

The Gospel Herald

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"On earth peace, good will toward men."

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THE ROCK.

I AM the rock. I hurl the sea
Back when it storms at the feet of me.
The merciless ocean, of chaos born,
Contends with me, but I laugh it to scorn;
And the winds may rave, and the waves may beat,
From year unto year, at my giant feet;
But from time's beginning I've stood the shock—
I am the rock.

I am the rock. I shield the land
From the wild sea's remorseless hand,
And never care I how the waves may roar,
I am the sentinel guarding the shore;
And the sun may rise and the sun may set,
The sea may foam and the sea may fret;
Its strength is vain, and I stand and mock—
I am the rock.

I am the rock. I thrust aside
The billows of the angry tide.
I cast them off, as they seethe and boil,
Back to their depths with their wreckage spoil;
I stand aloft like a veteran grim,
Grizzled and gray, yet mighty of limb;
A haven am I where the wild birds flock—
I am the rock.

—Selected.

THE STORY OF CREATION.—II.

BY THE EDITOR.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. Gen. 1: 6-8.

IN the sense in which the word is used in this text, "firmament" means, first of all, the atmosphere, or the air which surrounds our earth.

Without the atmosphere, there could be neither clouds, dew, nor gentle rain. Without the air there could be no twilight, and the changes from daylight to darkness and from darkness to daylight would be instantaneous instead of gradual, as at present. The same would be true of changes in temperature; the summer days would be intensely hot, and the nights freezing cold.

We have little realization of the amount of water constantly in the air, not only in the clouds, but in the form of vapor invisible to us. Were it not for this vapor, frost would fall every night in the year, and tender vegetation could not grow even in the summer.

"And God Called the Firmament Heaven."

In the Scriptures three regions are termed "heaven," (1) the atmosphere in which the birds fly (see Gen. 1: 20); (2) the region of

the sun, moon, and stars (verse 15); and (3) the "third heaven," or Paradise, the dwelling place of God (2 Cor. 12: 2-4). There need be no confusion in the use of the one term to designate these different regions.

With the conclusion of the work of the second day, the earth took on new beauties and was endued with great possibilities. There could now be not only dry land and sea, but flowing streams, springing grass, blooming flowers, and bearing trees. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." Gen. 1: 9-13.

Light-Bearers.

But as yet there were no light-bearers, or light centers. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Verses 14-19.

Power Belongs to God.

Light is one of the most wonderful things in all the universe. There are many theories about light, but nobody knows just what it is. About all we can know for sure is that it is one manifestation of the power of God. We speak of getting light from the sun, but we get light from the sun only in the sense that we get power from the steam engine. The

sun is only a light-bearer just as the steam engine is a power-bearer. The power comes to the engine from the boiler, and the boiler gets its power from the coal which is burned under it. The coal got its energy from the sun, while the sun, in turn, gets its energy from God, the great Source of all power. "God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." Ps. 62: 11, 12.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day." Gen. 1: 20-23.

In the Word.

When a child, the writer used to wonder how even God could make so many different forms of living things in so short a time. We may never know just *how*, but the following from "The Gospel in Creation" may help us to grasp the fact that all things were made by the word of God:—

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." In the *Century Magazine* of May, 1891, there was a very interesting description of the production of *voice-figures*. The article was entitled "Visible Sound." Mrs. Watts Hughes had employed a simple device to test the intensities of vocal sounds. It was an elastic membrane stretched over the mouth of a receiver, into which receiver the voice was introduced by means of a wide-mouthed tube. On this membrane sand or fine powder was sprinkled. It was found that upon singing into the tube the powder was gently agitated by the vibrations of the membrane, which vibrations corresponded to those of the voice, differing according to the pitch and intensity of the sound. This, of course, was what might be expected. But the wonder was that in every instance the agitation produced the shape of some plant or flower, or even of

some of the lower forms of animal life. Something similar to this may be seen when one breathes upon the window pane in frosty weather.

It was found that when the powder was dry, it would not retain the form after the vibrations of the voice ceased. So the expedient was adopted of slightly moistening it, when the various shapes could be retained and photographed.

This shows that the breath, as it comes from the lungs, has the shape of living things, and to the singer suggested a thought, which she thus expresses:—

Took Shape at God's Voice.

"Closing now my brief sketch of these voice-figures, as I have observed them, I would add that my experiments have been made as a vocalist, using my own voice as the instrument of investigation; and I must leave it for others, more acquainted with natural science to adjust the accordance of these appearances with facts and laws already known. Yet, passing from one stage to another of these inquiries, question after question has presented itself to me, until I have continually felt myself standing before mystery, in great part hidden, although some glimpses seem revealed. And I must say, besides, that as day by day I have gone on singing into shape these peculiar forms, and, stepping out of doors, have seen their parallels living in the flowers, ferns, and trees around me; and, again, as I have watched the little heaps in the formation of the floral figures gather themselves up, and then shoot out their petals, just as a flower springs from the swollen bud—the hope has come to me that these humble experiments may afford some suggestions in regard to Nature's production of her own beautiful forms, and may thereby aid, in some slight degree, the revelation of yet another link in the great chain of the organized universe, that, we are told in Holy Writ, took *its* shape at the voice of God."

Help to Grasp the Fact.

This is not given as an example of how the Lord spoke the earth into existence in the beginning, for we can not know how he did it, but it will serve to help us to grasp the fact. Man is made in the image of God, but he has no creative power. In his breath there can be only the *forms* of living things; but in the breath of God there are not only the forms, but the very living things themselves; for he is the living God, and with him is "the fountain of life." When he speaks, the word which names the thing contains the very thing itself. Whatever the word describes exists in living form in that word.

A Pretty Lesson.

The writer of the foregoing draws a very pretty lesson from the fact that "God spake, and it was." As the Creator spoke the world and all things therein into exist-

ence, so he now speaks righteousness upon the believer; and when God speaks righteousness, righteousness is just as literally and truly as the speaking light made light in the beginning. It is the same lesson in another form that we learned last week, namely, that the same power that made light in the beginning of the creation makes light to-day in the heart of the believer. The power that saves is the same that created all things; therefore every redeemed soul can say with the poet:—

"I sing the mighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies;

"I sing the wisdom that ordained
The sun to rule the day;
The moon shines full at his command,
And all the stars obey.

"I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures with his word,
And then pronounced them good.

"Lord, how thy wonders are displayed
Where'er I turn my eye!
If I survey the ground I tread,
Or gaze upon the sky!

"There's not a plant or flower below
But makes thy glories known;
And clouds arise, and tempests blow,
By order from thy throne.

"Creatures that borrow life from thee
Are subject to thy care;
There's not a place where we can flee
But God is present there."

|| SANCTIFICATION.

BY M. C. WILCOX.

What Says the Word?

THERE are perhaps few subjects upon which there are more erroneous ideas than that of sanctification. With some it is a special grace, like that of meekness, or love, or mercy. With some it denotes a certain point, or place, or plane, in the Christian life that the earnest Christian sooner or later attains to, and which he must seek for and believe for as he did for justification and regeneration. With this class sanctification means a wholly instantaneous work. With others it is wholly a progressive work, reaching entirely through Christian experience. What is the teaching of the Word of God? We will suggest a few thoughts which we believe will help the reader to an understanding of this subject, and which will encourage him in the Christian life.

The Term Defined.

What does the term sanctification mean? The noun "sanctification" comes from the verb "sanctify." This word, according to Worcester's theological definition, means "to free from the power of sin; to cleanse from corruption; to make holy." And this is a definition which is commonly received, and which has misled many. But the definition nearer correct is the following: "To ordain or set apart to sacred ends; to conse-

crate; to hallow." And to illustrate this use of the word, Mr. Worcester quotes Gen. 2: 3. The definitions of the original Hebrew and Greek words translated "sanctify," according to Young, are "to separate, set apart." "To separate from that which is common," says another authority. The idea is to separate *from* former associations and to set apart *to* a special use. In a religious sense, therefore, sanctification means separation from sin and the world, and setting apart to God, to be wholly his. A recognition of the meaning of the word will help materially to an understanding of the subject.

Has Two Phases.

Sanctification also has, as has every other relation between God and man, its human side and divine side. And these two phases must also be considered, in order to a proper understanding of the matter. What are they?

1. The human side. Of course, so far as making himself holy is concerned, man can do nothing. He is utterly helpless, "without strength." Rom. 5: 6. He can do one thing only—choose God's will. He can yield himself to God. So far as his will is concerned, he can "separate" himself from the sin, from the world and its evil associations, from everything that is contrary to the will of God, and he can *set himself apart*, give, sanctify himself to God and his cause, to be wholly the Lord's. He does this in *will* and *purpose*. He *wills* to do *God's will*. See John 7: 17, Revised Version. He needs not years to do this work. It may be done at once. In fact, when it is done at all, it is the work of a moment. Sanctification, therefore, so far as the human side is concerned, is an instantaneous work. The individual renounces all for Christ, as our Lord said: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Luke 14: 33. For "forsaketh" the Revised Version reads "renounceth." See also verses 26, 27, and Matt. 10: 37.

This phase of sanctification involves the deliberate choice of God's way and complete surrender of self to the will of God, to do or to die, to labor or to suffer, just as pleases God. That the Lord helps the individual in this complete submission is true, but that we need not now discuss. Suffice to say, the choice as to whether he will or will not surrender to God, lies with man. God will not compel the choice; it must be voluntary. Life and death are set before the soul, but the choice rests with the soul. Dent. 30: 19. And he who chooses God's will, who surrenders himself as an instrument of God, is a sanctified man. 1 Cor. 6: 11. He has separated himself so far as is in his power from the world and sin. He is set apart unto God. He is yet imperfect in character, he lacks wisdom in working, he makes mistakes, he may fail through the

infirmities of the flesh; but he is, nevertheless, a sanctified man, or, as expressed in the Scriptures, a saint. He is holy unto the Lord, a child of God.

2. The divine side of sanctification is a progressive work. When the individual by faith surrenders to God, his sins are forgiven,—he is justified, washed, regenerated, a new heart is given him, a new spirit, the Spirit of Christ, is put within him,—and the work of progression, sanctification, or character-building, begins. The instantaneous sanctification is ever so, a living sacrifice bound by the cords of love to the altar of God; the progressive is ever progressive till the probation of the individual ends, and both are of God; for it was the Spirit of God that persuaded man to choose. Man yields his members as instruments of righteousness unto God, and God develops in man a continually-growing character of righteousness and strength. God brings the members in harmony with the will of the man. The Spirit of God moulds every power and faculty of the body which the will of man yields, into harmony with God's will.

This sanctification is said to be by the Spirit. 2 Thess. 2: 13. But the instrument which the Spirit uses for this purpose is the word, or truth, of God. Eph. 5: 26; John 17: 17; Eph. 6: 17. Defects of character are revealed by a study of the Word of God; but that same Word presents the remedy in the blood of Christ. The defect is supplemented by the truth which is received into the heart. The spiritual man feeds on the Word of God (1 Peter 2: 2), and is built up thereby (Acts 20: 32). And so the child and saint of God—justified (forgiven), regenerated (born again), sanctified (set apart to God)—goes forward, perfect in will, in purpose, in love for God, but growing in grace, in a knowledge of the truth, of the Incarnate Truth, and reflecting more and more, as the days go by, the excellences and virtues of Christ the Lord.

This view of sanctification is, we believe, in harmony with the Word of God. And every soul who has yielded himself to God, who loves God, who trusts the word of God, who relies wholly on the power of God, to whom he is set apart, may rejoice in the fact that he is a saint of God, sanctified to the Master's use and to the eternal reward; and, realizing this, he will also be more watchful to walk worthy of the vocation wherewith he is called.

“THE time of prayer and meditation is that time when the soul draws nearest to God and is most conscious of his real presence. Meditation is not stagnation. It is frequently a time of earnest struggle. The deeps of the soul are often broken up. But the Spirit of God moves upon the face of the waters, calling into being new energies and new influences.”

A THANKFUL HEART.

NOT for the goodly herbs in stall,
The fruited vine upon the wall,
The fatted flocks safe in the fold,
Or coffers rich in minted gold;
Not for the gifts of harvest wealth,
Nor yet the dearer boon of health,
But most I lift my thankful heart,
Dear Lord, for what thou art!

The bounteous Hand that spread life's feast,
And guards the weal of man and beast,
The beauty of the stream and wood,
In Nature's ever-varying mood,
Blessing in basket and in store,
For these thy goodness I adore;
Yet for thy Name, Ancient of Days,
More would I give thee praise!

All my fresh springs in thee are found;
Thy might my weakness doth surround;
The Refuge sure in whom I hide,
My Father, Comforter, and Guide,
In life my Fortress and my Trust,
My Resurrection from the dust!
Gladness o'erflows my thankful heart,
Dear Lord, for what thou art!

—Zitella Cocke.

IMMORTALITY TO BE BESTOWED AT THE COMING OF CHRIST.

WHEN Christ comes the second time, as great a change will take place in his saints as in the earth itself. Their bodies will be restored to the condition of Eden beauty and perfection. We are but strangers and sojourners on this present evil world, and “our citizenship is in heaven; from whence also we wait for the Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subdue all things unto himself.” Phil. 3: 20, 21.

For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thess. 4: 16-18.

This also shows most convincingly that the coming of Christ is yet future; for no such events have taken place as are here described. There will be no secrecy about Christ's second coming. No one need be deceived by any who come, saying, “I am Christ.” “If they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matt. 24: 26, 27. When he came the first time, angels announced the glad tidings; but when he comes the second time, he himself will proclaim it with a voice that will shake the earth, and open every grave. See John 5: 28, 29.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15: 51-53.

E. J. WAGGONER.

THE BIBLE.

THIS book tells us the mind of God (1 Tim. 2: 4), the state of man (Eph. 2: 12), the way of salvation (John 14: 6), the doom of sinners (Matt. 25: 41), and the happiness of believers. Matt. 13: 43. Its doctrines are holy (Heb. 12: 14); its precepts are binding; its histories are true (Rev. 21: 5); and its decisions are immutable. Dan. 2: 45. Read it to be wise (2 Tim. 3: 15) believe it to be safe (John 3: 15), and practise it to be holy. 1 Peter 2: 15.

It contains light to direct you (Ps. 119: 105), food to support you (Matt. 4: 4), and comfort to cheer you. 2 Cor. 1: 3.

It is the traveler's map, the pilgrim's staff (Ps. 23: 4), the pilot's compass, the soldier's sword (Eph. 6: 17), and the Christian's charter. Here paradise is restored (Zech. 9: 10), heaven opened, and the gates of hell disclosed.

Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

W. H. ARMSTRONG.

THE RESURRECTION OF THE DEAD.

[From “What Think Ye?”]

“IF a man die, shall he live again?” Death is our inheritance, through the birth of the flesh, as a result of the first man's yielding to sin.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5: 12.

Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 21, 22.

Christ's resurrection from the dead is the seal to the promise of eternal life.

Because I live, ye shall live also. John 14: 19.

As Lazarus came forth from the grave in obedience to the call of Christ, so all those who have died will hear his voice, and will arise from their dusty beds of slumber, both the wicked and the just.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5: 28, 29.

“If a man die, shall he live again?” Job has answered this question.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. Job 19: 25, 26.

“I AM the resurrection and the life.”

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EDITOR - - - - - C. P. BOLLMAN.

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JUSTIFIED BY FAITH.

Faith Defined.

FAITH is not a mysterious something beyond the grasp of human understanding; it is "the assurance of things hoped for, the proving of things not seen." Heb. 11:1, R. V.

Assurance and Proving.

Assurance is confidence; a settled conviction of the truth of that which is believed, so that the mind is at rest upon that subject.

Proving is compliance with the divine conditions, so that God has an opportunity to fulfil his promises. This is made plain in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Christian Experience.

Christian experience begins with belief; it continues and grows by faith,—belief, and obedience,—for it is by *doing* that we prove God. It was by making an effort to stretch forth his hand that the poor man with the helpless member gave the Saviour the opportunity to exert his healing power. Had he said, "It is useless to try; I can not stretch forth my hand," he never would have been healed.

Unbelief Separates from God.

Unbelief separates from God the soul that cherishes it. It brought sin into the garden of Eden, and has kept it in the world ever since. Where unbelief is, there can be only evil; for "whatsoever is not of faith is sin." Rom. 14:23.

Faith Unites to God.

As faith is made up of confidence and obedience—belief, and proving, or doing—it unites the soul to God. It brings into harmony with God that which was before out of harmony with him. It is for this reason that faith justifies, or shows to be just. God is right, or just, and whatever or whoever is in perfect harmony with God, can not be anything but right or just. Therefore God is just when he imputes to the believer in Jesus his own righteousness and declares him (the believer) just. It is seen, therefore, that justification by faith, instead of being an arbitrary, unreasonable thing, is the most reasonable thing in the whole range of human knowledge.

"FAITH without works is dead."

THERE is only one way whereby any man can be free to do as he pleases, and that is to please to do right; to govern himself in harmony with the divine law. To do this is to "know the truth," and to be made free by the truth. John 8:32. Not to do this is to be subject to the worst form of bondage; for "whosoever commit-

teth sin is the servant of sin." Verse 34 "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. *But the truth can be known and obeyed only as God is known and loved.*

THE KINGDOM OF CHRIST.

Formed to be Inhabited.

WHEN God created this earth and placed man in it, it was in pursuance of his divine purpose to fill it with free moral agents, loyal to their Creator:—

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. Isa. 45:18.

Human Probation.

The divine plan necessarily involved human probation; and so, when God had created the world and fitted it for human habitation, he created man also and gave him dominion over the earth. The inspired record is:—

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1:26-28.

A State of the Universe.

This dominion was, of course, to be exercised subject to the will of God; the earth was, so to speak, to be simply one of the States of the Universe. But Adam lost his dominion by sin, and this not in the sense that it reverted to God, from whom he received it, but by his own act man exchanged the service of God for the service of Satan, and both himself and his dominion passed to the arch-enemy, by whom he had been overthrown. "For of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2:19), says the inspired Word; and again: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. Adam had abdicated his dominion in favor of Satan, who is, by our Lord himself, three times called "the prince of this world." See John 12:31; 14:30; 16:11.

The Case Illustrated.

When man sinned, and so became the servant of Satan, it was as though Governor Doyle, having received from President McKinley commission as chief executive of

Hawaii, had, by yielding obedience to some foreign prince, transferred that authority to him. The allegiance of Governor Doyle and the temporary authority over Hawaii would have vested in that prince as sovereign *de facto* (in fact), though not sovereign *de jure* (by law, or right). The traitorous act of Governor Doyle could not have given the foreign prince any title to Hawaii, but it would have given him the dominion until such time as it should be wrested from him; and if, in this supposed case, the government of the United States had determined not to use force, but moral suasion only, and not to resume the government of the colony until such time as a sufficient number of the inhabitants returned to their allegiance to the Republic of their own free will, we would have a case as nearly as possible analogous to the rebellion of man and the giving of his dominion into the hands of Satan, a prince in rebellion against God.

Christ the Seed.

That the earth will be finally wrested from Satan was foretold in the curse pronounced by the Lord upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This seed was Christ; for he is mentioned repeatedly in the promise to Abraham (Gen. 12:7; 13:15, etc.), and in Gal. 3:16 we are told positively that that seed is Christ. Says the apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The Promise to Abraham.

The promise made to Abraham was a promise of this earth. So far as the record in Genesis goes, it might be understood to apply only to the land of Canaan; but in Rom. 4:13 we have this explicit testimony: "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This inspired commentary upon the Mosaic record is too plain to be mistaken. Coupled with the text already quoted from Galatians, it means that the world was promised to Abraham *through Christ*. "And if ye be Christ's," the apostle says, "then are ye

Abraham's seed, and heirs according to the promise." Gal. 3:29. So that the destruction of Satan's power and the establishment of the everlasting kingdom of God in the earth is a matter of vital interest to every child of God by faith in Christ.

The Willing and Obedient.

But Satan's usurped dominion will not be wrested from him until by moral suasion a sufficient number of the sons and daughters of Adam to people the world have been persuaded to return to allegiance to their Creator. God will have a willing service. It is the "willing and obedient" that "shall eat the good of the land." God is now visiting the nations "to take out of them a people for his name." When this work shall have been accomplished, then, and not till then, will Christ receive at his Father's hands the kingdom, and come, crowned "King of kings, and Lord of lords."

The Throne of Grace.

The title, "King of kings, and Lord of lords," is by many supposed to describe Christ at the present time; but that this is a mistake is evident from the Scriptures. In Rev. 3:21 we have this testimony: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here are brought to view two thrones, namely, the throne of the Father and the throne of the Son. The Father's throne, the one upon which Christ now sits, is, in Heb. 4:16, called "the throne of grace;" for it is the throne from which mercy is dispensed. Says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Father's Throne.

The word "therefore" in the text just quoted suggests some special reason for coming to "the throne of grace;" it is thus stated in the preceding context: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Notice, it is because we have a sympathizing high priest upon that throne that we are exhorted to come to it boldly. Christ sits on his Father's throne as a priest after the order of Melchizedek; in other words, as a priest king. The apostle says: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

The End.

And again in 1 Cor. 15:22-28, we have these words:—

As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ

the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he [the Father] shall have put down all rule and all authority and power. For he [Christ] must reign [jointly with the Father], till he [the Father] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his [Christ's] feet. But when he [the Father] saith all things are put under him [Christ], it is manifest that he [the Father] is excepted which did put all things under him [Christ], then shall the Son also himself be subject unto him [the Father] that put all things under him [Christ], that God [the Father] may be all in all.

The Counsel of Peace.

And with this agree the words of the prophet:—

Thus speaketh the Lord of hosts, saying, Behold the Man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord [the Father]; even he shall build the temple of the Lord [the Father]; and he shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he shall be a priest upon his [the Father's] throne; and the counsel of peace shall be between them both. Zech. 6:12, 13.

This, then, is the position of our Saviour now. He is a priest upon his Father's throne, and the counsel of peace is between them both. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

To Come in Glory.

But when Christ takes his own throne, then shall be fulfilled his own words:—

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25:31-34, 41.

Like a Nobleman.

Human probation continues only so long as Christ sits as a priest upon his Father's throne. When he leaves that throne, the decree goes forth, "He that is unjust, let him be unjust still." And immediately follow the words, "And, behold, I come quickly." Our Lord likened himself to a nobleman going "into a far country to receive for himself a kingdom, and to return." And immediately following the return comes the reckoning with the servants—that is, the final judgment. With this also agrees Ps. 2:7-9:—

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

King of Kings.

It is true that Christ is now a king, and

that he reigns over the kingdom of grace, perfecting through the ministry of his Word, subjects for his glorious kingdom; but it is not true that he has yet taken possession of the territory of that glorious and eternal kingdom, or that he now reigns "King of kings, and Lord of lords." He now sits as a priest upon his Father's throne, winning, by his mercy and matchless charms, willing subjects for his future glorious kingdom, which is, ere long, to be established in this earth, now sin cursed, but which, renewed and purged of all trace of sin by the fires of God's justice, is to "rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God."

May God hasten the day.



THE CONTINUAL SERVICE.

International Sabbath-School Lesson for December 6, 1902.

THE reality of the whole gospel is found in God's gift of his Son to humanity and man's acceptance of this gift through his faith. John 3:16. This means the forgiveness of sins. Gal. 1:3, 4. This means fulness of life. John 10:10. This means the utter overthrow of the devil (Heb. 2:14), and a complete victory over death. Isa. 25:8. All this was involved in the original promise of the Seed of the woman, who should bruise the serpent's head. Gen. 3:15. Thus was a Saviour promised who identified himself with humanity (Luke 2:10, 11), that sin might be condemned and righteousness fulfilled in our flesh. Rom. 8:3, 4. This complete gospel was revealed in the sanctuary; the central idea of which was the indwelling presence of God. Ex. 25:8. This divine presence was manifested in the holy of holies, over the mercy-seat, and between the cherubim. Ex. 25:21, 22. In the typical service performed by the priests, especially in the offering of gifts and sacrifices, the separation which sin had made between God and his people (Isa. 59:1) was overcome, the people found access to God, and a continual fellowship was established between God and his people.

The daily service consisted of the morning and evening burnt-offering [Ex. 29:38-42], the offering of sweet incense on the golden altar [Ex. 30:7, 8], and the special offerings for individual sins. . . . Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. . . . In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. . . . The in-

THE BOY SAMUEL.

International Sunday-School Lesson for December 14, 1902.

GOLDEN TEXT: "Speak, Lord; for thy servant heareth." 1 Sam. 3: 9.

LESSON SCRIPTURE: 1 Sam. 3: 6-14.

cense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of *perpetual intercession*, before the holy an altar of *continual atonement*. By blood and by incense God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah [Heb. 10: 19-22], and through whom alone mercy and salvation can be granted to the repentant, believing soul. . . . The showbread was kept ever before the Lord [Num. 4: 7], as a perpetual offering. Thus it was a part of the daily sacrifice. . . . It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ.—*Patriarchs and Prophets*, pages 352-354.

These offerings were all *continual* offerings, just as the breast-plate of judgment was a *continual* memorial (Ex. 28: 29, 30), and as the light of the lamps was a *continual* light (Lev. 24: 2). Thus was performed a *continual* service, through which was revealed the *continual* intercession (Heb. 7: 24, 25) of the *continual* One (Heb. 1: 11, R. V.), and by which the abiding (*continual*) union is maintained (John 15: 4).

QUESTIONS.

1. In what Scripture statement is the whole gospel summed up?
2. What relation does the gift of Christ sustain to forgiveness of sin?
3. For what purpose did Christ come in the flesh?
4. What has been made sure by his death in the flesh?
5. How will he finally dispose of death itself?
6. In what original promise was all this involved?
7. In what experience did the Saviour identify himself with humanity?
8. What was accomplished by the manifestation of the Son of God in sinful flesh?
9. What was the central idea in the preparation of the sanctuary? What was thus revealed?
10. Where did the Lord meet and commune with his people?
11. What was accomplished in the typical service of the sanctuary?
12. What constituted the continual burnt-offering? When was it offered?
13. When was the continual incense-offering made?
14. What was symbolized by the continual burnt-offering?
15. What did the continual incense represent?
16. What was found before the inner veil?
17. What was found before the outer veil?
18. Who was set forth in these continual offerings?
19. What was the lesson of the continual showbread?
20. How and for what purpose was the breast-plate of judgment used in the typical service?
21. For what purpose were the lamps to be supplied with oil?
22. What idea was emphasized in all these offerings and services?
23. What kind of service was thus performed in the sanctuary?
24. What was revealed through it?
25. What was thus maintained?

"God offers all heaven to mankind as individuals, but he has nothing to give to the State."

6 AND the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

SUGGESTIVE QUESTIONS.

(1) To whom did the Lord reveal himself? What did Samuel do at Shiloh? Who was Eli? What is said of the word of the Lord at this time? 1 Sam. 3: 1-3. Note 1. (2) What call did Samuel hear? From whom did he think it came? Verse 6. (3) Had Samuel ever received a message from the Lord? Verse 7. Note 2. (4) At the Lord's third call, what did Eli perceive? Verse 8. (5) What did he tell Samuel to do? Did Samuel obey? Verse 9. (6) When Samuel had lain down, what did the Lord do? What reply did Samuel make? Verse 10. Note 3. (7) What did the Lord say he would do? Verse 11. (8) Had Eli been warned of the result of his neglect of duty? Verse 12. (9) What had Eli's sons done? What did the Lord say would be the result? Verse 13. Note 4. (10) What had God sworn to Eli? Verse 14. Note 5.

NOTES.

1. "As there was at this time no open vision, that is, no recognized, accredited prophet of God to whom the people might look, the word of the Lord was precious; it was most valuable because it was rare."

2. Samuel knew the Lord as the God of Israel, whom from infancy he had been taught to worship; but he had received no prophetic revelation.

3. "The Hebrew is emphatic—*presented himself*. A personal presence, not a mere voice or impression upon Samuel's mind, is thus distinctly indicated. (Compare Gen. 18: 17, 20, 21, 33; Judges 6: 14; Rev. 1: 1; 22: 16)."—Cook.

4. "God held Eli, as a priest and judge of Israel, accountable for the moral and religious standing of his people, and in a

special sense for the character of his sons. He should first have attempted to restrain evil by mild measures; but if these did not avail, he should have subdued the wrong by the severest means. He incurred the Lord's displeasure by not reproving sin and executing justice upon the sinner. He could not be depended upon to keep Israel pure. Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may result from their neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority, as if the acts had been our own.

"Eli did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in his Word. They foster wrong tendencies in them, urging as an excuse, 'They are too young to be punished. Wait till they become older and can be reasoned with.' Thus wrong habits are left to strengthen until they become second nature.

"Because of Eli's position, his influence was more extended than if he had been an ordinary man. His family life was imitated throughout Israel. The baleful results of his negligent, ease-loving ways were seen in thousands of homes that were moulded by his example. If children are indulged in evil practises, while the parents make a profession of religion, the truth of God is brought into reproach. The best test of the Christianity of a home is the type of character begotten by its influence."—*Patriarchs and Prophets*.

5. "In Eli's reproof to his sons are words of solemn and fearful import,— words that all who minister in sacred things would do well to ponder: 'If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?' Had their crimes injured only their fellow-men, the judge might have made reconciliation by appointing a penalty, and requiring restitution; and thus the offenders might have been pardoned. Or had they not been guilty of a presumptuous sin, a sin-offering might have been presented for them. But their sins were so interwoven with their ministrations as priests of the Most High, in offering sacrifice for sin; the work of God was so profaned and dishonored before the people, that no expiation could be accepted for them. Their own father, though himself high priest, dared not make inter-

cession in their behalf; he could not shield them from the wrath of a holy God. Of all sinners, those are most guilty who cast contempt upon the means that Heaven has provided for man's redemption,—who 'crucify to themselves the Son of God afresh, and put him to an open shame.' Heb. 6:6."—*Patriarchs and Prophets*.

With Our Young People.

UP-AND-DOING.

OF course you all have heard about
The Up-and-Doing Land. I know
Geographies have left it out,
But 'tis not very far to go
To find its cities, old and new,
And all its happy people too;

For Up-and-Doing Land is true,
And not a fairy land at all;
And all have work enough to do
To keep them busy, great and small.
The Up-and-Doing people are
The busy people, near and far.

The children always find a way
To keep the idle strangers out;
And whether at their work or play,
They're bright and wide-awake, no doubt.
Take warning, when you loiter down
The streets of Up-and-Doing Town.

—Selected.

AN ESKIMO NURSE-MAID.

BIOGRAPHY is a department of literature which does not usually appeal to readers at the Mother Goose age. Nevertheless, the biography of Miss Marie Ahnighito Peary, by her mother, is that of a tot for tots; and the pleasure afforded their elders is merely incidental.

Little Miss Peary, born within the arctic circle as the long night was drawing on, was called the "snow baby" by her Eskimo friends, who were not satisfied until they had touched the warm skin of the new-comer that her whiteness was not that of an actual snow image. One of them, a little girl of twelve, called Billy-Bah, afterward became her nurse-maid, and returned with the Peary family to spend a year amid the wonders of civilization.

The first of these was the ship; and it was on board the vessel that she learned to submit to—although never to approve—the incomprehensible requirement of her employers, that she should bathe and brush her hair every day. She had never had a bath before.

The next was the railway-station—an "igloo" so palatial that it was difficult to induce her to leave it, especially as she distrusted that appalling new draft-animal, the locomotive. She inquired anxiously if it ate people; and when the train began to move, she sat rigid, with bulging eyes, clutching the back of the seat in front of her as the landscape flew at miraculous speed past the windows.

To eat and sleep at regular times was something quite new; so it was to have to put things away in special places. It took sad experiences to teach her that play-things left trustfully anywhere on the sidewalks of Washington could not be found again on the same spot when wanted.

Billy-Bah's first Christmas celebration was a great event; but ignorant as she was, she met it in the true Christmas spirit, for she was so delighted with little Marie Ahnighito's presents and her joy in them that she scarcely noticed her own. It was not till after bedtime that Mrs. Peary, seeing a light burning late and peeping into her room to see if anything was amiss, found her seated on the floor among her many gifts, only just awakened to the rapture of possessing them.

Billy-Bah went back to her own people at the year's end. When Marie Ahnighito was four, she too returned north with her parents for a season, and saw her faithful nurse-maid once more. She found Billy-Bah, then aged fifteen, a married lady and a person of consequence, whose husband was proud of his traveled spouse and her superior accomplishments as a seamstress and housekeeper.

But alas! Rejoicing in "all the comforts of a home" of her own, Billy-Bah had decisively discarded the discomforts of a civilized toilet; the sponge, the towel, and the hair-brush knew her no more; they had become mere memories of foreign travel, like the telegraph and the locomotive.—*Youth's Companion*.

DID YOU EVER THINK—

THAT a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, you were made better and braver because of it?

That the little acts of kindness and thoughtfulness day by day, are really better than one immense act of goodness shown once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having company manners?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome to those who listen?

That to be witty (?) at the expense of somebody else is positive cruelty many times?

That personalities are not always interesting, and are very often offensive?

That the ability to keep a friend is very much greater than that required to gain one?

That if the girls all over the world were to form societies of one, each being her own president, and house committee, and enter-

taining committee, and secretary and treasurer, and make kind words the currency, considerate actions the social functions, and love the great aim, the whole world would be sweeter and purer for it? Just form one society where you are, and see what a great success it will be.—*Ladies' Home Journal*.

NATURE THE FIRST MECHANIC.

THE synapta, a water insect, is provided with an anchor, the exact shape of the anchor used by ships. By means of this peculiar device the insect holds itself firmly in any desired spot.

The nautilus is a natural boat, having the shape of the coracle, or fishing boat, formerly used off the coasts of Europe. It has also a sail, by which the little animal is smoothly propelled through the water.

The nemertes, a marine animal, is an angler and a net combined. This singular creature has a ribbon-like structure, only an eighth of an inch thick, but from twenty to ninety feet in length.

The insect known as the water boatman has a regular pair of oars, his legs being used as such. He swims on his back, as in that position there is less resistance to his progress.

The first clothmaker was the weaver-bird, which, from threads and vegetable filaments, manufactures a fabric quite waterproof, and of very dense structure.

In the ant-hills of South Africa have been found suspension bridges passing from one gallery to another and spanning a gulf more than six inches wide.

The first needle was the bill of the tailor-bird, which sews together leaves in order to make its nest and form a shelter over its young.—*Science Siftings*.

"SHEEP with natural ear-trumpets: A correspondent of *Nature* has found that the spiral horn of the wild sheep, when so placed that the ear is in the axis of the coil, makes the ticking of a watch more audible in one particular direction. Since the ear of the sheep is surrounded by the horn, he infers that the latter acts as an ear-trumpet, not improving the hearing for distant sounds, but disclosing the direction of a sound. This would be useful in enabling the sheep to ascertain the exact points from which sounds come when there is a mist or fog covering its feeding-grounds."

"IN the Sandwich Islands there is a spot called the Rock of Refuge. If a criminal reaches this rock before capture, he is safe as long as he remains there. Usually his family supplies him with food until he is able to make his escape, but he is never allowed to return to his own tribe."

The Gospel Herald

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NASHVILLE, TENN., NOVEMBER 26, 1902.

WORK has recently been resumed on the tunnel designed to connect Manhattan Island with the Jersey shore. Work is said to be progressing so favorably that a union with the tunnel started from the Jersey City side may be effected within six months. New precautions have been taken to prevent accidents, and there have been fewer cases of prostration under the strain of working in compressed air than was formerly the case.

THE price of silver has so far declined in Manila that the government has raised the rate of exchange to \$2.50 Mexican for \$1 gold. The cheapening of silver has resulted in increasing the loss of the government and all other holders of silver. It is stated that the instability of the present currency is seriously damaging business, and the members of the civil commission and representatives of commercial interests in the islands will unite in making a strong plea to Congress for the establishment of a non-fluctuating Philippine currency.

It seems strange to read that a second transcontinental railroad in Canada, paralleling the Canadian Pacific about 280 miles north of that line, is already under construction, and will probably be completed by 1907. This road starts west from Quebec, and will skirt the northern, instead of the southern, shore of Lake Winnipeg, and will have its western terminal at Port Simpson, on the Pacific coast. The length of the line will be 2,830 miles, and the capital required for the construction of the road, amounting to some \$95,000,000, will be furnished in England. The new line will penetrate the heart of the wheat-growing region of the Canadian Northwest, and it will undoubtedly prove a most important factor in the opening and settlement of that territory.

AN Eastern paper notes that "the president of a western lumber company, returning from a European visit, tells the home papers of the contrasting state of Switzerland's forests with our own — what we have left. Those forests he found beautiful and clean. He could not see any underbrush anywhere. Apparently only large trees are cut down, the young ones being carefully left untouched. This is as it is in Ger-

many. The United States consul at Stettin, in a recent communication to the state department, speaks of the German forests as free from weeds, undergrowth, washouts, and dead wood. High stumps are a rarity, that wasteful American way of cutting the tree off three or four feet from the ground being unknown there. Germany cuts much lumber; but for every patch cleared, another of ground worn in cultivation is planted with trees. Hence the stability of the German forest area. Statistics for 1900 show 34,569,926 acres of forest in the empire against 34,473,296 acres in 1893. It will require a lot more of forestry agitation and legislation in the United States to correct the home situation, which is fast becoming of an alarming character."

THE consumptive no longer finds free access to the bracing climate and pure air of the West. He is, in short, as unwelcome in California and the Rockies as the Chinaman, and while not much progress has been made in the way of anti-consumptive legislation, the railroads seem to be taking the matter into their own hands.

It is reported that the railroads of California have entered into an agreement not to carry invalids without a certificate from a physician to show that the patient has not a contagious disease. It is stated that this rule is designed to restrict the transportation of consumptives. But while phthisis is infectious, is it contagious? There might seem to be a loop-hole in the rule. It is said that the new plan will take effect December 1.

It is somewhat ominous that Emperor William's recent visit in England was the signal of another anti-German outburst in the London press, led by the sedate and philosophical *Spectator*, which can not see in Germany anything but the deadly enemy of the British Empire. "The Germans doubtless are very irritating," remarks a New England paper; "for their sympathy with the Boers was a good deal like a house afire, and, worse still, they are engaged in building up a new and powerful navy, with both its feet planted upon the coast of the North Sea. It is not in the least surprising that Englishmen should regard that new fleet with suspicion, and perhaps some dread, since the German coast and the North Sea are directly on England's flank."

"When the Dutch had a powerful navy, there was no rest in England until Dutch sea-power had been destroyed, and the Dutch geographically were located in substantially the same strategic position as the Germans are to-day. Whatever purpose the Germans might have in mind in building a powerful navy, the English would believe that it was meant as a menace to their own sea-power. And that is one fundamental difficulty in the relations between Great Britain and Germany."

It seems that the State of Virginia has, in the person of Congressman William F. Rhea, of the Ninth Congressional District, a man of such sterling integrity as to refuse to accept a certificate of election if the disputed votes, originally meant for his opponent, but thrown out on technical grounds, are not counted for that opponent. His public statement, "which," as the *Springfield Republican* remarks, "is worthy of more than local notoriety," had this in it:—

While I am sure that the board of commissioners in each of said counties were perfectly honest and conscientious in their belief that said returns should be rejected because of legal technicalities, and that they had no legal right to count said votes; yet I believe that the votes at the two precincts of Pattison and Mendota properly belong to my opponent, and would probably elect him and entitle him to the certificate. Thus believing, if a certificate of election were issued to me by the State Board of Canvassers, based upon the exclusion of the precincts mentioned, I would decline to accept it.

The *Republican's* after comment is that "the practical politician's criticism of Mr. Rhea would be that he had a right to take advantage of all legal technicalities, regardless of the fact that such a course might defeat the will of the people. Mr. Rhea's view is that of the idealist, who looks to the ultimate moral right rather than the technicalities of the law as the inspirer of his course. It is needless to say that the country needs men like this Virginian in its affairs."

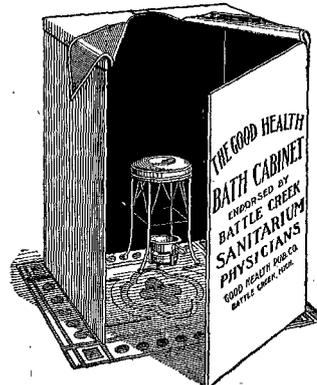
REGULAR services are held by Evangelist Lee S. Wheeler at Pythian Hall, corner Brambleton and Reservoir Avenues, Norfolk, Va., Saturdays at 3 P. M. and Sunday nights at 7:30.

A SAVING OF TIME.

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

Mr. S. L. Rogers, General Agent at Nashville, Tenn., will promptly respond to any inquiry from those desiring information regarding rates, connections, etc.

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