

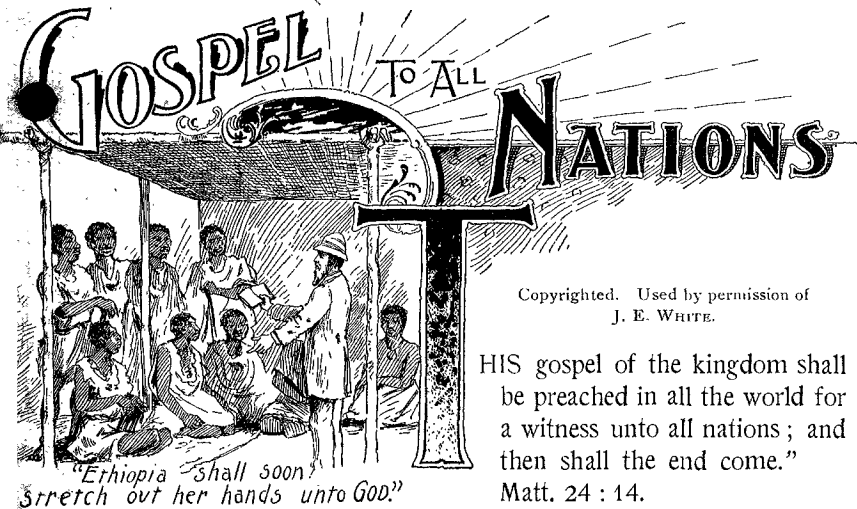
The Gospel Herald

"On earth peace, good will toward men."

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NO. 39.



The exact time the Lord will come is in his own hands. People have, from time to time, claimed to know the exact date of the coming of Christ. The Lord says we shall *not* know this; hence when any one makes such a claim, it is positive evidence that he is wrong.

But, says one, the apostle Paul writes: "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." 1 Thess. 5:1, 2.

This is taken to prove that the matter has been fully settled, and so there is no need of giving it any further attention. But let us see what Paul says further on this subject: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

There is a class, however, upon whom this day will come as a thief. "For when they shall say, Peace and safety, then sudden destruction cometh upon them; . . . and they shall not escape." Verse 3.

Those who are studying God's Word, and are treasuring every ray of light from its pages, will not be left in darkness. This light will show them when "it is near, even at the doors." Hence in Mark 13:35 the Lord commands us to "watch." For what?—For evidences in his Word that his coming is near, so that his people may know, and be prepared to receive him "with joy" when he appears.

But to those who are not watching, who cry "peace and safety," and say that we can know nothing about it, the King *will* come as a thief, and their end will be destruction.

Of this class are those spoken of by the Saviour: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51.

It is important that we know when the coming of the Lord is near. Especial preparation is necessary for that event; and if we neglect the warning given, that great day will overtake us as a thief, and we shall share the recompense of the ungodly.

But by those who have been watching and waiting for their Lord, that day will be hailed with joy, and the glad cry will go up, as they see the sign of the Son of man in the clouds of heaven, "Lo, this is our God; we have *waited* for him, and he will save us: this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation." Isa. 25:9.

And well may the waiting saints hail with joy their returning Lord, for his coming in glory marks the consummation of the hope of the church in all ages, as it is written in 1 Cor. 15:51-55:—

"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?"

No great judgment has ever been brought upon the earth without a warning being given to those concerned upon whom it would fall. Before the flood the world was warned by Noah. Jonah was sent to Nineveh. Angels from heaven carried the message of impending doom to Sodom and Gomorrah. Isaiah and Jeremiah foretold the Babylonish captivity of the Jews, and the Saviour warned the Jews of the final overthrow of their city and nation.

In our text is the statement that before the coming of Christ and the setting up of his everlasting kingdom, the gospel, or good news pertaining to it, shall go to all the nations of the world. It is a world-wide message.

This text does not state that all the world will be converted. The Scriptures clearly show that but few will accept the message; but all will have the opportunity of hearing it, and preparing to meet their Lord if they desire to do so. In the great judgment-day the unprepared will stand without excuse; for to earth's remotest bounds this gospel will be proclaimed, and this fact will be a witness against those who refuse to hear the message, and against those who reject it.

Already this gospel of the soon coming of our Lord has gone to nearly all the nations of the earth. Believers in it are to be found among all denominations and in many pulpits. Missionaries are going to all lands, to the islands of the sea, and penetrating into the interior of countries heretofore unapproached by civilization. The Bible is printed and circulated in almost every known language, and God has forces already at command with which to close this message of Matt. 24:14 in a very short time. All this is but another evidence that the coming King is at the door.

The Day and Hour.

"But of that day and hour knoweth no man." Matt. 24:36.

This text is often used to prove that nothing can be known in regard to the nearness of the coming of Christ. But what does the Bible say? Matthew 24 gives certain signs that are to occur in the heavens. Then the statement is made: "When ye shall see all these things, *know* that it is near, even at the doors." Verse 33.

Hence we may know when our Lord's appearing is "near, even at the doors;" but we can not know the "day and hour."

Faith and the Law.

Not Justified by Law.

NO MAN ever was or ever could be justified by the law of God, for it is written: "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20.

The Law Not Void.

But this is not to say that any man is free from obligation to obey the divine law; for it is likewise written: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

The Office of the Law.

The office of the law is to reveal sin. The apostle James likens the law to a mirror, thus: "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

The Mirror.

It is not the work of the mirror to remove the defects in the toilet, but only to reveal them. One does not go to the glass to remove the dust and stain of toil or travel, but merely to see if such stains are there; if they are present, resort is had to soap and water. In like manner the believer in the perpetual obligation of the divine law does not bring his life to that law that the stains of sin may be removed, but that they may

be revealed. They can be removed only by the blood of the Lord Jesus Christ.

The Law Weak.

There is righteousness in the law, for it is written: "All thy commandments are righteousness" (Ps. 119:172); but there is no righteousness in the law for one who has broken the law: for such a one—and all have sinned—the law has only condemnation, as it is written: "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56.

Christ's Mission.

But let none despair. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

The Rule of Life.

The law is not the motive power, but the rule of life. It prescribes conduct, but does not give the power to obey. The power comes from the Lord Jesus Christ in answer to living faith. "Do we then make void the law through faith? God forbid: nay, we establish the law." Rom. 3:31, R. V.

The Conclusion.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

deceived man, so that man sold himself and the dominion that God had given him, to the adversary, simply for the privilege of becoming, as he supposed, like God.

The serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. Gen. 3:4, 5, R. V.

We know that the law is spiritual; but I am carnal, sold under sin. Rom. 7:14.

To redeem man from his bondage required a price equal to the debt he had incurred. The debt was the transgression of the law ("sin is the transgression of the law"). The canceling of this debt required the emptying of the treasury of heaven in the gift of the only begotten Son of God, Christ Jesus our Lord. His character only was equal to the demands of the law, because it was as perfect as God's character.

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should

not perish, but have eternal life. John 3:16, R. V.

As we see the goodness of God displayed in this wonderful gift, we are attracted to him, and drawn away from self and all that is contrary to his nature.

The goodness of God leadeth thee to repentance. Rom. 2:4.

SUFFERING FOR RIGHTEOUSNESS' SAKE.

(From *Present Truth*, London.)

THE Paris correspondent of the *Daily Chronicle*, referring to the case of Colonel de Saint Remy, who was practically acquitted by a court-martial for refusing to obey an order to expel some nuns from their school, says that it is expected to lead to the liberation of the four soldiers now in prison for refusing, as a matter of conscience, to carry arms, and gives the following interesting account of the different cases:—

In each case there was no attempt at display. Petit, the young conscript from Verdun, obediently passed through the preliminary military instruction; but no less deliberately refused to wield or even touch weapons intended to destroy the life of his fellow-creatures. Every effort to persuade him failed, and when the Court-Martial sentenced him to three years' imprisonment, he calmly remarked that he was condemned because he declined to be a murderer.

The case of the soldier Gontaudier is still more striking. He came expressly from America to draw his number, which proved that he was not refractory. He implored the colonel to put him on to some laborious job; but his scruples were recompensed by a sentence of two years' imprisonment. At the end of that term he again declined, and was sentenced to the same punishment.

"Grasselin, of Belfort, was perfectly docile till the question of taking arms was raised. He then meekly replied: 'I can not. Jesus Christ has said, 'Thou shalt not kill,' and, 'Love one another.' I am bound, as a Christian, to obey him.' There was no sign of outside influence, and his father, an Alsatian, heaped curses on his head. His employers state that his character, before entering the army, was that of an evangelist, and that he gave a large portion of his wages to poor people. The doctors affirmed that he was healthy, and of thoroughly sound mind, with an over-keen sense of the gospel precepts. Grasselin was sentenced to two years' imprisonment.

"Soubigou, of Brest, who also carried his scruples so far as to refuse to eat flesh meat, replied: 'You can imprison my body till I am fifty-five; but you can not touch my soul.'

"The government is embarrassed by the alternative of encouraging others or of showing an excess of clemency. The

GOD'S GIFT TO THE WORLD.

[From "What Think Ye?"]

WHEN man was first created, he was in perfect harmony with all the laws of his Maker.

God saw everything that he had made, and, behold, it was very good. Gen. 1:31.

But he left one thing for man to work out for himself, and that was character.

Work out your own salvation with fear and trembling. Phil. 2:12.

Character is developed by exercising the freedom of choice given to man by the Creator. God made man a free moral agent,—gave him perfect liberty, that man, from his own choice, might serve his Creator in love. God is love, and the only service that is acceptable to him is one of love, not of compulsion.

Choose you this day whom ye will serve. Joshua 24:15.

Satan, the usurper, by his subtle manner,

President of the Republic can certainly cite one remarkable instance—that in which the Committee of Public Safety exempted the Anabaptists from carrying arms, out of respect for their humanitarian scruples. The document is signed by Robespierre, Couthon, Saint Just, and Lazare Carnot.”

It is refreshing and encouraging to know that there are men in the world willing to suffer for conscience' sake. These men are not posing before the world, seeking applause as martyrs, but are suffering in silence. God alone knows how many men there are who, without complaint, are enduring affliction for the sake of his truth. The law of God plainly says, “Thou shalt not kill;” and John the Baptist, speaking directly to the Roman soldiers who came to him for spiritual advice, said, “Do violence to no man.” If that instruction is to be heeded, it is evident that it is useless even to learn to carry arms, and therefore the men in question are justified. How sad it is that governments which delight to assume the prefix “Christian,” should persecute men for simply obeying Christ! When we pray “for kings and for all that are in authority,” let us also “remember them that are in bonds, as bound with them.”



THE SPIRIT OF CHINESE CHRISTIANS.

SPEAKING at the Student's Conference at Matlock, Mr. John R. Mott referred to his recent visit to China, and spoke of the way in which he had been impressed by the heroism of Chinese Christians. He was invited while at Peking to a great gathering in the court of the royal palace, where he met many of the leading native Christians. All, without exception, had suffered fearful loss during the recent troubles. Houses, lands, relatives, had been taken from them, and yet as they talked with him there, and as they went about the city day by day—compelled to look into the faces of those who had murdered their children, their parents, or friends—reminded on every hand of the suffering they had endured, no word of complaint, no desire for vengeance passed their lips. On every face was peace; in each life was seen the forgiving spirit of Christ. Surely no better illustration of the power of Christ's gospel in China could be desired!—*London Missionary Chronicle.*



TWO SORTS OF CHRISTIANS.

THE out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would climb higher and walk in the light of His face.—*Alexander Maclaren.*

Hunting for Health Hints

By A Learner

SINCE writing this title, I have thought of some of the helpful words the letter H stands for; and what happiness will come to those who gain the most of that for which it is the initial. It seems to me, in passing, however, that the central word in the title lies at the foundation; and that heaven itself will crown the happiness of those who truly seek for health.

Yesterday, while about some pleasant task, I came across an article under the heading “Health Culture,” in that stirring paper *Success*. The article is by Mr. F. S. Clifford, whose experience ought to be worth more than gold to every reader of this article, and it will be if you will let it continually stand before your mind's eye, as did the picture to which he refers. It fits in at the right place, after the hints on “deep breathing” of last week; so please lift up your chin, and fill up your chest till new, rich blood tingles in every part of your body. That is the great preparation for the next step up the ladder of health. Place your tired feet upon that round, and then you can march up the others like a young soldier on dress parade; and there is no discharge in this war.

The writer of the article just referred to was once in about the condition some of you are in who will read or hear these words. His “delicate physical condition” caused “almost constant visits to a physician.” He did not dream that health was something that could not be corked up in a bad-smelling bottle, and put away in a bad-smelling place, and poured out into a bad-tasting spoon, and down over a dirty tongue into a foul stomach. He had evidently thought that those spoonfuls of poison going down into that filthy cellar of a stomach, could perform the mighty miracle of cleaning out the whole house.

But while waiting in the doctor's office one day, he did a much better thing than to swallow down pills and poisons. He saw a picture upon the wall of “mighty men of old,” who, by strength they had cultivated as a sensible man does a garden, “gained victories.” The inspiration of the picture woke him up. “I said to myself,” he writes, “what others could accomplish, I can do.”

He arose from his weakness, and firmly put his will on the side of health and activity. He longed to be as muscular as those men in the picture, and says, “I determined that I would be.” There was the secret of his success. I have read a sentence like this, which it will not take you long to write in your memory: “Everything depends upon the exercise of the will.” Another like it is, “But Daniel purposed in his heart.” And the face of the world's

history was turned by that purpose. The writer of the article referred to adopted a regular system of dieting, daily bathing, with the towel rubbing the skin till it was all aglow, then regular exercise; and from that weakling that waned under the doctor's doses, he trained into a model for the artist's pencil. He abstained from all liquors, and from that great green worm which is sapping the life-blood out of the South, the weed tobacco. No more drugging and doctor's bills for him.

This man's experience proves the truth of the maxim, “If you would gain strength, you must use strength.” And this leads me to give a few quotations from a book entitled “Healthful Living,” which has more health in it to the square inch than any other publication I know of. Here are a few gems so appropriate that I wish to write them on the nerves and muscles of twenty-five thousand people before the next issue of this paper:—

“By active exercise in the open air, every day, the liver, kidneys, and lungs also will be strengthened to perform their work.”

“Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, rise above their aches and debility, and engage in useful employment, and forget that they have aching backs, sides, lungs, and heads.”

Now please wear this, as some folks do an electric belt, till your happy heart pumps every jot of blood to those air-filled lungs to have its pale blue turned into a rich red flush; and then you will be good humored enough to appreciate the truth of the following:—

“If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.”

I know the truth of these words from experience. Since beginning this article a few hours ago, my ax has felled three lusty oaks, and I feel the better for it; and I want the echoes of that same ax to fall on many fainting hearts and feeble bodies, and arouse them, as Mr. Clifford was roused in that doctor's office; and I do not expect to cease my efforts in hunting and practicing health hints until I have many helpers whose chests will expand as much as mine has, whose muscles are as hard, and whose hearts are swelling with love to Him who desires that we shall prosper and be in health even as our souls prosper.

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THE PERSONAL ELEMENT IN SALVATION.

God Knows All.

GOD is infinite and therefore comprehends all things. Could a single thing be known that God does not know, could a single place be discovered where God is not, then would it be demonstrated that the Creator is finite and not infinite, for infinite means without limitations.

Knows the Individual.

Knowing all things, God knows the individual. To Moses he said, "I know thee by name." And he knew no more about Moses than he knows about the humblest person living. Said the Saviour: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. 10: 29-31.

God Loves Individuals.

We are prone to think of God's love for the world, and we love to quote the text: "God so loved the *world* that he gave," etc. But is it not true that God loves the world simply because he loves the individuals that constitute the world? Let us see.

As a Father.

The father loves his family; but how and why? Clearly by loving each member, and because he loves each member of his family. If he did not love each, he could not love all; if he did not love each individual member of his family, it could not be truly said, That father loves his family. Therefore when it is asserted by the Son that the Father loves the world, we know that he loves severally the individuals who compose the world; it can not be otherwise.

An Individual Saviour.

As God loves individually, so he saves individually. Says "the faithful and true Witness:" "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." Rev. 3: 20. Here, then, is the individual Saviour making personal overtures to the individual sinner. He knocks at all hearts because he knocks at each.

Individual Communion.

When the individual sinner admits to his heart Jesus as his individual Saviour, there is individual communion established between that sinner and his Saviour. The promise is, "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."

In the Singular Number.

Observe that this verse is all in the singular number; there is not a plural noun or pronoun in it. It is "any man," singular; any individual; it is true of the humblest man on earth equally with the highest. "If any man hear my voice," "I will come in to him." Observe the pronouns are all singular; "and will sup with him." Only two persons can participate in this repast—the sinner and his Saviour.

The Menu.

And what is the menu at this exclusive feast? The Lord sups with his servant; what does the servant have to set before his Lord? Only his poor sinful nature; and the dear Lord partakes of that. "The Word was made flesh," and as flesh he is still "touched with the feeling of our infirmities." The divine guest feels what his

human host feels. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18.

But we have heard only half of the wonderful story. The promise is: "I will sup with him, **and he with me.**" Jesus not only shares the sinner's poor fare, drinks with him to its dregs the bitter cup of human woe, but he, the divine Guest, brings to the table spread in the heart of the individual sinner the viands of heaven; for by him "are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." He takes our poor human nature that he may give us in exchange his own divine nature. "O the depth of the riches both of the wisdom and the knowledgs of God; how unsearchable are his judgments, and his ways past finding out!"

The Great Strike.

NOT since the days of the great railroad strike, when President Cleveland sent federal troops into Illinois in the face of the protest of the governor of that State, has the country been confronted with so serious an industrial situation as exists to-day.

Hard coal, the fuel of by far the larger part of the population of the United States, is now sold at prohibitive prices, where it can be obtained at all. Thousands of men are out of employment, business is greatly disturbed, and tens, yea, hundreds of thousands of people suffer indirectly from the effects of the great coal strike now in progress in the anthracite regions of Pennsylvania.

Last week President Roosevelt called a conference of the operators and representatives of the miners to meet in Washington to see if some settlement could not be effected; but the President's effort at mediation only resulted in greater bitterness.

At the conference the operators utterly refused to make any compromise. They demanded abject surrender, so far at least as organized labor is concerned. Let the men return to work, they said, in substance, and we will then adjust with individual employees any abuses which may exist in our mines.

The President is moved not only by the suffering and business depression incident to the strike, but by political considerations, as the party in power is always held more or less responsible by the people for any trouble that may arise. It is feared that it will be so in this case, and that should the strike continue until the election on the 4th of November, the political complexion of the next Congress may be quite different from that of the present House.

These facts are stated, not because the GOSPEL HERALD has any interest in the political aspect of the question, but because of the great significance of these things.

The Scriptures foretell a time of great trouble between labor and capital: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." James 5: 1-5.

This scripture clearly refers to the last days. The Revised Version says, "Ye have heaped together treasure *in* the last days." As agriculture is at the basis of all industry, it is taken as the representative of all labor. The principle is the same whether in agriculture, mining, manufacture, or commerce.

The same condition of affairs is referred to in the second chapter of Habakkuk: "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!" Verses 5, 6.

The Revised Version renders the latter part of verse six: "I adeth himself with pledges." This expression is evidently only another name for bonds and mortgages. There is an intimate and necessary connection between "pledges"—mortgages—and "thick clay"—the land.

Observe also the same intimation of coming trouble: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?" Verse 7.

The liquor traffic, another evil of large proportions, and a no small factor in the distress of the laboring classes, is also introduced in this chapter, so that the whole ground is covered. The evil is widespread; the trouble is deep-rooted, and the effects of strikes, though separated, it may be by years, are cumulative; each leaves its heritage of hate to the years that come after it, and not only our own country, but the world, grows ripe for a harvest of violence that shall rival on a gigantic scale the scenes of the French Revolution. It is only common prudence for the believer in the Word of God to heed the counsel of James 5:7, 8: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

FRUIT-BEARING.

THE Bible has a great deal to say about fruit-bearing in the Christian life.

What the term means is well illustrated by a beautiful parable in Isaiah 5: "My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." Thus the parable is explained: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Verses 1, 2, 7.

Turning to Galatians 5, in the long dark list of "the works of the flesh," given in verses 19-21, we recognize the "wild grapes," the evil principles that sway sinful lives. These are the evil seed, that, sown in the human heart at the fall, have produced such a plentiful harvest of poverty and disease, intemperance and crime,—of every woe that blights happiness and curses the race. But the grapes that the Master of the vineyard looked for after planting "a noble vine, wholly a right seed," are the fruits of the Spirit,— "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Verses 22, 23.

So the fruit the Christian is to bear is, first of all, character. His life is to be an expression of justice, mercy, and the love of God. These are active principles; and when they dominate the life, the result will be an abundant harvest of good works.

In his last talk with his disciples before his crucifixion, the Saviour told how this is done. "I am the vine," he said, "ye are the branches."

When the vine, luxuriating in a rich soil and basking in a warm summer sun, sends its abundant sap to the very tips of its branches, fruit-bearing is the natural result. But severed from the vine, the branch is soon withered, barren, lifeless.

The same principle holds in the religious life. "He that abideth in me," Christ says, "and I in him, the same bringeth forth much fruit." With the life of God, rich, full, and free, flowing through his soul, why should he not be a fruitful branch in the true Vine? But Christ adds: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Again the Saviour says, "Herein is my Father glorified, that ye bear much fruit." On one side is a barren life, with death at its close; on the other is the glory and beauty of a life of service to God and man, with unending life in the paradise of God as its sure result. Reader, which will you choose?

E. J. BURNHAM.



THE FOURTH KINGDOM AND THE LITTLE HORN.

International Sabbath-School Lesson for October 18, 1902.

QUESTIONS ON DANIEL 7: 19-28.

1. OF what part of the vision did Daniel desire a more full interpretation? How did he distinguish the fourth beast from the others? How were its teeth and nails described? What is said of its action?
2. Of what special feature of this beast did Daniel desire a further understanding? What was his final point of inquiry? How is this little horn here described?
3. In what contest did he see this horn to be engaged? With what result?
4. What event brought an end to this warfare? What time had then come?
5. What was the fourth beast then declared to be?
6. How would this kingdom compare with the others?
7. How is its history briefly stated?
8. How were the ten horns interpreted?
9. What appeared after the ten horns were in full view? How did the eleventh horn compare with the ten? How did this king secure his territory?
10. How did this king act toward the Most High?
11. How did he treat the saints of the Most High?
12. How did he regard the law of the Most High?

What power was given to him? For how long a time?

13. What would be the experience of this king in the time of the judgment?

14. To whom would the kingdom be given? How is the duration of this kingdom emphasized?

15. What effect did this vision have upon the prophet Daniel? Did he make the matter public?

NOTES.

From the definiteness of the inquiries concerning the fourth beast and the ten horns, and especially concerning the little horn, it is evident that this part of the vision made the deepest impression upon the mind of the prophet. Here, then, we may expect to find the objective point of the vision. The first three kingdoms serve as so many stepping-stones to reach and locate the fourth kingdom. The little horn is closely identified with the fourth beast, and yet it has an independent history and work. The career of the little horn in its work of opposition to the establishment of the fifth kingdom, the kingdom of the Most High, is presented with a fulness of description which makes it clear that this is the main theme of the vision.

The fourth kingdom is Rome. The ten horns are the ten kings, or kingdoms, which arose in the territory of Rome as the result of the inroads of the barbarians. This was accomplished between A. D. 395 and A. D. 476. "The ten [kingdoms] are the Alemanni, the Franks, the Burgundians, the Suevi, the Vandals, the Visigoths, the Saxons, the Ostrogoths, the Lombards, and the Heruli."—*Great Empires of Prophecy*, page 677. "After them" rose the little horn, which subdued three kings. The three that were plucked up by the roots were the Heruli, the Vandals, and the Ostrogoths; and the date of the plucking up of the first of the three is March 5, A. D. 493, and of the last, March, A. D. 538."—*Id.*, page 680. Dr. I. Gaussen gives the following fourteen marks by which it can be demonstrated that the little horn is the Papacy: 1. A priest-king; 2. the location of its territory; 3. its origin and growth; 4. the time of its rise; 5. the territory acquired; 6. its sagacity; "in this horn were eyes like the eyes of man;" 7. its deceivableness; 8. its unusual pomp; 9. its language; 10. the duration of its blasphemies; 11. the character of its blasphemies; 12. its persecution of the saints; 13. its heresis, its attempted change of the law; 14. the exact length of its power.

JOSHUA AND CALEB.

International Sunday-School Lesson for October 26, 1902.

SCRIPTURE: Joshua 14: 5-15.

Memory Verses, 12-14.

5 As THE Lord commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

SUGGESTIVE QUESTIONS.

1. When did the event narrated in the lesson take place? Note 1.

2. At what place? Verse 6.

3. According to whose direction was the land divided? and by whom? Verse 5. See also Num. 34: 13-29; 35: 2, and Note 2.

4. Who came with Caleb to Joshua? Of what did Caleb remind Joshua? Verse 6.

5. How old was Caleb when he went out with the spies? What did he say of the report he brought? Verse 7. See also Num. 13: 30, and Note 3.

6. What did he say of the other spies? What of himself? Verse 8. See also Num. 13: 26-29, 31-33, and Note 4.

7. What had Moses promised Caleb? From whom did the promise really come? Verse 9; Deut. 1: 34, 36.

8. How old was Caleb at this time? What did he say of his strength? Verses 10, 11. Note 5.

9. For what did Caleb ask? Of what race was this mountain a stronghold? Why did Caleb think he would be able to drive out the Anakim? Verse 12. Note 6.

10. What response did Joshua make to Caleb's request? Verse 13.

11. What city was included in Caleb's possessions? Verse 14.

12. What was its former name? Where was Kirjath-arba? Verse 15. Note 7.

NOTES.

1. The war for the conquest of Canaan, which began with the taking of Jericho, "was continued for several years, but its close found Joshua master of Canaan. 'And the land had rest from war.' But though the power of the Canaanites had been broken, they had not been fully dispossessed. On the west the Philistines still held a fertile plain along the sea-coast, while north of them was the territory of the Sidonians. Lebanon also was in the possession of the latter people; and to the south, toward Egypt, the land was still

occupied by the enemies of Israel."—*Patriarchs and Prophets*. It was at this time, when the land rested from war, but there was still work for the Israelitish arms, that the tribes received their inheritance.

2. "To Joshua, with Eleazar the high priest, and the heads of the tribes, the distribution of the land was committed, the location of each tribe being determined by lot. Moses himself had fixed the bounds of the country as it was to be divided among the tribes when they should come in possession of Canaan, and had appointed a prince from each tribe to attend to the distribution. The tribe of Levi, being devoted to the sanctuary service, was not counted in this allotment; but forty-eight cities in different parts of the country were assigned the Levites as their inheritance."—*Patriarchs and Prophets*.

3. Of the twelve spies sent by Moses to search the land, only Caleb and Joshua brought back a good report. Caleb said, "I brought him word again as it was in mine heart." No less than the ten, he saw the difficulties in the way, the obstacles that must be met in conquering the land; but his faith was sincere, and his trust unwavering. He knew that what God had promised, he was able to accomplish; and that his word was sure.

4. "The cowards and rebels had perished in the wilderness; but the righteous spies ate of the grapes of Eschol. To each was given according to his faith. The unbelieving had seen their fears fulfilled. Notwithstanding God's promise, they had declared that it was impossible to inherit Canaan, and they did not possess it. But those who trusted in God, looking not so much to the difficulties to be encountered as to the strength of their Almighty Helper, entered the goodly land. . . . 'This is the victory that overcometh the world, even our faith.' 1 John 5: 4."—*Patriarchs and Prophets*. See also Hebrews 11.

5. Caleb was eighty-five years old at this time; but he had the strength and courage of a man in his prime. Manliness, health, and vigor were the result of right living.

6. The promise to Caleb came from the Lord himself, who had said, "My servant Caleb, . . . will I bring into the land wherein he went; and his seed shall possess it." Num. 14: 24. The mountain for which he asked is said to have had an elevation of six hundred feet above the level of Jerusalem. The Anakim, whom the ten unfaithful spies especially feared, dwelt there; but Caleb, rejoicing in a soldier's strength and trusting in the God of battles, was anxious to undertake the difficult task of driving out these giants. His confidence in the report he brought back from the good land forty-five years before was thus vindicated.

7. Kirjath-arba (literally the city of Arba) was eleven miles from Jerusalem, in a southerly direction. For the children of

Israel it was a place of sacred memories; for this city was long the home of Abraham. Sarah died here, and was buried in the cave of Machpelah, and to the same place were brought the remains of Abraham, Isaac, Rebekah, Leah, and Jacob.

HOME.

BY W. E. HASKELL.

Who can tell in verse or story,
Tho' in largest volum'd tome,
All the sacredness and glory,
Clust'ring round that dear word, "Home"?

Who can measure God's bestowing;
Who can picture his ideal;
Who describe his love o'erflowing,
When in Home he planned our weal?

Ev'ry safeguard did surround it;
All its realm was ruled by love;
And with joy and peace he crowned it,
Model of the Home above.

In relations sweet and tender
Through the home our God we see;
Thus the dearest home-ties render
Clearer views, O Lord, of thee.

Satan is the home assailing;
Many are to ruin brought;
And in all, the glory veiling,
Sin has marred what God had wrought.

And so oft we now see broken
All that love had planned so well;
Story sad we leave unspoken
Of the home transformed to hell.

In the home of sin's worst blighting,
Through the grace of God above
There may be complete uniting
With the perfect bond of love.

For the Lord is now restoring
Unto home its sin-lost worth;
Through the Spirit's rich outpouring
Home may yet be heaven on earth.

THE ILLITERATE OF THE CIVILIZED WORLD.

It appears that in education the three Slav countries, Roumania, Servia, and Russia, are the least civilized. In these countries the percentage of those who can not read or write is eighty. Among the Latin races, Spain has the least enviable record, namely, sixty-five per cent; next comes Italy with forty-eight, and France and Belgium with fourteen per cent. In Hungary, the proportion is forty-three to one hundred, in Austria thirty-nine; in Ireland twenty-one; in Holland ten, and in England eight. The white population of the United States counts eight to one hundred and Scotland seven. The countries purely German show a remarkable reduction in the number of the illiterate, the German empire having but one illiterate to every one hundred of population. In Bavaria, and, above all, in Baden and Wurtemberg, there are scarcely any. In Scandinavia, *homo ignorans* is a species which has entirely disappeared.—*Translated from La Nature*.

"CHARITY suffereth long and is kind."

WITH THE CHILDREN



A HINT.

If only you'll think of it, dearie,
When people are vexing and rude,
And be pleasant for two,
When one's scolding at you,
You will conquer the contrary mood.

If only you'll think of it, dearie,
When a certain troublesome elf,
With pease in his shoes,
And a look of the blues,
Comes calling upon you himself—

If only you'll think of it, dearie,
And laugh, like the sun, in his face,
He will scamper away;
You'll be happy all day;
And I'd like to be in your place.
—Margaret E. Sangster, in *Harper's Young People*.

A FAIRY STORY.

ONE beautiful spring morning Perry started to the pasture for the cows. He went whistling along, merry as the birds that were frolicking in the bushes and trees by the roadside. He spied a bunch of flowers in a fence corner, and when he stooped down to gather them, what do you suppose he saw?—a dainty little lady in the heart of the largest and prettiest flower of the bunch.

"Hello!" said Perry, "what are you doing here?"

"Having a good time," said the fairy; "I always have a good time."

"I don't," said Perry.

"Let me come and live with you, and see if you don't."

"All right," Perry answered. "I'll be glad to have you live with me."

"If I come to live with you, you must obey every word I say; for if you do not, I will go away, sure."

"I'll try to," and Perry smiled, but looked doubtful.

"It is rather hard for you to obey sometimes, is it not?"

"Yes," said Perry, "and I don't always do it."

"Well," said the fairy, "I will sit in your ear and talk to you all the time, and if you listen, you are sure to have a good time; and when I tell you to do anything, or not to do anything, you must not fail to obey me."

"All right," said Perry.

So the little lady crept into his ear, and he went on his way after the cows. Perry thought he had never seen so many pretty things in all his life. The fairy kept talking all the time, saying every little while, "Look at this," or "Look at that; O, how lovely!" and Perry looked and thought it was lovely, too.

At last he reached the pasture, and he told the fairy the cows' names. "There is

Daisy and Queeny and Dolly, but I don't see old Star. O, yonder she is, making for the far end of the pasture. I'll show her a thing or two." Perry picked up a rock and ran after Star as fast as his feet would carry him.

"Never throw stones; it is a bad habit," said the voice in his ear. Perry threw down the rock, and ran around in front of Star, and soon the cows were walking gently before him on their way to the barn.

After breakfast Perry's father told him he would have to thin corn that day. Now Perry hated to thin corn, and his face clouded all over, just as the sky clouds over when there is going to be a thunder shower, and several large rain drops gathered in his eyes and ran down his rosy cheeks.

"Don't cry," said the fairy; "I will talk to you all the time, and you will not find it very hard work."

So Perry dried his eyes and trotted along behind his father, whistling a tune the fairy was singing in his ear.

The sun was hot, and his back hurt; but Perry had a good time, for the fairy told him so many wonderful stories, and sang so many songs for him to whistle, that he forgot the work was hard. And so through all the long spring days the fairy talked and sang, and Perry worked and whistled.

It was not long after the first fairy came until another fairy crept into his other ear. One of them kept him happy and the other kept him busy. He helped his mother in the house and his father in the field. He built playhouses for his little sister, and took her to ride in his wagon. He found lots of things to do for everybody, old and young, and all the neighbors loved him. He was petted and praised at home and abroad; but it did not spoil him; it only made him happy. Days became weeks, and weeks months, and months years, and still the fairies lived in his ears, and still he listened to their voices and obeyed them, and was happy and beloved his whole life through.

Would you like to know the name of those fairies? They were Kind Thoughts and Kind Deeds.—*Selected*.

ONE GIRL'S SECRET.

"MOTHER, may I go out visiting this afternoon?" asked little Agnes.

"Yes, you may go to see Ella, or Louie, whichever you like."

"I'd rather go to Louie's," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls and beautiful toys? And then, there is the pony cart."

"I know," said Agnes, "but it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different, and it

unsettles my mind so much. But when I play with Louie, if we want anything that we haven't got, she generally thinks of something else which will do as well; or else she says that we can do without it very nicely. She's lots cheerfuller about doing without things than Ella is, and it's much more fun to play with her."

Aunt Esther looked across Agnes at her mother, and smiled.

"The same old truth," she said. "It's the spirit within that makes the world without fair or dark."

"What is spirit, mother?" asked Agnes presently.

Her mother thought a minute.

"Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts, they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely.

"Yes, mother, I believe that's just the truth. Louie has a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony cart and everything. Besides, it makes her just lovely company for us other girls' to play with."—*The Pacific*.

THE DEAD SEA.

SCIENTIFIC observation justifies the estimate that a daily average of 6,500,000 tons of water are received into the Dead Sea from the Jordan and other sources during the year. In the rainy season the amount is very much greater; during the dry season it is, of course, very much less, but this average will be maintained year after year. There is no outlet and the level is kept down by evaporation only, which is very rapid because of the intense heat year after year. This evaporation causes a haze or mist to hang over the lake at all times, and, when it is more rapid than usual, heavy clouds form and thunderstorms sometimes rage with great violence in the pocket between the cliffs, even in the dry season. A flood of rain often falls upon the surface of the sea when the sun is shining and the atmosphere is as dry as a bone half a mile from the shore. The mountains around the Dead Sea are rarely seen with distinctness because of this haze.

The waters of Jordan, when they reach the sea, are as brown as the earth through which they flow—a thick solution of mud—but the instant they mingle with the salt water of the lake the particles of soil are precipitated, and they become as clear as crystal, with an intensely green tint. Carrying so much soil and having so swift a current, one would suppose that the sea would be discolored for a considerable distance, but it is not so. The discoloration is remarkably slight. The Jordan has quite a delta at its mouth, breaking into a number of streams and frequently changing its course because of the obstructions brought down by its own current.—*W. E. Curtis, in Chicago Record-Herald*.

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PROHIBITION does not seem to be ruining the farmers of Kansas. This is what the *Youth's Companion* says of their prosperity:—

The farmers of the State are paying off their mortgages at a rapid rate. In Dickinson County, for instance, one hundred and thirty-six mortgages were foreclosed in 1893; only two foreclosure suits have been brought this year. The farmers here think they have a good joke on the money-lenders when they pay mortgages before they are due. One of them remarked, not long ago, as a broker passed him, "There's a man who does not like me." "What have you done to him?" he was asked. "Nothing much. I only borrowed \$3,000 from him last year, with the privilege of paying as much as I wanted on the principal at interest time. Well, this year I paid half the debt, and told him I'd pay the rest next January. He objected, but he'll have to stand it."

It is a great deal better for the farmers to pay up their mortgages than it would be to buy whisky with their money.

THE *Christian Work and Evangelist* criticizes certain acts of Police Commissioner Partridge and suggests that "Mayor Low might do a much worse thing than to give a good share of his time from now on to the personal supervision of police affairs." Doubtless this is true; but both Mayor Low and the paper which makes the foregoing suggestions will find that "turning the rascals out" is not reform: rascals must be kept out. An ex-convict on the police force is as odious under a "reform administration" as under the Tammany rule. The people will find out that eternal vigilance is the price not only of liberty, but of decent municipal government.

A CHICAGO news item credits the following to John W. Gates, the millionaire railroad magnate:—

They talk about suppressing gambling. You might as well talk about suppressing the wind. Men have always gambled, and they always will. If I had my way, I'd license gambling as saloons are, because I think it is right, and regulation is better than the present system. I've got a boy that I'm proud of. I play golf and tennis and ping pong with him; and when he wants to play poker, I play with him, and I get stung good and hard every now and then. If he wants to go somewhere else and try his luck, I'm with him; and if he wants me, I go with him, just because I want my boy to feel that his daddy is his chum as well as his best friend.

"These words," says the *Children's Visitor*, "are a sad commentary on the laxity of morals and parental duty of men whose chief worship is that of mam-

mon. The humblest man in all the country who, though making only a scanty livelihood in the sweat of his face, yet advises his offspring to take the straight and narrow way, leaves his son a greater legacy than the millionaire who can shamelessly give expression to the sentiments quoted. John W. Gates, if he said what is accredited to him, is certainly not his son's 'best friend.'"

THE opinion is freely expressed by the best informed religious journals in the East that there is soon to be witnessed an exodus of the Spanish friars from our recently acquired eastern possessions.

"Although no official announcement is yet made of the fact, it seems to be established that the Vatican has at last become convinced of the futility of resisting the American demand for the withdrawal of the friars from the Philippines," remarks the *Christian Work and Evangelist*.

"To be sure," continues the *Evangelist*, "the announcement of this decision by the Roman Curia is not delivered with ostentation—quite otherwise. Two American priests, members of the Augustinian Order—the Rev. J. O. O'Mahoney and the Rev. J. E. McErlaine, of Villa Nova, Pa.—have been quietly ordered to the Philippines by the Rev. Thomas Rodriguez, O. S. A., of Rome, prior-general of the Augustinian Order throughout the world, as 'pioneers in the movement of American priests to those islands to succeed the Spaniards.'"

It is stated that these priests were selected from among about a dozen volunteers who offered their services to the prior-general in case he needed American Augustinians for the Philippines. Many of the Spanish friars in the Philippines belong to this order. The announcement of this determination, it appears, was made at the celebration of the feast of St. Thomas, patron of Villa Nova College, about the middle of September.

"There seems little occasion to doubt the truth of the announcement," comments a leading New York weekly. "Accepting it as true, we may accept it as demonstrating the yielding of the Vatican to the inevitable, and as presaging the removal of all fear from the minds of the Filipinos that they will again be subjected to the rule of the cruel Spanish friars. Such a result will be welcomed with intense satisfaction by the poor Filipinos, and it will give great satisfaction to the people of this country."

It is difficult to see wherein the Vatican has yielded anything. The Filipinos demanded freedom from the serfdom imposed upon them by the friars through a land monopoly. The Vatican graciously offers them a change of masters! And this result, it is supposed, "will be welcomed with intense satisfaction by the poor Filipinos"! It makes one think of the martyrs of three or four centuries ago, whose friends used to come to the authorities and crave the privi-

lege of hanging bags of gunpowder about the necks of the victims of the stake and the fagot. It is a good thing to be able to be thankful for small favors.

Harper's Weekly notes that "aiming to temper religion with enjoyment, or to sanctify enjoyment with religion, the Rev. Forbes Phillips, vicar of Gorleston, England, submits a new scheme for the union of the church and the stage. Clergymen, he says, overdo the religious side of life, and action must be taken in arrest of such a mistake. So he proposes the establishment in each parish of a sort of Oberammergau society, with a revival of the mystery plays of the Middle Ages."

The comment which the *Weekly* makes is: "Allowing that the Rev. Mr. Phillips will get his plan into operation, it is safe enough to predict that however the clergyman may err, the parishioners will never fall into the mistake of overdoing the religious side of their lives."

The comment is a just one; the mass of people do not err on the side of being too religious in the true sense of the term. Spirituality is something that to thrive must be cultivated; and it must have proper nourishment. But this is afforded by neither the natural heart nor by "the mystery plays of the Middle Ages." The world needs not the drama, but the gospel. The church is commissioned to preach, not the theater, but the cross.

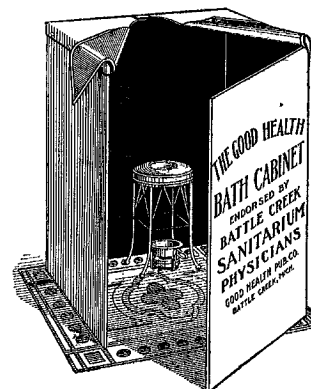
MAKE life a ministry of love, and it will always be worth living.—*Browning*.

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