encouraging to read that King's College, London, is advocating a bill in Parliament "to abolish religious tests as a qualification for membership of the college and for the holding of any office under the same, except that of professor or lecturer in theology." Such a move by the authorities of a distinctively Anglican institution is significant of the times.

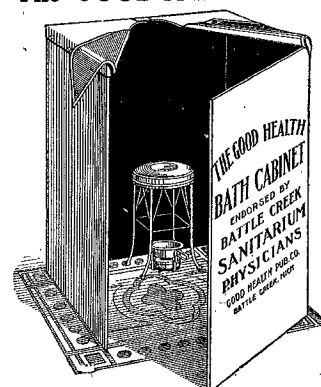
REGULAR services are held by Evangelist Lee S. Wheeler at Pythian Hall, corner Brambleton and Reservoir Avenues, Norfolk, Va., Saturdays at 3 P. M. and Sunday nights at 7:30.

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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