

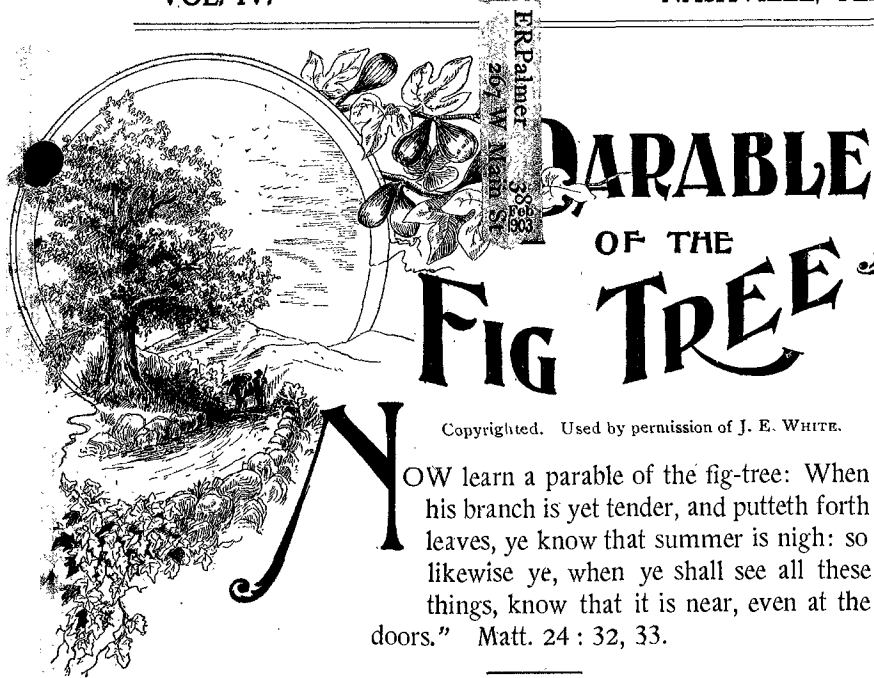
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., OCTOBER 1, 1902.

NO. 38.



NOW learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

In Matt. 24: 3, the disciples ask the question, "What shall be the sign of thy coming, and of the end of the world?"

Most carefully does the Lord answer this question. He first reviews the great events which were to take place in the earth. Jerusalem was to be destroyed; the elect, or true people of God, were to pass through the most terrible period of tribulation and persecution which had ever come upon God's people.

The nations of the earth were to be rent with wars, and perplexed and distressed with the rumors and alarms of war.

Great calamities were to come upon the earth, such as famines, pestilences, and earthquakes. These were to become more frequent and desolating until the final plagues of God should end in destruction.

As the days of this world's history should be near their close, our Saviour promised that unmistakable and striking signs should appear in the very heavens. The sun should be darkened; the moon should refuse to give her light; and the stars should fall from heaven.

These were to be tokens of Christ's coming; for he says: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

An account has been given of the accurate fulfilment of these signs as predicted by the Lord. And yet the world seems to be asleep as to their thrilling import. Within the lifetime of the people now living, the heavens have been ablaze with the glory of these very signs which the Lord said were to proclaim to the world that its end is near, and that the second coming to the earth of the Creator and Redeemer is the next event before us.

But it is Satan's chief purpose to lull the people to sleep, so that these signs and the warning message of God's servants will have no more effect on the people of the present day than did the preaching of Noah on the people who lived in the days that were before the flood.

The Saviour knew that this would be the case, and so he sounds the warning: "Take heed that no man deceive you." Verse 4. There are two ways in which we may be deceived in

regard to the coming of the Lord. One is to believe that he has come when he has not come, and the other is to deny the signs that he has given to show that his coming is near, and so be found unbelieving and unprepared at his coming. The message of the soon coming of the Lord is an awful, an important message; and if we allow ourselves to be deceived, the result will be as fatal as it was to the deluded people who in Noah's time were overwhelmed in the waters of the great flood so graphically described in the seventh and eighth chapters of Genesis.

The signs foretold by our Saviour were given that men might know of his coming. This may be seen by the following parable: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "he," Christ] is near, even at the doors."

When the trees begin to bud and put forth leaves, we *know* that summer is near. No one will presume to deny it. It is a sign that never fails.

To those who will heed this warning, Christ states that the signs he has given are just as positive evidence that his coming is near, "even at the door." No one doubts the signs of approaching summer in the opening leaves of spring; then why should we doubt the nearness of the coming of our Lord when we see the signs he has given us fulfilled all about us?

"*These things*," to which Christ refers as signs of his near coming, are given in Luke 21: 25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

These signs could not be given in the times of Christ or his apostles. They could be fulfilled only in the "time of the end," spoken of in Daniel 12.

We are living in the age when "all these things" have been fulfilled or are transpiring all around us. Let history respond to the great prophecy of our Saviour, as found in the 24th chapter of the gospel as recorded by Matthew.

Jerusalem was destroyed within forty years of the giving of this prophecy. (See Luke 21: 20, 21.) The great tribulation of Matt. 24: 21, 22, is in the past. The sun was darkened May 19, 1780. The falling of the stars occurred Nov. 13, 1833. Wars and rumors of wars are becoming more frequent and starting. Distress and perplexity are spread upon all nations, and the enormous standing armies are taxing the resources of the world. The awful tidal waves and the more frequently recurring cyclones and earthquakes show that God's restraining hand is being removed, and the prince of the power of the air is being permitted to work out his evil purposes in the destructive elements of wind and water. Famine and pestilence are abroad in the land.

Not one event in "all these things" remains to the future. Now listen to our Saviour's words, for they are spoken to us, — the last generation: —

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled," Matt. 24: 32-34.

AT HAND

By T. S. Parmelee

WHAT is at hand?

"The kingdom of heaven is at hand." Matt. 10: 7.

What is the kingdom of heaven?

"The kingdom of God [heaven] is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

What is it to be at hand?

"The kingdom of God is come nigh unto you." Luke 10: 9. "The power of the Lord was present to heal them." Luke 5: 17.

As righteousness, peace, and joy in the Holy Ghost are at hand to heal, must the righteousness which brings peace and joy be earned by our works; or is it a gift to all those that believe?

"If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. . . . To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 2-5.

Was this experience peculiar to Abraham?

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Verses 23, 24.

How can we believe so as to receive the gift of righteousness?

"With the heart man believeth unto righteousness." Rom. 10: 10.

Whence comes the power to believe?

"Faith cometh by hearing, and hearing by the word of God." Verse 17.

What virtue is there in the word of God to those who do not resist it?

"The word of God is quick and powerful." Heb. 4: 12. "The words that I speak unto you, they are Spirit, and they are life." John 6: 63.

Is faith, then, something to be obtained outside of ourselves?

Such is clearly the case, since the apostle Peter writes "to them that have obtained like precious faith with us" (2 Peter 1: 1); and Paul gives us this assurance: "By grace ye are saved through faith; and that not of yourselves; it is the gift of God." Eph. 2: 8. And again he asks: "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" 1 Cor. 4: 7.

Is it a matter of choice with us?

"To-day if ye will hear his voice, harden not your hearts." Heb. 3: 15. "God resisteth the proud, but giveth grace unto the

humble. Submit yourselves therefore to God." James 4: 6, 7.

Then how will God treat us?

"Him that cometh to me I will in no wise cast out." John 6: 37.

What change takes place in us when we submit to God and believe his promises?

"His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Peter 1: 3, 4. "As many as received him, to them gave he power to become the sons of God." John 1: 12. "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 1. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23. "Beloved, now are we the sons of God." 1 John 3: 2.

What is the divine nature?

"God is love." 1 John 4: 16.

As we receive the divine nature by believing his promises, what effect does his nature have upon us?

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." Eph. 3: 17-19.

Does salvation grow out of our works? or is it given us to prepare us to work?

"Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Eph. 2: 9, 10.

As the kingdom of heaven is the reign of heaven, and consists in our loyalty, which is caused by the power of God in us, and that power is love begotten by God's love, how do we receive it, and how does God impart it?

"We have access by faith into this grace wherein we stand." Rom. 5: 2. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Verse 5.

The Holy Ghost is the Holy Spirit. What is the Spirit?

"The Spirit is life." Rom. 8: 10.

Who has this life?

"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." 1 John 5: 11, 12.

The kingdom of heaven comes near to disloyal people to enable them to be loyal the moment it is let into the heart. After

it is received, what is expected of the one who has received it?

"After that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3: 4-8.

By what other name is this power that brings loyalty to the disloyal called?

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

What blessed hope is to be looked for by those who become zealous of good works because salvation has been brought to them after the grace of God has appeared to them?

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11-14.

THE TRUE GOD.

NEBUCHADNEZZAR was king over all the earth, and it was a new thing for any one to dispute his absolute authority. It was to him a case of unbearable insolence when the three Jewish captives from conquered Jerusalem presumed to withstand him to his face.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning, fiery furnace. . . . And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace."

WITNESSES FOR AND AGAINST GOD.

The question to be decided in this experience was, Who is God? Is there any king greater than the king of Babylon? The God of heaven placed his case in the hands of these three men, saying unto them, "Ye are my witnesses . . . that I am God." Nebuchadnezzar was therefore on trial, and he appeared as his own witness, but his own testimony was against his claim to be king. When he was "full of fury, and the form of his visage was changed," he was

testifying that he lacked the power of the true king, the power to control himself. A greater power was being revealed in the men who refused, in the face of death, to betray the sacred trust committed to them, and that without bringing "a railing accusation" against the unrighteous decree of the king, than in Nebuchadnezzar, who became so angry at their refusal; and the course which he pursued to vent his rage only served to make more decisive the testimony which was borne in behalf of the God of heaven, "Surely the wrath of man shall praise thee."

The king of Babylon did his utmost. The furnace was "exceeding hot," and from its fiery mouth it breathed forth death to "the most mighty men" that were in the army of the king of Babylon. They were literally slain by the breath of its mouth. Not one of that assembled multitude could say that the flame and the heat were not real, for it was demonstrated that men selected for their power of resistance could not endure to approach near it. To them it was a "consuming fire." And there was no possibility left to the three captives to escape from the furnace; for they "were bound," and they "fell down bound," into the very center of the flames.

Thus did the king of Babylon purpose to inflict summary punishment upon those who presumed to question his right to dictate what and how they should worship; and by making a public example of those few, he would effectually check any such tendency to these treasonable sentiments on the part of his other subjects. But he did not know with whom he was dealing, for he had not yet become acquainted with the God whose dwelling is with flesh, and there was no Gamaliel to say to him, "Refrain from these men, and let them alone, . . . lest haply ye be found even to fight against God." That God who had brought these men to Babylon to reveal his power to save, and whose presence was known to them, would through them make his presence known to all the people.

"QUENCHED THE VIOLENCE OF FIRE."

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. . . . And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

This was the second time that Nebuchadnezzar was shown in a manner to impress his mind most forcibly that there is a God in heaven whose ways are not his ways. It was the second time that the truth was presented to him that there is a King, a kingdom, and a dominion greater than the king,

the kingdom, and the dominion of Babylon. It was the second time that it was made clear to him that the whole current of his life needed to be changed. It was the second time that the gospel of the kingdom was publicly proclaimed in Babylon. In the dream and its interpretation Nebuchadnezzar was taught concerning the failure of all earthly kingdoms, and the outward setting up of the kingdom of God "in the latter days." In the lapse of years this lesson had faded from his mind. In this second experience he was taught that this same kingdom of God, which would be set up outwardly "in the latter days," a kingdom of greater power than any earthly kingdom, was set up as a present experience in the hearts of men who through faith in that power "quenched the violence of fire."

The effect of the fire upon the men who were cast into it was very different from what was expected. Instead of consuming them, it consumed the bonds with which they were bound by the king of Babylon, and so the men who were cast in "bound" were seen to be "loose, walking in the midst of the fire." These men were not proclaiming a theory, but they were revealing a fact. They were not merely talking about a power that could save, but they were taking hold of that power, and being saved by it. And "the form of the fourth" who was with them in the furnace was the visible evidence to Nebuchadnezzar that "there is a God in heaven" who is also "God with us" in the person of his Son.

W. W. PRESCOTT.

A COMMENTARY.

THE special correspondent of the Nashville *American*, writing from the metropolis under date of Sept. 24, says:—

"New York is becoming one of the most unsafe cities—unsafe against personal violence—in the world. This is the deliberate judgment of a great morning newspaper not given to sensationalism of any kind, and it cites facts that can not be refuted to back its opinion. Footpads have recently been holding up sober citizens in the City Hall Park, under the glare of the electric lights of the publication offices along Newspaper Row, right under the statues of Ben Franklin, Horace Greeley sitting in the vestibule of the Tribune building, and of justice, crowning the cupola of the municipal building. Only the other day an eminent banker, bearing a historic name, was done to death in broad daylight within ten minutes' walk of Fifth avenue and the palatial Waldorf-Astoria. Nearly every morning is ushered in with the crimson story of some horrible crime. And the meaning of it all! Police demoralization, brought about by politics. New York forcibly illustrates the truth of the assertion of the eminent statesman who said that 'great cities are sores upon the body politic.'"

This is a dark picture, and furnishes an excellent commentary upon Gen. 6: 11 and Matt. 24: 37. New York is probably little if any worse than other large cities in this country. In all of them vice and crime are "regulated" rather than prevented.

A SAFER WAY.

IN an article in the *Christian Work and Evangelist* of Sept. 20, William Elliot Griffis, D.D., says:—

"If all there is of Christianity be in the churches, their adherents have distinct cause for disquiet. If the prosperity of the religion of Jesus rests either upon the number of church-members or the rate of increase, then the cause of the Founder shows signs of at least temporary weakness. In the Church of England, though the statistics of the year-book have a rosy hue, they are upon analysis disappointing. In the decade past the number of confirmations in a year has fallen, with some fluctuations, from 214,730 to 195,673, and decrease during the last five years has been continuous and rapid. The same phenomena are seen in [the Sunday-schools, in the number of baptisms, and more strikingly in the field of total abstinence. Compare these figures, gloomy as they look, with the increase in population, and the reason for deep searchings of heart in England are even more manifest."

Turning from England to the United States, Dr. Griffis finds a similar condition. He says:—

"American churches tell the same story. Analyzing the material furnished by the United States census, we find that though the statistics of church-membership look very cheerful, the actual gain as compared with the population is very small—not three per cent. The rolls swell, but the rate decreases. The number of names given in individual church reports is never the minimum, nor do these on the average show close accuracy. If the names of those dead, absent, or non-attendant, or of the myriads whose letters of dismission still lie in their trunks were erased, there would be a veritable Black Friday in shrinkage. If anything seems certain, it is that net gain in church-membership is small, while decrease in its rate is certain. Whether ritualistic or with plain service, 'orthodox' or 'liberal,' the Dives with social prestige, or of Lazarus ever in constant need of help, the churches tell the same story."

These are the facts. The further fact that the doctor, after admitting them, attempts to explain them away, does not break their force. The church is drifting from the old moorings; she is losing sight of the old landmarks. Dr. Griffis says, "In reality this is a religious age;" but so was Athens a religious city in Paul's day. To the men of that city the apostle said: "I perceive that in all things ye are too religious." Acts 17: 22, margin.

A people may be religious without being Christian. The apostle Paul describes such a condition in 2 Tim. 3: 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Evidently it would be safer not only to recognize facts, but to admit the significance of those facts rather than to deceive ourselves with the hope that things are better than they seem.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR O. P. BOLLMAN.

NASHVILLE, TENN., OCTOBER 1, 1902.

THE REST THAT REMAINS.

"Please to explain Heb. 4:9. Does the expression, 'There remaineth therefore a rest for the people of God' have referencé to keeping the first day of the week as the Sabbath instead of the seventh?"

THE text in question has no direct refer-
ence to the keeping of any day, but refers to entering by faith into God's rest, for which the seventh day—the Sabbath of the Lord—stands.

"We which have believed do enter into rest," says the apostle. How? By faith. The man who fully trusts God has ceased from his own works and rests upon the divine promises. He is already in the enjoyment of the rest promised by our Saviour in Matt. 11:29: "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls."

The children of Israel never realized in the land of Canaan half that God would have given them had they been faithful to him. But even at the very best that land was only a type of the restored earth promised to Abraham (Rom. 4:13), just as even the deepest and sweetest Christian experience is only a foretaste of the joy of eternal face-to-face communion with God and with heavenly intelligences in the future, immortal life.

The promise to Abraham was not fulfilled when the land of Canaan was divided among the tribes of the children of Israel. The temporary rest from the foes that threatened their national life was not the rest promised the people of God. There remained therefore a rest—the promised rest—and into this rest the believer enters by faith, as it is written: "We which have believed do enter into rest."

But, it may be asked, how about the reading of the Revised Version, "There remaineth therefore a sabbath rest for the people of God"?

The Sabbath stands always and everywhere as the symbol of creative power. When God had made all things, "he rested and was refreshed." "The Creator of the ends of the earth, fainteth not, neither is weary." Isa. 48:28. God's rest was not physical, but spiritual. It has been suggested by the best Hebrew critics that the thought is that God ceased to create and took satisfaction in that which he had made.

It is the believer's privilege to enter into this spiritual rest. This alone is real Sabbath-keeping as described by the Lord himself in Isa. 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sab-

bath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

It is the Christian's privilege to thus enter upon the Lord's rest here, but it is only a foretaste. There is a depth of bliss beyond that eternity alone can fathom. The finite can never comprehend the Infinite. We may taste and know that God is good; but we shall always be creatures, while to all eternity he will be the Creator.

THE DECLINE OF PROTESTANTISM.

WRITING for the *Homiletic Review* for August, Rev. R. M. Raab defines the purpose of his paper to be "to criticize the abuse of religion by religionists, to show by a simple process of reasoning that the present policy of Protestantism in this country, if persisted in, must wreck it as a system."

Mr. Raab's first criticism is on the decline of positive teaching in the church. "To some," he says, "this may appear to be clear gain for Protestantism. Without arguing this point in detail, two facts show that this loss of dogmatic teaching is a sign of declension rather than of gain. The first fact is this: all faiths, false as well as true, that have received wide currency among men, have been propagated through dogmatic teaching. The other fact is this: the doctrines concerning which Protestants speak with equivocation are basic doctrines in their system."

Money the One Essential.

Mr. Raab finds another point of weakness in a substitution of faith in the material for faith in the supernatural. He says:—

Protestants never, in all their previous history, set such high value on money as the one essential, as they do to-day. The ministry itself is so gaged by money that one of the first questions asked, on the formation of a new pastoral relation, is, "How much does he get?" The money-getting ability of a preacher is, with many, a far more important question than his soul-winning ability. And the lack of appreciation of the humble and untutored, with an enlarged appreciation of the wealthy, is a growing weakness among Protestants.

A Growing Reproach.

Again, Mr. Raab finds the line of demarcation between the church and the world rapidly fading out. "It is," he says, "a growing reproach to Protestantism that it is treating as religious men who are not religious and are known to be the opposite. This is a surrender of the fundamental doctrine of Protestantism, that religion is a matter of personal choice and experience, and can never be ascribed to a man who persists in badness. Greed, oppression, unscriptural divorce, widespread indifference to alcoholism, political corruption, exposure of the human form beyond the limits of modesty (as at the theater), Sabbath desecration, are tolerated and sometimes indulged in by members of Protestant churches."

Oppositions of Science Falsely So-Called.

Mr. Raab then deals with the toleration given attacks upon the Bible under the guise of scientific investigation. He says:—

It is a fact, too patent to require proof, that Protestantism is doomed, if the Bible is untrustworthy. The defense of Protestantism can never proceed on the ground of speculation; for speculation is oftener atheistic than theistic. The whole right of Protestantism to exist as a system of doctrine is derived from the Bible and defended by the Bible. Now for Protestants to support men in attacking the Scriptures is to lend their aid to their own overthrow.

The Need of Reformation.

And last but by no means least the writer under review concludes that the Protestant church as a whole stands in great need of a thorough-going reformation. His description of the prevailing condition is sad, but true to life. He says:—

A worldly, half-paralyzed church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. The weakened condition of the ministry is quite as pathetic as that of the churches. We may really indulge the hope that men will so sicken of this surface trickery in the name of religion as to hasten a strong reaction in favor of religious certainty and depth. Our times are morally very weak; there is much breaking-down in the best of us. But the nerveless resistance, which has withstood the declension of American religious life, will be forced into the path of positive reform.

Read 2 Tim. 3:1-5.

We wish that we could share Mr. Raab's hope of "positive reform." Not only is the trend of the times in the opposite direction, but the Word of God itself tells us that the last days are to be perilous because of the very condition which is so well described in the paragraph which we have quoted from Mr. Raab's article. See 2 Tim. 3:1-5.

CRIME INCREASING.

UNDER the heading, "Our Absurd Criminal Laws," the *Christian Work and Evangelist* of September 20 says:—

"Alarming statements have been published from time to time in recent years showing that the criminal population of a number of civilized countries, including our own, is increasing more rapidly, relatively speaking, than the general population. The criminal statistics of the eleventh census go to establish this, so far as the United States is concerned. Accepting this situation, therefore, as the true one, it argues a truly alarming tendency and one that constitutes a serious indictment of our modern penal systems and our civilized institutions generally. If we are really making criminals faster than we are honest men, it is surely high time that some radical steps were taken to change the course of events."

It seems to be the idea of the paper which we quote that our criminal laws are largely responsible for the increase of criminals, but the trouble is back of that. Our jails may be "schools of crime," but they educate only those who get into them.

The primary trouble is not with our jails, but with our schools. In by far too many of these the mental faculties are trained to the neglect of the moral faculties.

The private and denominational schools of fifty years ago have given place to state-supported schools. In nearly all the private and denominational schools there was a strong religious influence and positive moral instruction enforced by the claims of the divine law. As a result the student of that time formed a more substantial character than the student of to-day; he feared God and did right because he felt that God's eye was upon him.

To-day this positive religious influence is lacking in nearly all our schools. It has no place in the state schools, and but a small place in the majority of the private and denominational institutions.

Even in those schools that give more or less religious training the "higher criticism" and deductions of "science falsely so called" are filling the minds of the students with doubt. The Bible is no longer regarded as the infallible guide in all things moral. "Thou shalt not steal" has given place very largely to the maxim: "Honesty is the best policy," or, "Be good and you'll be happy." The thunders of Sinai have given place to the threatened displeasure of good society, or the loss of prestige generally. The result is a lowered moral tone with its consequent increase of crime.

The only remedy for the existing condition is Christian education. The child who is reared with the thought that God sees all that he does, that angels record every word and act, and that this record must be met in the judgment, is much less likely to become a criminal than is one who lives only in the sight of his fellow-men. Parents, see to it that your children receive a Christian education. It is their only safety.

WHAT IS SIN?

THE Bible answers this question in few words: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

The law the violation of which is sin is briefly comprehended or expressed in the Decalogue—the ten commandments—and of that law the psalmist says, "Thy commandment is exceeding broad."

God's rule is not an unlimited despotism, but is a constitutional government. If it be asked what limitation can possibly bind the Creator, we reply, The Constitution of the kingdom of heaven is the divine nature. To this even the God of all flesh is subject. "If we believe not, yet he abideth faithful; he can not deny himself." 2 Tim. 2:13.

The law of the kingdom is the will of God. "My Father," said the Saviour, "is greater than I." And again: "I seek not mine own will, but the will of the Father

which hath sent me." And finally, when the great controversy between Christ and Satan is over, and all things shall have been subdued to God, "then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God [the Father] may be all in all." 1 Cor. 15:28.

The Father's will is Christ's law even now; and that it is equally the law of the humblest subject of the kingdom we know from the words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The will of God—the law of his kingdom—is revealed in many ways. That will is just what God is, and every revelation of what God is, is in the nature of a transcript of his character. Such revelation was made first of all in nature. "The heavens declare the glory of God," says the psalmist. God's glory is not the visible brightness of his face; that is only the outward manifestation of his character, which is his real glory. And it would have meant just what it does now, had the psalmist said, The heavens declare the character of God.

Again, God's character is revealed in his written Word, especially in the "ten words," the law given on Sinai. They are a transcript of what God is, of his righteousness. "Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. And again we have the words of the psalmist, "All thy commandments are righteousness." Ps. 119:172.

But neither in the brightness of the noon-day sky, nor in the azure dome set with countless suns, nor in the "bands of Orion," nor in the beauty of the Pleiades, nor in the Milky Way, nor in the depths yet unexplored by unaided human eyes, could fallen man find out God.

And then God spoke again—spoke "unto the fathers by the prophets;" yea, from Sinai's smoking top his own voice was heard in mighty thunders, declaring his righteousness, giving his law, that men might know and do his will. But still man was slow to learn, slow to discern God. Something more was needed than the law in rolling thunders, or written on tables of stone. And so God said, "I will put my law in their inward parts, and write it in their hearts." And to do this, the Creator first of all made that law—his Word—flesh, and sent him to dwell among men, that that same law might become a part of every man who would open his heart to receive it.

Only those who love the divine law can keep it; and only those can love it who love its Author; and only those can love its Author who know him. But "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Therefore, that men might know God, and

knowing him might love him, and loving him might love and keep his law, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Christ does not displace nor take the place of the law once spoken amid the thunders of Sinai and graven on tables of stone. He is that law, the living Word made flesh; for it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." John 1:1, 14.

"And in his life the law appears,
Drawn out in living characters."



THE JUDGMENT.—THE POSSESSION OF THE KINGDOM.*

International Sabbath-School Lesson for October 11, 1902.

QUESTIONS ON DANIEL 7:1-18.

1. WHAT did Daniel next behold in his vision?
2. Who took His position as judge?
3. What description is given of the Judge?
4. What description is given of his throne?
5. What remarkable thing was next observed?
6. How many were in attendance upon the Judge?
7. What definite statements interpret the meaning of the scene presented before the prophet?
8. What next attracted attention in the vision?
9. How is the final experience of the ten-horned beast described?
10. What was taken away from the other beasts? What was granted to them?
11. Who now appears as one of the actors in the vision?
12. How and where does he come?
13. What was given unto him? For what purpose?
14. What is declared concerning his dominion and kingdom?
15. How did the vision affect the prophet Daniel?
16. How did he seek to learn the meaning of the vision? With what result?
17. What were the four beasts said to be?
18. Who would afterward take the kingdom? How long would they retain it?

NOTES.

The judgment scene here described is evidently the same as the one mentioned in Rev. 20:11-13, where it is stated that "the dead were judged." It is the great assize of the world, when all that have lived upon the earth have a case in court. The time of the sitting of this final court of award is not given here, but will appear from other prophecies.

The little horn is so closely identified with the fourth beast that when the attention of the prophet is called to it by reason of the great words which it spoke, he noted the slaying of the beast and the burning of his body.

A remarkable person is here introduced

* From the International Sabbath-School Quarterly.

in the vision. He is none other than the Son of man. The kingdom given to him, "which shall not be destroyed," is evidently the same as the fifth kingdom of the second chapter, "which shall never be destroyed." Compare Rev. 11:15, R. V.

The kingdom which is said in verse 14 to be given to the Son of man is said in verse 18 to be taken by the saints of the Most High. Thus it appears that when the kingdom is given to the Son of man it is given to the saints in him. Compare Rev. 3:21.

Babylon took the kingdom, but could not retain it. Medo-Persia then took the kingdom, but could not retain it. Grecia followed, and then Rome, but neither of them could retain the kingdom. What these great kingdoms could not do with all their power, the saints of the Most High are to do by the power of faith in Christ Jesus. 1 John 5:4.

THE FALL OF JERICO.

International Sunday-School Lesson for October 19, 1902.

SCRIPTURE: Joshua 6:12--20.

Memory Verse, 20.

12 AND Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

17 And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

NOTES.*

The Hebrews had entered Canaan. It was inhabited by a powerful race, and the various tribes were bound together by the fear of a common danger. Their horses and iron battle-chariots, their knowledge of the country, and their training in war, would give them great advantage. Furthermore, the country was guarded by

fortresses,—“cities great and fenced up to heaven.” Deut. 9:1.

One of the strongest fortresses in the land,—the large and wealthy city of Jericho,—lay just before them, but a little distance from their camp at Gilgal. To reduce this city was seen by Joshua to be the first step in the conquest of Canaan. In obedience to the divine command, he marshaled the armies of Israel. No assault was to be made. They were simply to make the circuit of the city, bearing the ark of God, and blowing upon trumpets. First came the warriors, a body of chosen men, not now to conquer by their own skill and prowess, but by obedience to the directions given them from God. Seven priests with trumpets followed. Then the ark of God, surrounded by a halo of divine glory, was borne by priests clad in the dress denoting their sacred office. The army of Israel followed, each tribe under its standard. Such was the procession that compassed the doomed city. No sound was heard but the tread of that mighty host and the solemn peal of the trumpets, echoing among the hills, and resounding through the streets of Jericho. The circuit completed, the army returned in silence to their tents, and the ark was restored to its place in the tabernacle.

With wonder and alarm the watchmen of the city marked every move, and reported to those in authority. They knew not the meaning of all this display; but when they beheld that mighty host marching around their city once each day, with the sacred ark and the attendant priests, the mystery of the scene struck terror to the hearts of priest and people. They remembered that the Red Sea had once parted before this people, and that a passage had just been opened for them through the river Jordan. They knew not what further wonders God might work for them.

For six days the host of Israel made the circuit of the city. The seventh day came, and with the first dawn of light, Joshua marshaled the armies of the Lord. Now they were directed to march seven times around Jericho, and at a mighty peal from the trumpets to shout with a loud voice, for God had given them the city.

The vast army marched solemnly around the devoted walls. All was silent, save the measured tread of many feet, and the occasional sound of the trumpet, breaking the stillness of the early morning. The massive walls of solid stone seemed to defy the siege of men. The watchers on the walls looked on with rising fear, as the first circuit ended, there followed a second, then a third, a fourth, a fifth, a sixth. What could be the object of these mysterious movements? What mighty event was impending? They had not long to wait. As the seventh circuit was completed, the long procession paused. The trumpets, which for an interval had been silent, now broke forth in a blast that shook the very earth.

The walls of solid stone, with their massive towers and battlements, tottered and heaved from their foundations, and with a crash fell in ruin to the earth. The inhabitants of Jericho were paralyzed with terror, and the hosts of Israel marched in and took possession of the city.

The Israelites had not gained the victory by their own power; the conquest had been wholly the Lord's; and as the first-fruits of the land, the city, with all that it contained, was to be devoted as a sacrifice to God. It was to be impressed upon Israel that in the conquest of Canaan they were not to fight for themselves, but simply as instruments to execute the will of God; not to seek for riches or self-exaltation, but the glory of Jehovah their king. Before the capture the command had been given, "The city shall be accursed, even it, and all that are therein." "Keep yourselves from the accursed thing, lest ye make yourselves accursed, . . . and make the camp of Israel a curse, and trouble it."

All the inhabitants of the city, with every living thing that it contained, "both man and woman, young and old, and ox, and sheep, and ass," were put to the sword. Only faithful Rahab, with her household, was spared, in fulfilment of the promise of the spies. The city itself was burned; its palaces and temples, its magnificent dwellings, with all their luxurious appointments, the rich draperies and the costly garments, were given to the flames. That which could not be destroyed by fire, "the silver and gold, and vessels of brass and iron," was to be devoted to the service of the tabernacle. The very site of the city was accursed; Jericho was never to be rebuilt as a stronghold; judgments were threatened upon any one who should presume to restore the walls that divine power had cast down.

The utter destruction of the people of Jericho was but a fulfilment of the command previously given through Moses concerning the inhabitants of Canaan: "Thou shalt smite them, and utterly destroy them." "Of the cities of these people, . . . thou shalt save alive nothing that breatheth." Deut. 7:2; 20:16. To many these commands seem to be contrary to the spirit of love and mercy enjoined in other portions of the Bible; but they were in truth the dictates of infinite wisdom and goodness. God was about to establish Israel in Canaan, to develop among them a nation and government that should be a manifestation of his kingdom upon the earth. They were not only to be inheritors of the true religion, but to disseminate its principles throughout the world. The Canaanites had abandoned themselves to the foulest and most debasing heathenism; and it was necessary that the land should be cleared of what would so surely prevent the fulfilment of God's gracious purposes.

The inhabitants of Canaan had been granted ample opportunity for repentance;

* Condensed from "Patriarchs and Prophets."

but like the men before the flood, the Canaanites lived only to blaspheme heaven and defile the earth. And both love and justice demanded the prompt execution of these rebels against God, and foes to man.

How easily the armies of heaven brought down the walls of Jericho, that proud city whose bulwarks, forty years before, had struck terror to the unbelieving spies! The Mighty One of Israel had said, "I have given Jericho into thine hand." Against

that word, human strength was powerless.

"By faith the walls of Jericho fell down." Heb. 11: 30. God will do great things for those who trust in him. The reason why his professed people have no greater strength is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency, if they will place their entire confidence in him, and faithfully obey him.

man and the weak woman, and the girls and boys with backs bowed like the new moon, if they will brace up and breathe. But those who are too lazy or too busy to do this, will surely fade like a leaf; for nature has written it.



A NEW invention is a telegraphic typewriter, which will send messages on a machine similar to a typewriter, and record them in printed form at the other end.



IN the capital where the Sultan of Muscat reigns, there is a firm whose chief business is dealing in idols. It is the only firm of its kind in the world; but it has agents scattered throughout East Africa from the Natal coast to Delagoa, and a branch in the Senegambian part of Africa. The idols are made of paper, wood, ivory, iron, or the more precious metals; and they are paid for in local products, which are converted into money in the capitals.

Many of the idols bring high prices. A Senegambian chief will readily pay five hundred barrels of palm oil for "a gold-cased monster in the shape of a fiendish head with light eyes, or a serpent with three heads, fixed to a long pole of ivory." The Solomon Islanders are good customers of the god-merchants, and the King of Molucca settled his bill for "an ivory bird, which resembled more a dog than a bird," with diamonds and gold nuggets to the value of \$1,250.

Many of the coarser idols are local products; but those of better workmanship are made in England, France, and Germany. The English-made idols cost from \$250 to \$500. These facts are gleaned from a London paper.



A DESERVING INSTITUTION.

ONE of the most deserving institutions among us as a people is the Nashville Colored Sanitarium, located at 447 North Cherry Street, Nashville, Tenn.

This institution was established primarily as a training school for colored nurses. It was established about a year ago by the Southern Missionary Society, but was subsequently turned over to a local board of five members elected by the Executive Committee of the Southern Union Conference and responsible to that body.

The institution is greatly crippled for lack of means. Those who desire to assist in the colored work in this field can not make a better use of funds they may wish to use in that way than by placing them with this deserving and needy institution.

Brother L. A. Hansen, an experienced and fully trusted representative of the Medical Missionary and Benevolent Association, who for five years past has had charge of the Sanitarium Treatment rooms in this city, is Treasurer of the Nashville Sanitarium Association, and will receive and receipt for all moneys sent to him for the Colored Sanitarium. His address is 624 Church Street, Nashville, Tenn.

C. P. BOLLMAN, *President of the Board.*

Hunting for Health Hints

By A Learner

IT is quite remarkable how bits of information will fall in one's way when he is really desiring to know more of a certain subject. And while I have been hunting for hints on health, some questions like the following have been recording themselves in my mind: If loss of health makes every earthly possession less valuable, why do not more people cultivate health? And if a man who is sick can get well, why can not a man who is well keep well? And if one sick or weakly person can build himself up into a strong person, why can not the next person do the same?

The harder I have searched for the answers to these questions, the more I am convinced that by observing a few simple rules of life, which the Creator has written within us, a weak man or woman can become strong, and well people can remain well.

While riding on a railway car a short time ago, a gentleman handed me a magazine which had an advertisement in it worth more than the price of the journal. It read as follows—

"How to Breathe for Health, Strength, and Endurance."

I fancy this sentence will suggest a new thought to a good many people. The "ad" continues: "My method enables the weakest woman to invigorate her internal organs as thoroughly as though she possessed the muscles and endurance of a Hercules."

Now please read these words over again, and see if you can get the wonderful secret they contain. The great value of this advertisement is not the method, but the result to be obtained by the deep breathing; and I hope that through repeating it in this paper many weak women who are now dragging out a miserable existence, and some weak men and hollow-chested boys and girls, will awaken to the fact that it is possible for them to become strong internally, and all over, through deep breathing. Why, just one good, full breath sends a thrill of new life piping all through the body. And you can breathe to the very tips of your fingers and toes if you will but say, "I will!"

Thousands are dying by inches for lack of the fresh air that is just outside their noses.

It is only waiting to rush in with new life and health and strength. It will do this for all who will raise up their chests and say, "Here, I am not going to die, or to be a weakling all my days, by being too lazy to breathe!"

Almost everybody knows that one can not have good health without pure blood; and nearly as many people know that the air goes into the lungs for the purpose of making the blood pure. Pure air is one thing that can be taken into the body without causing distress, as food often does. Why not take more of it?

The advertisement referred to goes on to say: "I first develop your lungs, and teach you how to breathe deeply, causing an abundant supply of rich blood to flow through every vein in the body." Now that is wonderful. And how is such a remarkable result obtained?—Simply by breathing "deeply." You have been breathing ever since you entered this world. But if you have forgotten how to breathe deeply, watch a little babe breathe. The following plan may help you to get back to your first habit of breathing: "Have your clothing loose enough so your whole chest and abdomen can expand. If you are sick in bed, cover up to keep warm, and then let the fresh air into the room, and breathe as deep and full as you can. Keep it up, and you can soon dismiss the doctor, and thank the great Physician for fresh air and your new lease of life.

If you are able to get out of doors, stand straight; raise your chest, inhale slowly, raising your hands outward and upward till they meet above your head. Then exhale, lowering the hands, extending them as far as you can, forcing all the old, dead air out of the lungs. Repeat this process often daily, till the new life-blood cleanses your whole system, and you breathe deeply from habit. I saw a lady just the other day relieved from bloated stomach by a half hour's deep breathing. I saw also a case of indigestion and pain in the bowels thoroughly cured by an hour's faithful deep breathing. Said I to myself, "There you've got a health hint worth having."

So there is hope and health for the sick

The Gospel Herald

PUBLISHED WEEKLY

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

SOUTHERN PUBLISHING ASSOCIATION.

1025-27 Jefferson St., Nashville, Tennessee.

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

NASHVILLE, TENN., OCTOBER 1, 1902.

THE Island of Sicily has just suffered from a tornado, followed by heavy rains. Two hundred lives were lost at Modica. The village of Sortino was practically destroyed, and forty-three persons were drowned. It is estimated that the property loss will amount to more than \$2,500,000.

It has been heralded abroad that the census of 1900 establishes the fact that there has been in this country a steady increase in the average length of life. This is gratifying; but when all the facts are known, it will be seen that the race is not growing stronger. The Census Bureau accounts for this increased longevity by attributing it partly to the progress of medical and sanitary science and partly to the decrease in the relative number of children born. The latter reason here given indicates not improvement of the race, but degeneration. The first reason means that epidemics are controlled better, but it proves nothing as to increased vigor of the race.

THE Revised Version of Heb. 11:1 is much plainer than the common version. The latter reads: "Now faith is the substance of things hoped for, the evidence of things not seen." The former, the Revised Version is, "Now faith is the assurance of things hoped for, the proving of things not seen."

The thought clearly is that faith is assurance or confidence that God's word is true, coupled with the proving by obedience that it is true. Abraham not only believed God, but he obeyed, as it is written: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8. We find therefore that obedience is an essential element in faith.

MEXICO has been visited by earthquakes, storms, and a tidal wave. On the 23d ult. seventy shocks were felt at Selina Cruz, the Pacific terminus of the Tehuantepec National Railway. Then a furious gale and storm arose. Measures were taken to insure the safety of the port works, and the Titan crane, which was out on one of the breakways; but "at 10 o'clock at night the storm had increased to a severity never experienced within the memory of the

oldest inhabitant. A huge tidal wave leaped forward from the sea, lifting thirty and fifty-ton blocks like cockleshells and sweeping the Titan crane over into the sea. The wave invaded part of the town, destroying some of the houses." The event could not be foreseen or provided against, as it was one that scarcely happens once in a century. The loss of the crane and seawall is estimated at half a million dollars.

The Saviour spoke of "the roaring of the sea and the billows" among the signs that should show that we are in the last days. Is it unreasonable to class this terrible storm with these signs?

ENLARGEMENT POSTPONED.

The enlargement of the Gospel Herald to 16 pages as per our announcement some time since has been postponed a few weeks, possibly until the first of 1903. Satisfactory adjustment will be made with those who have subscribed for the paper on the basis of sixteen pages. Further particulars will be given in a future number.

THE work of closing the schools in France which refused to make the required reports to the government, has been completed. "Drastic as the movement was, it is believed to have been necessary, and it is certain that it is in full accord with public sentiment," remarks the *Christian Work and Evangelist*. "It is a fact that two-thirds of the arrondissements have expressed official approval of the measure. In some quarters, however, where Clericalism is in the ascendant, determined opposition has manifested itself against the enforcement of the law; on the other hand, representative men, though in full sympathy with the Clericals, have used their influence to moderate the fanaticism of the peasants of Brittany. But for the counsels of parliamentary representatives, they would have precipitated bloodshed. They have yielded, but they are not yet reconciled. It is said that when the schools are reopened with secular teachers, opposition will be organized anew. These peasants make threats of a rigorous boycott of the new teachers, many of them declaring that they will not permit their children to attend school, and will also prevent teachers from obtaining supplies."

EVERYBODY knows that this is a military age. To be sure there was a peace congress at the Hague a while ago, to consider the subject of disarmament; yet the nations are just as busy as ever increasing the size and efficiency of their armies and navies. There is Germany. An item clipped from

the London *Daily Telegraph* says that this great empire has an adult population of over eight million men who have received a military training—"a number compared with which the hosts of Napoleon sink into insignificance, and reducing even the masses of men flung together in the Franco-German war to a scale of relative moderation."

And the nations are not making God their trust—O, no! They depend on their military strength for their national safety and prosperity. The *Telegraph* adds:—

"Without this supreme force and safeguard, the empire, which has made sweeping strides in every sphere of modern effort under the kaiser's reign, could never have been created, and could never have been maintained."

But what the nations really are doing is this: They are getting ready for the final crash of arms before the Lord comes. They do not know that the Lord is coming, but they do know the war is inevitable.

COMMANDER ROBERT F. PEARY, the Arctic explorer, who arrived in Washington a few days since, says it is his belief that the Arctic region is one of the best places on earth for persons afflicted with pulmonary diseases. In proof of the health-giving conditions there he said nearly everybody who went up there came back weighing more and in a much better state of health generally.

"FEAR God and keep his commandments for this is the whole duty of man."

The QUESTION of COOKING

is settled by the **ROTARY STEAM COOKER**. It economizes fuel—one burner will cook a number of different kinds of food at once. It economizes space. It retains the nutrition of the food by cooking it thoroughly by steam heat, and thus avoiding the burning, stirring up, and evaporating process of boiling. It is unlike other steam cookers, as the various dishes are easily accessible without separating parts of the cooker. Notice accompanying out. Write for leaflet, "Cooking for Health."

ROTARY STEAM COOKER COMPANY,
117 Main Street, Battle Creek, Michigan.

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.

W. E. Danley,

General Passenger Agent,
Nashville, Tenn.