

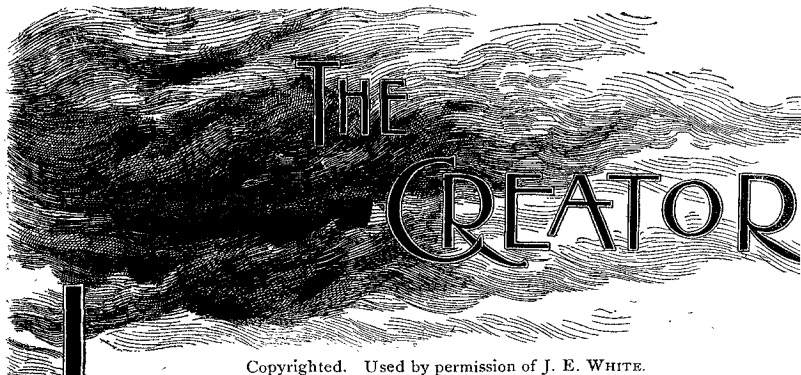
# The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., MARCH 19, 1902.

NO. 11.



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**I**n the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Gen. 1:1, 2.

How great the Being must be who could make an earth like ours, who could make the grass and trees, fruits and flowers, to grow and flourish, who could cause to live and move, think and love, the intelligent creatures of the world in which we live.

The way in which God created all things is in harmony with his greatness. The psalmist says: "He spake, and it was done; he commanded, and it stood fast." Ps. 33:9. It is plain from this text that all the Creator did was to speak, and his word, as spoken through Christ, made the world.

Speaking of the creation, Paul says: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. The world was not made of anything which we can see, but was the result of the Creator's word.

The apostle tells us that life dwells in the word, and that this life is "the light of men." John 1:4. Men live and think and act because of the power of God's word. This word which created the worlds in the beginning, has the same power today it had then.

Christ is called "the Word of God." The apostle says: "And the Word was made flesh, and dwelt among us." John 1:14. The helpless babe, born in a manger at Bethlehem, in reality was the one who created the world in the beginning. He was the Son of God, the only begotten of the Father, and had been with God before the world was.

Christ was a sharer in his Father's heavenly glory, and by some miracle beyond our comprehension, came to the earth to be a man among men, to carry our griefs, and to share our experiences, that finally we might share his glory. Heb. 2:9, 14. Jesus said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17:24.

John also said: "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." John 1:1, 2. Christ was with his Father when the world was planned and made. He worked out the purposes of his Father when he spoke the word which created the earth. So the apostle says of him: "The world was made by him," And again, "All things were made by him," John 1:10, 3.

In John 1:1 the Word (Christ) is called God. The title of God is given to Christ. The Father himself declares: "Thy throne, O God, is forever and ever." Heb. 1:8; Ps. 45:6. In this text it will be seen that the Son is called God by the Father.

Isaiah, giving the names that apply to Christ, says: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. These names and many others the Bible gives to Christ, to show that he is the Word and Power of God.

These titles, as applied to Christ, are very appropriate when we consider his exalted position, as stated by Paul: "Who, being in the form of God, thought it not robbery to be equal with God." Phil. 2:6. Standing equal with the Father in the realm of heaven and in all the created universe, we can plainly see that he should bear the titles of the Creator.

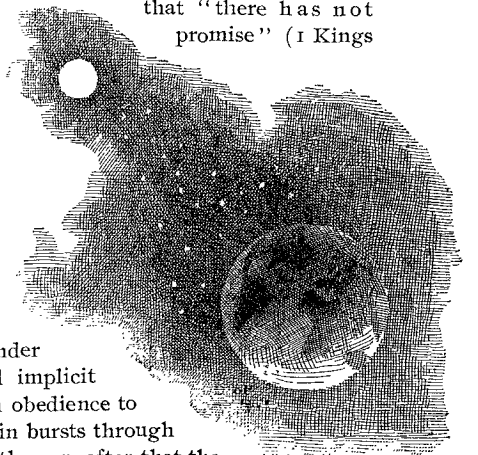
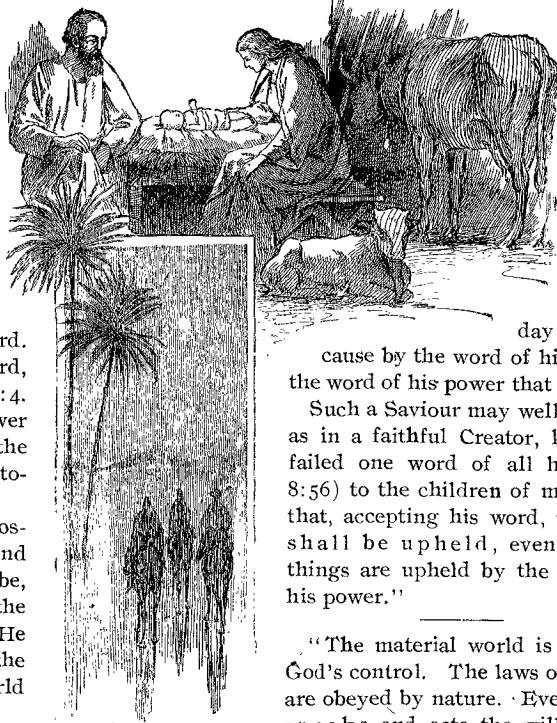
Of his glory Paul says: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

The same apostle also says: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

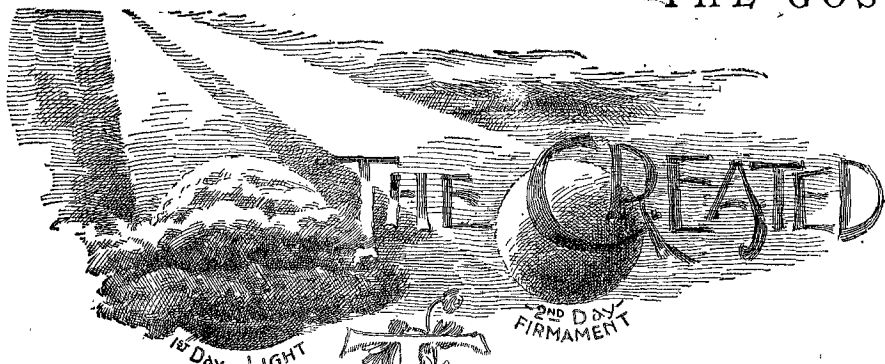
Jesus, the Son of God and our Redeemer, created the heavens and the earth. He not only created, but he sustains, or causes to hold together, all that he has created. One day follows another, the seasons come and go, because by the word of his power all things consist and remain. It is the word of his power that keeps the sun, moon, and stars in their places.

Such a Saviour may well be trusted with our all. We may rest in him as in a faithful Creator, knowing that "there has not failed one word of all his good promise" (1 Kings 8:56) to the children of men; and that, accepting his word, we, too, shall be upheld, even as "all things are upheld by the word of his power."

"The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to his command. It is in obedience to the law of God that the spire of grain bursts through the ground, "first the blade, then the ear, after that the full corn in the ear." These the Lord develops in their proper season because they do not resist his working. And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of his Creator's gifts and disobedient to his will? Shall rational beings alone cause confusion in our world, while earth obeys the divine law, and while "the heavens declare the glory of God, and the firmament showeth his handiwork"?"



# THE GOSPEL HERALD.



3rd Day - LAND, SEA, AND VEGETATION

mists and covered with water.

On the first day of this week the voice of God caused the light to shine where all was darkness before. On the second day the mists were collected into clouds, and the firmament was made. On the third day the dry land appeared, and out of it God made the trees, the grass, the beautiful flowers, and all vegetation to grow. On the fourth day he appointed the sun to shine by day, and the moon and stars to rule the night. On the fifth day he made great whales, the fish, and all the animals that live in the sea, and the birds and fowls that fly in the air.

The work done on the sixth day of creation week was the most wonderful of all. On this day God made the beasts of the field, the cattle, and all creeping things. But last and best of all God made man, the "noblest work of God," because made "in his own image." Gen. 1:27.

"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. 1:28.

Not only was man made king of this earth, and absolute ruler of everything in it, but the earth itself was given to him. David says: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:8, 9.

What a wonderful garden home this must have been! No curse rested upon it, no weeds nor briars grew in its soil.

HUS the heavens and the earth were finished, and all the host of them." Gen. 2:1. "In six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11.

The first chapter in the Bible tells of the most wonderful week the world has ever seen. In it this earth was made. At first it was all dark and surrounded by

4th Day - SUN, MOON, AND STARS

5th Day - BIRDS AND FISHES

6th Day - MAN AND BEAST

Everything that nature could require or the heart could wish was provided for our first parents.

And God caused to grow "the tree of life also in the midst of the garden." This was a wonderful tree, for its fruit would keep one alive as long as he had the privilege of eating it.

But the length of time the man would be allowed to eat of the tree of life was to be decided by his own conduct. So long as he should obey God, he could eat of that fruit; but as soon as he disobeyed, he would no longer have any right to it.

In the garden was another tree, called the tree of the knowledge of good and evil, the fruit of which looked as inviting as that of any other tree. But God said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

God could have prevented man from eating of that fruit, but had he done so, it could not have been shown whether man intended to obey him or not. "God is pleased only with willing obedience. Nothing else satisfies him, because it is only by willing, cheerful obedience that we show our love for him. "God is love," and loving service only is acceptable to him. So God gives to every one the power of choice to obey him and live, or to disobey him and die.

Those who truly obey God, serve him because they love him, and love his ways. Those who dislike God's ways will not walk in them. He who walks in God's ways, grows to be like him, and so becomes fitted to dwell with God, and to be associated with the sinless angels who live with him.

But we are just as free to disobey as we are to obey. God tells us, as he told Adam and Eve in Eden, what he wants us to do, and what disobedience will bring us; then he leaves us to choose what we will do. If

God should force men to obey him against their will, their hearts would not be changed. If compelled to act in a way in which they did not choose to act, they would hate God still more; thus their service would do them no good, nor yet the cause of God. For this reason, man is left perfectly free to do as he chooses.

Adam and Eve, tempted by Satan, disobeyed God. They chose to eat of the forbidden fruit, and in consequence lost their Eden home. And lest they should eat of the tree of life and thus perpetuate a life of sin, an angel with a flaming sword was stationed to guard the way to the tree of life. See Gen. 3:22-24.

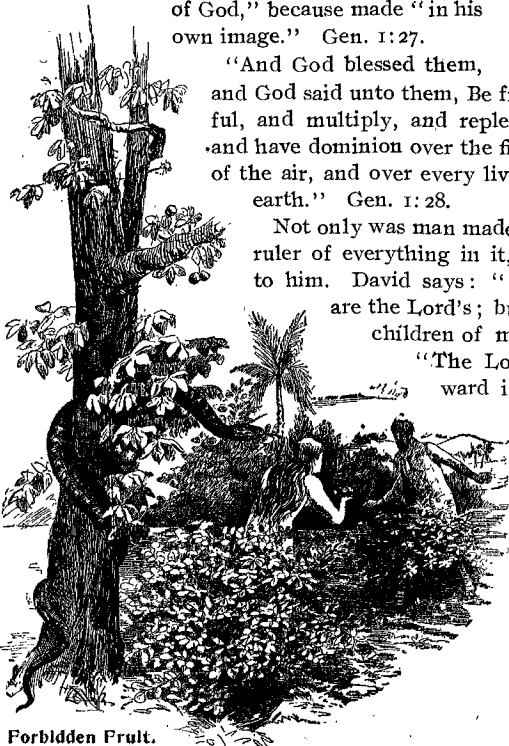
Kept away from the tree of life, they had no hope of life. The sentence of death was even then being carried out. How changed their condition! From a state of innocent happiness they passed into a state of guilt and sorrow. They had chosen Satan as their leader and king, and were reaping the results.

But the effects of their mistake did not cease with themselves. All that were born of them, yea, all the human race, came under the same sentence of death. Paul tells the story in few words: "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men." Rom. 5:12.

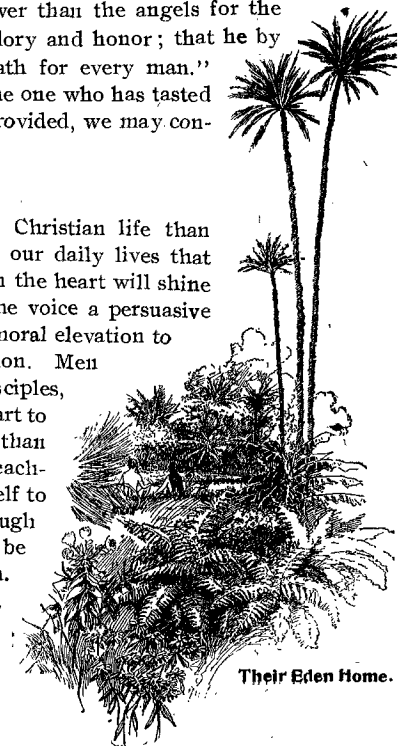
All the race would have been lost had God provided no way of escape from eternal death, but his love found a refuge for all who would come. Speaking of this refuge, the apostle says: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

If we, too, see Jesus, as the one who has tasted death for us, and flee to the refuge he has provided, we may confidently hope in his salvation.

"THERE is nothing more needed in the Christian life than communion with God. We should show by our daily lives that we have peace and rest in God. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will impart a moral elevation to the character and to the entire course of action. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the minister's labors a power even greater than that which comes from the influence of his preaching. Of this power he must not allow himself to be deprived. Communion with God through prayer and the study of his word must not be neglected, for here is the source of his strength. If men will walk with God, he will hide them in the cleft of the Rock."



Forbidden Fruit.



Their Eden Home.

MOST TO GIVE.

THE vine from every limb bleeds wine.  
Is it the poorer for that spirit shed?  
The drunkard and the wanton drink thereof.  
Are they the richer for that grief's excess?  
Measure thy life by joy instead of gain.  
Not by the wine drunk, but by the wine poured forth;  
For love's strength standeth in love's sacrifice,  
And whoso suffers most hath most to give.

—Ugo Basse.

CONCERNING HORSE SENSE.

UNCLE 'LIJAH stuffed the Chicago paper into his pocket and left it there. Carroll Corners had no need of Chicago news that day, and Uncle 'Lijah knew it. Horace Griffin's barn had burned down, and two valuable horses had been added to the loss.

The grocery man was all alert.

"Was you to the fire, Uncle 'Lij'?" was the salutation that reached the latter before he was fairly inside the door.

"No," responded the Illinois philosopher; "no, I wasn't at it, but I heard about it. So you could n't git the horses out?"

The grocer was a member of the fire brigade.

"Well, sir, that was the queerest thing y' ever see. They was lots uv time,—fire in other end of barn—we must 'a' been twenty minutes workin' with the horses before the smoke choked us off,—and yit we cudden git 'em out."

"Wha'd you do?" said Uncle 'Lijah, backing up to the fire with his hands between the stove and his coat-tail.

"We done everything. Pulled 'em by the halter, hollered at 'em, whipped 'em, took axes and cut down stalls at last; but there they stood by the mangers, and nothin' 'ud budge 'em, till they went plumb crazy and danced about like mad!"

"An' wa' n't there nobody there to tell you fellers what to do?"

"Nò more'n what we done."

"Well, they's one thing you ought to done; I don't say it would 'a' saved 'em, but I never see it fail. You ought to blindfolded 'em with their blankets and then backed 'em out."

"That's right, Uncle 'Lij'," said Doc Bier, the liveryman and practicing veterinary surgeon, who had just come in.

Then tales of burning stables, east and west, were related to illustrate the truth, as one lounge after another brought his experience to bear.

Finally the flow of conversation came to a full stop at a question mark. The question was, Why should an animal as intelligent as the horse have no more sense than to stay in a burning barn and die there? The grocery man went so far as to doubt the supposed intelligence of the horse, and said that after what he had seen the night before, as a knowing brute the horse was not what he had "been cracked up to be."

Here Uncle 'Lijah got the floor, and held it until he took his groceries and went home, a little late for dinner.

"Well now, Reube, it strikes me you ain't got the horse down very fine. 'Tain't because he's stoopid. Jest the opposite. It's because he's got what a good many men think they have, and are mighty proud of; an' that's *horse sense*. A horse stays in the barn because he can figger out things an' argee. Says he, when he smells the smoke, 'Suthin's up.' Then he uses his horse sense. Says he: 'I'm glad I'm in the barn. It's the safest place in the world. When

it rains, an' I get wet and shivery, I always find the barn dry and comfortable. Same thing when it's cold. An' when it's hot, so I wish I had one of these here new straw bonnets between my ears, soon's I strike the barn I find it cool. When I get home from a long drive, hungry, an', as the feller said, with nuthin' in my stomach but a wrinkle, I find corn and hay in the barn. When I sprained my fore leg last summer, soon's they got me in the barn an' rubbed me they fixed me up quick,' says he.

"Says he, 'The barn never failed me yet, and I calc'late I'll stay right here now.'

"Now," continued Uncle 'Lijah, warming up to his subject, his expression becoming less humorous and more intense as he realized that he was striking very close to some of his auditors, "a good many men argee the same way; only they put 'money' where the horse puts 'barn.' Money warms 'em in winter, with wood at four dollars a cord; an' it keeps 'em cool in summer, with ice at thirty-five cents a hundred; it houses 'em, clothes 'em, feeds 'em, and doctors 'em, and 'does so many things, purty soon they get to thinkin' that money'll do everything.

"It never occurred to the horse that the barn could get afire and burn him up. An' these fellers never 'low themselves to think that there's a time comin' when money is about as much good as wood, hay, and stubble, burnin' 'round their ears.

"It's horse sense for a horse to go in the barn, an' it's horse sense for a man to depend on money and the things money'll buy; but the time comes for men, an' may come for horses, when they need suthin' more than their own horse sense."

"What's that?" asked Doc Bier, who had been so interested that he had let his cigar go out.

"Well, Doc," said the old man, lowering his voice, "it's what the horse has to exercise before you can get him out of the burnin' barn,—it's *faith*. S'long as the horse can see, he depends on his own horse sense; but when he's blindfolded, he says: 'Now I don't know where I am. All I know is, my master's hand is on my neck, an' my master's voice is in my ear, an' the smell of smoke is in my nose. I don't know what's wrong, but my master does.' Says he, 'I'll just quit argeein' an' relyin' on horse sense, and I'll obey my master's command an' go where he leads!'

"Now, Doc, that's my idee of religion. I did n't calc'late to get onto that subjec' when I come in here; but, sence the talk has nacherly led up to it, I might as well say what I think. I think religion, biled down, amounts to this: *havin' more faith in the Master than in your own horse sense, an' showin' that faith by obeyin' the Master's voice*, whether he says, 'Whoa,' 'Back,' er 'Git up.'"

When Uncle 'Lijah had gone out, and they had watched him catch a team that was "going his way," Doc Bier looked at his cigar; and though it was only half burnt out, he threw it into the stove, and then remarked, "Well, boys, that's the first sermon I've heard for three years, and the best one I've heard for ten."—*Judson Kempton, in Christian Endeavor World.*

GIVE, if thou canst, an alms; if not, afford,  
Instead of that, a sweet and gentle word.

—Herrick.

DOUBTING THOMAS.

BY R. S. OWEN.

DID you ever meet a doubting Thomas? They are quite numerous in these days. They claim never to believe a thing until it is proved. They take pride in commending the prudence of Thomas in not believing everything he heard. They too would never have believed that Christ had risen from the dead until they had put their finger into the prints of the nails or thrust their hand into his side. With them Thomas was a model of prudence, and they think it a clever thing to consider themselves like him in that respect. Did they but know it, it is a very foolish thing. It is not only foolish, but wicked to disbelieve as Thomas did. God's prophets had foretold that Christ would rise from the dead. Jesus had told them repeatedly that he would be crucified, and would rise again the third day. They should have believed the Lord's word.

When Thomas expressed his unbelief, he was dishonoring his Saviour as much as though he had said, "I do not believe he told us the truth." One of those to whom Thomas spoke his unbelief, tells us just how God looks upon such things: "He that believeth not God hath made him a liar because he believeth not the record which God gave of his Son." 1 John 5:10. Although Thomas had virtually called Jesus a liar, yet the Saviour bore with him patiently, just as he does with those who disbelieve now. He showed him his hands and his side, and said to him, "Be not faithless, but believing." Thomas in blank astonishment exclaimed, "My Lord and my God!" Jesus said unto him, "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

If the friends of these doubting ones were to distrust them as Christ was distrusted, I fear they would not bear it as patiently. We like to have the confidence of our friends, and want them to believe us when we tell them anything. Then let us treat God's words as we would like ours to be treated. Let us believe what he says, and show our faith by doing what he asks us to do.

If you are looking for evidence, you can find nothing stronger than a Thus saith the Lord. This was all that Noah had as evidence of the coming flood while he was building the ark. It was all the prophets had as the basis of their predictions, and yet not one has failed. "Believe in the Lord your God, so shall ye be established."

It is good to be alive when the trees shine green,  
And the steep red hills stand up against the sky;  
Big sky, blue sky, with flying clouds between—  
It is good to be alive, and see the clouds drive by!

It is good to be alive when the strong winds blow,  
The strong sweet winds blowing straight off the sea,—  
Great sea, green sea, with swinging ebb and flow—  
It is good to be alive, and see the waves roll free!

"To his servants Christ commits 'his goods,'—something to be put to use for him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

# The Gospel Herald

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## THE CHRISTIAN LIFE.

**S**ELF-SURRENDER is the secret of Christian living. Of the sinner the Lord says: "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." Isa. 27:5.

The Lord wants to give his strength to each one of us; he says: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

The Saviour takes our poor human nature, and we become partakers with him of the divine nature. "We have not an high priest that can not be touched with the feeling of our infirmities," says the apostle. But this is only to say that we have a high priest who is touched with the feeling of our infirmities. It is not enough to know that he was so touched eighteen hundred years ago. The tempted, tried soul, buffeted by the enemy and almost crushed under the weight of the infirmities of the flesh, needs to feel that there is a living bond of sympathy between him and his Saviour; he wants to know that his Redeemer is touched with the feeling of his infirmity.

We know many things which we can not understand. We know that the grass grows, but how we can not tell. We know that every pang that racks the body of the suffering child reaches the heart of the watching mother, but just how we can not tell. Even so let every tempted child of God know that the Saviour is touched with the feeling of his infirmity; for "he knoweth our frame; he remembereth that we are dust."

## SPIRITUALISM.

**T**HE *Literary Digest* thinks it surprising that there are in the United States a million adherents of Spiritualism. The fact is that that delusion has many more adherents than the number stated. There are many more believers in the essential doctrines of Spiritualism than are known as such.

The distinctive tennet of Spiritualism is that the spirits of the dead may and do communicate with the living in various ways. To believe this constitutes one, if not a Spiritualist, at least a spiritist. There is no difference except in the use of the capital letter. The Spiritualist belongs to some society, or has at least avowed faith in some particular form of spirit manifestation. The spiritist may belong to any one of several churches or to no church at all, may attend neither circle nor seance, but he believes in a spiritual entity capable of conscious existence independent of the body, and that that spirit has the power to communicate with similar spirits still dwelling in human flesh.

Spiritualism is wholly modern, but spiritism dates back to the early history of the race. Witchcraft forbidden by the Lord in Ex. 22:18 and Deut. 18:10, was simply that which is now known as spiritism, or in its organized form as Spiritualism.

The Bible teaches most positively that the dead have no part whatever "in any thing that is done under the sun." Eccl. 9:6. In like manner Job testifies of the dead, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Other similar statements equally strong and explicit might be quoted from the Sacred Writings, but these will suffice. Keeping them in mind, let us inquire for a moment the reason for the divine prohibition of intercourse, or of pretended intercourse, with the dead. We shall find the answer to this question in 1 Cor. 10:20: "The thing which the Gentiles sacrifice, they sacrifice to devils and not to God."

The gods of the Gentiles were either real or imaginary heroes of other ages, who, having once lived and died as men, were still believed to live and act as spirits.

But the offerings made to those demigods were in reality made to devils. When, as in the case of Saul's interview with the supposed spirit of Samuel, there was any response, any communication, from the spirit world, it came, not from the spirits of dead men, but from devils personating men. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

## LAW IS HARMONY.

**E**VERYTHING in the universe is under law. Even those more or less mysterious bodies which we call comets, once supposed to wander in space, subject to no control and liable at any time to wreck either our own or some other world, are now known to be subject to the same great law that holds in their places the various members of our own solar system.

Even the Supreme Being himself is subject to the supreme law of his empire, namely, the divine nature; for it is written: "If we believe not, yet he abideth faithful; he can not deny himself."

Growing out of God's nature is his will, which is the law of his kingdom. To this divine will even the Son of God is subject. "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 is made first 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. "Hearken 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 keep God's law can live in harmony with him and with the things that he has made; but 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, and be in harmony with a perfect Creator and a perfect universe, "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 or take aught from 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 individual sinner is by conversion delivered from "the power of darkness," and is translated "into the kingdom of his [God's] dear Son." Col. 1:13. Christians, though *in* this world, are not *of* it; they are only sojourners. The apostle Peter says, "I beseech you as strangers and pilgrims." 1 Peter 2:11. Again, in Phil. 3:20, R. V., we are told by the apostle Paul that "our citizenship is in heaven."

As the child of God is a citizen of the kingdom of heaven, the law of that kingdom is his law. Every act of his life is done with reference to the law of the kingdom to which he



belongs. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Even in rendering to Cæsar that which is Cæsar's, we are exhorted to do it not from fear of punishment, but "for conscience' sake." Rom. 13:5.

#### DEBASING IDOLATRY.

**S**TRANGE as it may seem at first thought, sun worship is the most debasing, as well as the most ancient, form of idolatry.

When men sinned and were thus separated from God, and the brightness of his glory became only a tradition with them, it is not strange that they came eventually to worship the brightest, the most glorious, object of which they had any knowledge, namely, the sun.

It seems only reasonable to suppose that at first, worship was directed to the sun only as the most fitting symbol of the Deity. It is inevitable, however, that nothing can be long worshiped as the symbol of the Divine Being, without becoming itself sacred in the eyes of the worshiper.

That the sun had power was evident. Under his benign rays the earth brought forth her fruits. Standing water would in a few days become full of life under no apparent influence except that of the sun. Plants growing in the light were strong and vigorous; deprived of that life, they drooped and died. It is not strange, therefore, that men who no longer knew God, came to regard the sun, not as the light-bearer merely, but as the source of light and life.

This conclusion once reached, it was only a step to the worship of reproductive power wherever seen, and it was everywhere. This in turn led most naturally to sex-worship, and to those practices in the name of religion to which the apostle refers when he says: "It is a shame ever to speak of those things which are done of them in secret." Eph. 5:12.

As sun worship was the most degrading form of idolatry, so it was the most hateful to God. The eighth chapter of Ezekiel is interesting in this connection. In this chapter the angel of God shows the prophet one abomination after another, saying after each revelation of the iniquity practiced in Jerusalem, "Turn ye yet again, and thou shalt see greater abominations than these;" until finally the crowning abomination is revealed, and is thus described by the prophet:—

"He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Verse 16.

It is interesting in this connection to recall the fact that in the tabernacle erected in the wilderness, and also in the temple in Jerusalem, the door was in the east, and the holy and most holy places to the west, so that the back of the worshiper was toward the east and his face toward the west.

But so strong is the pagan custom that notwithstanding this fact, in European countries churches are almost universally built so that the worshipers face the east.

Christianity has received from paganism many customs and observances. Christmas was formerly a festival celebrated much as it is now by

gifts, and decorations in honor of the sun. It is at that season that the orb of day reaches the farthest point south, and then begins gradually to return. The early Christian bishops thought that by preserving to the people their chief festivals they could the more easily persuade them to embrace Christianity. Therefore instead of taking from them this festival, they called it the birth-day of Christ, and taught the people to celebrate it in honor of the Son of God instead of the sun, the orb of day.

Sunday had a similar origin. As the sun was the first, or chief, god of the early pagans, so to him was dedicated the first day of the week. Therefore this day was for centuries at once the chief holiday and the chief holy day of all pagans. Like Christmas, it was brought into the Christian Church, not by divine appointment, but as a matter of convenience, and was given the place in the worship of God formerly held by the Sabbath of the fourth commandment of the Decalogue.

Easter was another pagan festival which came in the spring. It was therefore substituted for the passover of the Jews.

The candles kept burning in some churches are not symbols, as some suppose, of the seven lamps of fire in the holy place of the tabernacle in the wilderness, but of the tapers kept always burning in pagan temples in honor of the sun. Thus we see that there are still many relics of paganism surviving in the bosom of Christianity.

#### A WONDERFUL AGE.

**W**HEN the prophet Daniel's last recorded vision was given to him, he was directed to "shut up the words, and seal the book, even to the time of the end;" and he was told that at that time "many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Whether we refer this to knowledge of the prophecy itself or to general knowledge, the prediction has been most remarkably fulfilled. During the last century a vast flood of light not previously seen has flowed in upon the book of Daniel, and that book is now more thoroughly understood probably than any other of the prophetic books.

There has been also a most wonderful increase in general knowledge. We wonder how the people of a generation ago got along without some of the appliances which now seem so necessary to us. Wonderful inventions and discoveries have become so common that they cease to excite surprise. Within the memory of people still living wise statesmen were slow to believe in the possibility of the electric telegraph; now the world receives in the most matter-of-fact manner the announcement that messages can be transmitted across the Atlantic without wires.

When a few years ago Jules Verne wrote "Twenty Thousand Leagues under the Sea," it was thought to be a most wild flight of the imagination; now the United States and France each have a whole fleet of submarine vessels capable of remaining under water for fifteen or twenty hours without the least inconvenience to the crew.

These are but a few of the wonderful inventions and discoveries of the wonderful age—the "age on ages telling"—in which "to be living is sublime."



#### THE PARABLE OF TEN VIRGINS.

Lesson for March 29.

SCRIPTURE: MATT. 25:1-13.

**N**OT only the teaching of Christ, but all Bible truth, has reference to the one great and crowning event of all history, namely, the second coming of our Lord.

If any one doctrine is more plainly taught in the Scriptures than another, it is that Jesus Christ will come "the second time without sin unto salvation." Heb. 9:28.

When the Lord does so come, there will be in the world just two classes, those who will be expecting and looking for his coming, and those who will be neither desiring nor expecting that event. In his first letter to the Thessalonians the apostle speaks thus of these two classes:—

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:1-5.

The parable which is the subject of this lesson introduces another phase of this same subject. Here we find two classes among those who are expecting the Lord's coming. The Bridegroom does not come just when he is first expected; there is a tarrying time, and some become careless. In fact, "they all slumbered and slept," but some had "oil in their vessels with their lamps." These had only to arouse, and were at once ready to go forth to meet the Bridegroom. But not so with the others; not only had their lamps gone out, but they were destitute of oil, and "while they went to buy, the Bridegroom came."

The oil here spoken of is none other than the Spirit of God and genuine Christian experience. Those who have a real connection with God may lose their bearings at times, but when they hear the rallying cry and see their Lord's standard raised, they are ready for duty.

One can not study this lesson without thinking of the parallel between Christ's first advent and his second coming. Then, as now, the world at large knew not and cared not for the coming of the Saviour. Even in the church of that day there were few who thought seriously of the matter, or who seemed to desire the coming of a spiritual deliverer. Simeon and Anna were in the temple, ready to welcome the infant Saviour, but the priests and rabbis knew not the time of their visitation.

It will be even so when our Lord comes again. The world at large will be ignorant, the church largely indifferent; but "unto them that look for him shall he appear the second time without sin unto salvation."

"EVERY moment is freighted with eternal consequences."

## WITH THE CHILDREN



## THE CHEERY HEART.

THOUGH you have not gold or silver,  
Though you've neither lands nor name,  
Never dream you are not wanted,  
You are needed just the same.  
In this world of change and sorrow  
You may take the valiant part;  
And the world will love and bless you  
If you have a cheery heart.

Do not look at clouds and shadows,  
Watch for sunshine day by day;  
Let your tones be full of courage,  
Scatter gladness on the way.  
Up and down the teeming present,  
Learn the dear and precious art—  
How to meet the haps and mishaps  
Ever with a cheery heart.

God forget you? Never, never!  
He will keep you to the end.  
If he send a sudden tempest,  
Still his rainbow he will send.  
Trust in heaven, and make earth brighter  
For the trust, and let no dart  
Of a transient pain bereave you  
Of God's gift, the cheery heart.

—Margaret E. Sangster.

## THE CALL OF ELISHA.

**E**LIJAH was a prophet in Israel, and Elisha was one of his pupils.

One day the Lord told Elijah to anoint Elisha to be prophet in his place. Elijah found the young man plowing, and going up to him, threw his mantle over his shoulders. Elisha knew at once that the Lord meant that he should follow Elijah and minister to him, and that after the older prophet was dead, he should take his place.

Elisha did not hesitate to follow the call of God, but left his work, and bidding good-by to his father and mother and his home, he went with Elijah, to live with him and learn whatever Elijah had to teach him.

The two men spent many years together, happy in the work of the Lord. Elijah established schools at Jericho and Bethel, like those which Samuel had founded, and the pupils in them were called "sons of the prophets."

At last the time came that the Lord was to take Elijah to live with him in heaven, and Elisha was to be left alone. The two prophets were at Gilgal, when Elijah said to Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Bethel." But Elisha said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So he went with him.

When they came to the school in Bethel, the young men asked Elisha if he knew that his master was to be taken from him, and he answered, "Yea, I know it; hold ye your peace." He did not wish to be reminded of the separation so soon to come.

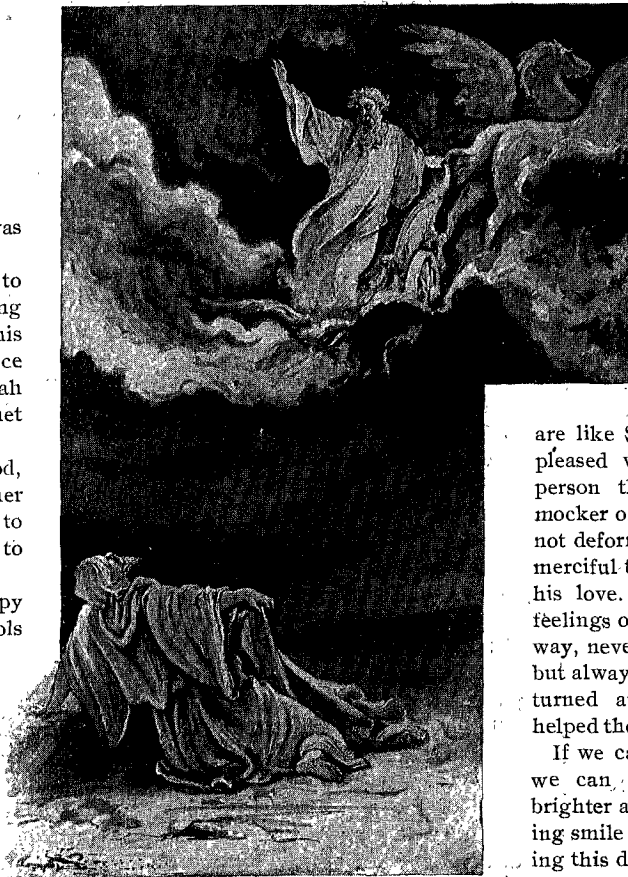
Going on from Bethel to Jericho, Elijah again asked Elisha to tarry behind, but he could not be persuaded to do so.

From Jericho, Elijah proceeded to the river Jordan. Fifty of the sons of the prophets went with him thus far. Once more Elijah besought Elisha to leave him, but he would not. So the two men walked together toward the Jordan, the younger listening to the last words of wisdom and counsel from his teacher and friend.

When they came to the river, Elijah took off his mantle and with it smote the waters, which parted, and the two walked over on dry ground.

As they went on, having their last precious talk together, Elijah asked Elisha what he should do for him before he was taken away. Elisha answered, "I pray thee, let a double portion of thy spirit be upon me." "Thou hast asked a hard thing," said the prophet; "nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so."

They were traveling slowly on, when suddenly there appeared in the sky a chariot and horses that looked like fire, and in an instant Elijah was caught up and borne away. As the flaming chariot swept upward to heaven, Elisha cried out, "My father, my father, the chariot of Israel, and the horsemen thereof!" His master was gone, but he had seen the wonderful miracle, and as promised, a double portion of Elijah's spirit thenceforth rested upon him.



Elijah's mantle had fallen from his shoulders as he was caught up, and Elisha now picked it up and started back the way they had come. When he reached the river, he smote the waters with the mantle, they divided and swept back as they had done for Elijah, and Elisha walked over on dry ground. The sons of the prophets, who had followed at a distance, saw this miracle, and knew that Elisha was chosen by God to take the place of Elijah, and they bowed themselves to the ground before him.

While he was at Jericho, Elisha did many miracles which were a great benefit to the people. One poor man had lost a borrowed ax-head in the water. Elisha threw a stick into the water where the iron sank, and lo, it came to the surface, so the man got it again.

At one time the men of the city came to him,

saying that although, as he could see, the city was pleasantly situated, the water was not good and the land was barren. Elisha took some salt in a jar, and going down to the spring, threw some of it in. After that the water was always sweet, and the land became fruitful. Many other miracles he did, which caused the people to honor and love him very much.

On one of his journeys from Jericho to Bethel, Elisha was climbing a mountain, when some rude children came running out of the city, crying, "Go up, thou bald head! go up, thou bald head!" To call a person a bald head was to make fun of him; it was a term of reproach. These naughty children had heard about Elijah's being taken to heaven, and were making fun of that. This was very wicked. Elisha heard them, and turned to look at them. Then the Holy Spirit, speaking through this man of God, cursed them, and immediately two bears came out of the woods and killed forty-two of the children.

These poor children did not know about God, or they had been naughty so long that their hearts were hardened, and they did not fear him. This should be a lesson to us never to say anything against one of God's true servants; for God loves every one of them, and he regards our words against them as said against himself. No one who has a really kind heart will make fun of another. Sometimes children will mock a person who is crippled or deformed or old. By and by they will be found speaking disrespectfully of God and his works. Those who do so

are like Satan in that respect. God is so displeased when any one mocks an unfortunate person that he has sometimes punished the mocker on the spot. Remember that if you are not deformed in any way, it is because God is merciful to you, and you should thank him for his love. Be very tender and careful of the feelings of any one who is unfortunate in any way, never refer to his misfortune before others, but always be very kind to him. Jesus never turned away from such persons; he always helped those who most needed his help.

If we can not make others well and strong, we can do something to make their lives brighter and happier. Jesus always has a loving smile for the child who tries to help in making this dark world more like heaven.

M. A. S.

## AN ESSAY ON HABIT.

**A**STORY is told of an English schoolmaster, who offered a prize to the boy who should write the best composition in five minutes on "How to Overcome Habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. The following is his essay:—

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'abit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up; all of which goes to show that if you want to get rid of a habit, you must throw it off altogether."—*Christian Intelligencer.*

## PRAYING IN HALF A ROOM.

IN a large and respectable school near Boston, two boys from different States, and strangers to each other, were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the two boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it," retorted his companion.

The younger boy rose slowly, and walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly: "Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."

The older boy was immediately conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege.

A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right, and dares to do it without asking any one's permission.—*Selected.*

## JUST FOR FUN.

WHEN you arise at dawn of day  
To labor in the same old way,  
Don't count the battle half begun  
Till you have smiled once—just for fun.

If you sit down when work is o'er  
To count the knocks which make you sore,  
Just crown the day a perfect one—  
Keep right on smiling—just for fun.

Thus in your soul, from hour to hour,  
Store up a fount of peace and power.  
Though cares and troubles weigh a ton,  
Keep right on smiling—just for fun.

—*The Christian Work.*

WE have heard of a little child who so simply trusted Christ for salvation that she could give no account of any "law work," and as one of the old examiners who thought there could be no genuine conversion without a period of deep conviction asked her, "But, my dear, how about the Slough of Despond?" she dropped a courtesy and said, "Please, sir, I didn't come that way."—*Winona Review.*

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

## CURRENT EVENTS

A RECENT dispatch from Cairo, Egypt, reports conditions on the Abyssinian frontier as highly unsatisfactory. The troops of King Menelik have been raiding Soudan territory. The Soudanese have fled to the mountains in terror. At Jebel Gum Gum the Abyssinians killed eight Soudanese recently, and took forty-seven prisoners.

A ST. PETERSBURG dispatch of the 13th inst. reports a sudden change for the worse in the condition of Count Tolstoi, who has been ill for some time past at Yalta, Crimea. "His weakness is more pronounced and symptoms of pleurisy have developed. His pulse is most feeble and frequently stops. The patient can not sleep, and is now in low spirits."

MARCH 10 General Methune was severely wounded in an engagement with Boers under command of General Delarey. After receiving his wound General Methune was captured, but was released a day or two later, the Boers not being in any shape to hold prisoners of war. It seems that the British were attacked by the Boers while marching in column, and were badly cut up. Six hundred and thirty-two men were reported killed, wounded, and missing.

THE Senate Committee on the isthmian canal having reported in favor of the Nicaraguan route, that question may be regarded as now settled. The decision of the committee seems to be based upon the fact that the title to the Panama Canal is defective. It now seems probable that the President will be authorized to take steps for the construction of a canal via Lake Nicaragua, and that we shall hear but little more of the Panama canal upon which so many millions have been already spent.

MARCH 12, "David P. Barrows, Chief of the Bureau of non-Christian Tribes of the Philippine Islands, testified before the Senate Committee on Philippines. He separated the Filipinos into two elements, the cultivated class and the subordinate class, although the dominant cultured class is small—only about a dozen families in every town of a population of 10,000. The remainder are controlled by the upper class.

"He agreed with Governor Taft that small garrisons, quartered in the midst of the Filipinos, acted as an irritant to the natives. Among the lower class, Mr. Barrows said, there is a strong desire for social betterment, as evidenced by the sending of the children to school.

"In response to a question by Mr. Hale, he described the masses as being uncultured and uneducated, closely following the directions and feelings of their leaders, whether in hostility to the authority of the United States or in the exhibition of a friendly spirit."

It will doubtless be news indeed to many that the government of the United States has come to recognize religious distinctions. Formerly savage or barbarous tribes were dealt with as uncivilized; now, however, they are coming to

be classified according to the religion they profess.

It seems a little strange that such a bureau should exist under a purely secular government. Just what has seemed to render it necessary for the government to take cognizance of the religion of the people under its jurisdiction is not stated. It would be interesting to know in what respects the treatment of pagan and Mohammedan tribes differs from that of the tribes professing Christianity. It would also be a matter of interest to know the object and work of the bureau of which Mr. Barrows is chief. If the line were drawn between civilized tribes and savage, barbarous or semi-civilized tribes, the purpose of the bureau would be more evident.

THE question of the boundary line between the United States and Canada came before the Canadian House of Commons a few days since in the form of a request to Premier Laurier for information concerning the dispute. The Premier stated that beyond agreeing on a provisional boundary nothing had been done. In language that seemed strong, coming as it did from one noted for his mildness of speech, Sir Wilfred Laurier spoke of the danger of leaving the question unsettled, and said that the responsibility must rest upon the United States. "If our neighbors," he added, "will not agree to refer the matter to arbitration, then unsettled it must remain, for Canada will not consent, even to please Great Britain, to abandon her right to free access to the Pacific Ocean."

It is announced that probably the United States army will soon adopt a new rifle, the invention of officers of the ordnance corps. For several years the War Department has been at work designing a new small arm which would better meet the requirement of the service.

Upon the recommendation of the chief of ordnance, the Secretary of War recently authorized the manufacture of the Springfield armory of 5,000 rifles of the new design. It is estimated that it will take about six months to complete the guns, which are to be issued to troops in the field and receive thorough tests in the practical work of killing men.

The new rifle, like the Krag-Jorgensen, is a magazine weapon, and can also be used as a single shotgun. Unlike the Krag, however, its magazine is located in the forearm, and is fed by a clip. It is claimed for the new rifle that it is very much stronger than the Krag, and that it will give higher velocity and more accuracy, and will therefore kill at a greater distance.

One of the new features of the rifle is its bayonet, which can also be used for a ramrod and trenching tool. According to officers of the ordnance department, the new rifles combine all the best features of the Krag-Jorgensen and Mauser rifles, with certain improvements.

AN Amsterdam dispatch of recent date states that General Delarey released Lord Methuen as part of the stated policy of the Boers to treat their prisoners with great generosity, thereby hoping to stop the slanders that represent them as only banditti. They wish, they say, to present a spectacle to the civilized world in contrast to that of the British treatment of Commandant Scheeper and others.

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SOME things are being brought to light in New York that are not altogether pleasant for Americans to contemplate, and which are with all strongly suggestive of the fact that honesty of administration is a better safeguard of justice than any particular form of government.

Probably almost every one can recall one or more cases in which innocent men were made to suffer for the crimes of others, but fortunately there is reason to believe that such cases are rare, and in general the sufferers are men with criminal records.

But the fact has been recently brought to light, or made public rather, by Mr. Jerome, the newly elected district attorney of Greater New York, that innocent men and men against whom there is not much evidence, are allowed to lie in jail month after month and some of them year after year without trial, simply because the district attorney and his assistants have preferred to try cases in which they were reasonably sure of securing conviction.

In a recent article in *Christian Work* Dr. Parkhurst says:—

"One troublesome element in the case has been that the average district attorney, or his assistant, has considered that the particular advantage of holding such a position is that it gives him, particularly if he is young, the opportunity to experiment in criminal practice and to show himself, advertise himself, as a clever practitioner, no matter whether such gain to himself is or is not at the expense of sending an innocent man to State's prison or the gallows. The heartlessness and even blood-thirstiness with which prosecutions have been sometimes maintained has been a disgrace to our whole system of criminal procedure.

"Cases of this kind have been brought to my attention, where men charged with murder have been kept in the Tombs till it was almost forgotten on what count they had been indicted, the explanation of the delay being this, that the case was not a clear one, the indicted party not being one that an attorney would have perfect confidence of being able to convict, and so the poor fellow would be held in the Tombs, the victim of his own innocence perhaps, the young attorney being allowed to wing his eloquence, pad his reputation, and surfeit his bloody appetite by reaching into the criminal kennel and pulling out a candidate for conviction that could be put upon the road to sentence and execution with the least uncertainty as to the issue. In this way we have had attorneys that were as murderous as the victims they have helped to hang."

We have been accustomed to think of such things in these days as confined to Russia, Turkey, and Persia. Such things were of frequent occurrence in France just prior to the Revolution, but we like to think that they passed away

with the fall of the Bastille and the overthrow of the Orleans dynasty. It is therefore rather startling to learn that even in our day and in our own land money and friends are required to secure the right of speedy trial by jury, etc.

The fact is that the administration of justice can not long be maintained on a higher plane than the morals of the people. A corrupt and sordid people will fail in the administration of justice, no matter how excellent may be their laws.



ONE of the most widely known ministers of the Presbyterian Church, Rev. Dr. Charles H. Parkhurst, of New York, delivered a series of sermons not long since on conditional immortality, in which he took the position that man is "immortal" rather than immortal.

The doctor's newly coined word, "immortable," means, of course, capable of becoming immortal; and this is exactly what the Scriptures teach upon the subject. Is it not strange, therefore, that Dr. Parkhurst was compelled to coin a word to express tersely this Scriptural thought?

But it will be best to let the doctor state his belief in his own words. *The Literary Digest* of the 1st inst. quotes him as follows:—

"It appears to be imagined that if one can get past physical death without his soul's ceasing to exist, the everlasting duration of his soul's existence is thereby insured. That is taking a good deal for granted.

"The very expression, a 'live soul,' is rather immediately suggestive of a dead soul, and there is a great deal in the Bible, even, about dead souls, souls that have been alive, but have died. 'The soul that sinneth it shall die.' 'Sin, when it is finished, bringing forth death'—not the death of the body, but the soul's death. 'The wages of sin is death.' I assume that those expressions mean what they say.

"There is nothing in Scripture or in things that encourages us to feel that a soul can be kept from dying any more than a body, unless it is taken care of. There is no warrant from Bible or from nature for supposing that a soul carries within itself a policy of insurance against its own eventual obliteration. We may be immortal, but if we prove to be such, it will be because we have succeeded in becoming such.

"So if—and there is nothing to disprove it—it is the intention of nature that a soul should reach that spiritual longevity expressed by the word 'eternal,' the soul will have to pay for the superb prerogative by fulfilling the conditions, and taking good care of its spiritual health. Once you begin to respect the intimations of nature and to regard the suggestions of God's word, you discover that while the mere doctrine of immortality may be settled by philosophical or theological argumentation, the question whether you personally will be immortal is going to be settled by you."

The *Digest* notes the fact also that Dr. Parkhurst has not sprung a new doctrine upon the church. "As long ago as 1878, Rev. Dr. W. R. Huntington, the present rector of Grace Church, New York, published a book on conditional immortality," says the *Digest*. And quite recently Rev. Dr. S. D. McConnell, a well-known minister of Brooklyn, N. Y., published a book in advocacy of the same doctrine.

A Baptist minister of some note, writing in

the *Watchman* (Boston) on this subject, says:—

"The advocates of conditional immortality call upon us to produce reasons for our belief that irrespective of his relation to God, his personal character, his usefulness or unusefulness in the universe, a man is capable of living forever. The words of a recent writer seem fair: 'If science does not discover, or philosophy prove, or revelation teach man's natural immortality, then the words of Scripture must be interpreted in their natural and ordinary meaning, and we must accept as a very simple statement of fact the declaration of the New Testament that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."'

"Who shall say that science has discovered the natural immortality of the race? If it be 'a colossal instance of baseless assumption' that the life of the soul ends with the life of the body, the opposite hypothesis is equally in the realm of the unknown. There is no scientific evidence for either view; for all philosophical reasonings concerning the probabilities of humanity after death are manifestly in a region that transcends human experience."

These opinions of eminent men are interesting, but they are of worth only in so far as they are sustained by Holy Writ; let us turn, therefore, to the Scriptures for a moment, and see what they say directly upon the thought expressed by Dr. Parkhurst's new word "immortable"—always remembering that by it he means, not immortal, but capable of becoming immortal.

Turning, then, to 1 Cor. 15:51-55, we read these soul-inspiring words of the great apostle:—

"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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

By the expression, "we shall not all sleep," the apostle unmistakably means we shall not all die. Some righteous people will be living when the Lord comes the second time, and these will be changed to immortality without tasting death.

Upon a careful reading of the Scripture quoted it will be seen that it teaches exactly the doctrine announced by Dr. Parkhurst, namely, that man is not immortal, but capable of being made immortal, or, to express it in a single word, even though that word is unknown to the dictionaries, man is immortable.

This is a most interesting subject, and deserves careful study. Though Dr. Parkhurst has not discovered a new Bible doctrine, he has done well to bring it thus prominently to the attention of so many people who otherwise might never have given it a thought.



WHAT we give, we keep; what we keep we lose.