

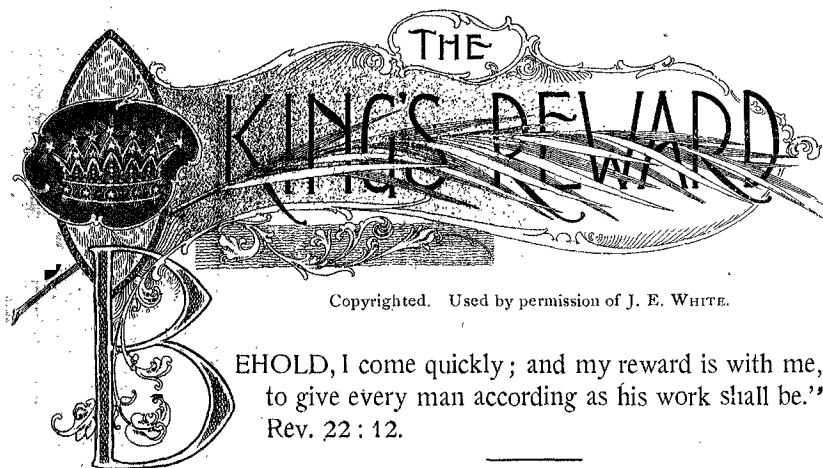
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., NOVEMBER 5, 1902.

NO. 43.



BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

The blessed Lord said to his disciples, "I will come again, and receive you unto myself." John 14 : 3. To have Christ, and be with him eternally, is no small reward. But this promise was not for the disciples alone. When "Paul the aged" was in prison, waiting for his death sentence to be carried out, he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto *all them also, that love his appearing.*" 2 Tim. 4 : 6-8.

A crown of righteousness is a part of the great reward which the King will bestow. This is called by some writers a "crown of life." James 1 : 12; Rev. 2 : 10. Another says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5 : 4.

But in order for this crown to be received by all for whom it is intended, some must be called from the dead; for many who now sleep in the dust have been righteous. However, the Lord has made provision for all these. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first.*" 1 Thess. 4 : 15, 16.

Thank God that though good men may die, the grave can not hold them when the Lord comes and calls for them. No, indeed; for "all that are in the graves shall hear his voice, and shall come forth." John 5 : 28, 29. Not only this, but at the very instant they come out of their graves the gift of immortality is theirs. This is the Lord's promise: "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 [immortal], and we shall be changed." 1 Cor. 15 : 51, 52.

Glorious change indeed; no more sickness, sorrow, pain or death, "for the former things are passed away." Rev.

21 : 4. "Death is swallowed up in victory" (1 Cor. 15 : 54), and all things are made new—a new life, a new home, a new occupation, a new song—and best of all, these may be enjoyed throughout the eternal ages.

Is all this worth looking after? Who does not desire such a reward? O, to be able to receive it! But in order to have this, each one must be "counted worthy" of it. When the Lord comes, only the "dead in Christ" arise at his call. 1 Thess. 4 : 16. The rest of the dead do not rise till a thousand years afterward. Rev. 20 : 5. This shows that the righteous are separated from the wicked when the Lord comes. But even this is done in a moment, in the "twinkling of an eye." There is no time for the judgment then. No; before the Lord comes, he looks over the cases of those who profess to know him, and decides who are faithful; all the rest are left out, and only the faithful ones are raised to life when the King comes. After he has taken these to dwell with him, the wicked have their resurrection, and are brought forth to be punished. John 5 : 29.

When the decision has been made as to who are worthy to come up in the resurrection of the just, then the Lord comes to give to all the reward of everlasting life. Let us remember, then, that we must be ready to meet the Lord before this decision is rendered; for if we wait until the Lord is seen coming, it will then be too late. We shall then be obliged to cry, "The harvest is past, the summer is ended, and we are not saved." Jer. 8 : 20.

The Lord gives a solemn warning on this point. He says to all: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day come upon you unawares.* For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21 : 34, 35. Snares are placed in concealment, where they will take birds and beasts that are not looking for them; as they move along carelessly, not thinking of any danger, suddenly, in an instant, they are ensnared, never to escape alive. In just the same way will the Lord's coming overtake those who are not prepared for it. "Watch ye therefore," the Saviour said, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21 : 36.

We have seen that our resurrection, our immortality, our being with Christ, our crown of inheritance, all depend upon, and are to be given at, his second coming. How important, then, that coming is. If that were to prove a failure, all would be lost. But that can never be. All through the dim ages of the past, as the saints have fallen one by one by the stroke of death, angels have marked their places of rest. And when the order of the returning Lord shall be heard, "Go gather my saints together unto me," with what joyful haste will the angels fly to meet those who have burst the tomb at the sound of the voice of the Son of God!

O, glorious awakening! Perhaps the first sight to greet the vision of those opening eyes in the dawn of eternity will

be the face of an angel, radiant with glory. It must surely be an awakening of song, when death is thus "swallowed up in victory," and the sweet voice of him who is our Redeemer is heard to sing, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. 2: 12. Then will the very heavens ring with the jubilee of that assembled throng.

WHAT HOME NEEDS.

WHAT is the crying need of the home?—Not money, not intellect, not refinement, not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fill the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek—how these things expand the soul of the child, and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility! Wisdom, nobility, strength, goodness, and patience are needed by the parent, and, above all, love.—*Mrs. G. M. Ogilvie, in Woman's Home Companion.*

HUMAN INTEREST.

"I WISH I had something to occupy my leisure—something in which I could get thoroughly interested," said Miss Gabrielle, drawing her wrap about her to signify that her morning call was ended. "I draw and paint a little, and did a good deal of it at one time, but one gets tired of filling one's home with amateurish pictures, even though they are one's own. My music is very much on the same order. One year I studied law, and really enjoyed it for a while, but there was no object in keeping it up. It's the same way with most pursuits."

"Did you ever try getting interested in folks?" asked the grandmother, quietly.

She was a plain little woman in a print

dress, and Miss Gabrielle did not consider the suggestion seriously.

"O, I never could be a philanthropist," if that's what you mean," she answered, carelessly.

The grandmother did not explain; it would have been useless. But she knew—what Miss Gabrielle and many another like her spend a lifetime without knowing—that an interest in humanity is all that makes any pursuit worth while. Wealth, art, learning, are worth attaining only for some benefit they are to bestow, and an interest in "folks" is all that makes even life itself enjoyable or valuable.—*Forward.*

AN INDIAN'S CONSCIENCE.

AN Indian who had learned "the good way," and who was earnestly seeking to do right, said of his conscience as he put his hand over his heart: "In here is a little three-cornered thing which turns around and hurts very much when I do wrong. But if I keep on in bad ways, it will turn until it wears off the edges, and then it will not hurt any more."

What was true of the Indian's conscience is true of ours. If we fail to heed the twinges it gives us when we do wrong, and "keep on in bad ways," then after a while we shall become so hardened in sin we shall not feel it at all. As the Indian said, "the edges will be worn off," and, saddest of things, it will prick us no more.—*Selected.*

VISION, NOT LIGHT, MAN'S NEED.

VERY few believers have a proper conception of salvation. Very few realize their privileges in Christ

It is not that they need more light, but that they may open their eyes.

I stand by a blind man at midnight and say, "Can you not see yonder star?" "No, sir, I can't see a thing." I stand before him at sunrise and say, "Now there is much more light; surely you can see yonder hill." "No, sir, I can't see a thing." By and by the sun is high up in the heavens, and not a cloud to cast a shadow over the earth. I say to the blind man again, "Now you can see, surely you can see,—why, there is as much light as it is possible to have." "I can't help it, sir, I can't see a thing." The poor man doesn't need more light, he needs his eyes opened.—*Charles W. McCrossan.*

Out of the lowest depths there is a path to the loftiest heights.—*Selected.*

BAPTISM.

[From "What Think Ye?"]

THE sacred ordinance of baptism is enjoined by Christ in the commission given to his disciples just before his ascension, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned [condemned, R. V.]. Mark 16: 15, 16.

It is plain from these words that baptism is a part of the gospel, and that all who receive the gospel are to be baptized.

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized. Acts 2: 37, 38, 41.

Baptism is not a meaningless ceremony, but a real expression of living faith in the death and resurrection of our Lord.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6: 3, 4.

The Manner of Baptism.

Baptism is a burial. "We are buried with him by baptism." The definition of burial is "to cover out of sight." No one would think of burying an object by sprinkling a few grains of sand on it. How, then, can the rite of baptism be administered by sprinkling a few drops of water on the candidate? How can such converts say, "We are buried with him by baptism"? or, "Like as Christ was raised from the dead, even so are we"?

Baptism is immersion. As the believer in Christ steps into the water, like the eunuch when Philip baptized him, believing with all his heart that Christ died for his sins, and that he arose from the grave and ascended into heaven, he separates himself from the world, is buried out of sight in the water, and is raised to walk in a new life,—the life of Christ.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2: 12.

We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6: 4.

PRAYER.

PRAYER is a preparation for danger; it is the armor for battle. Go not into the dangerous world without it. You kneel down at night to pray, and drowsiness weighs down your eyelids. A hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and

so your early devotions are not done, or are done with irregular haste. It is no marvel if that day, in which you suffer drowsiness to interfere with prayer, should be a day on which you betray Him by cowardice and soft shrinking from duty.—*F. W. Robertson.*



"PRAY without ceasing."

Hunting for Health Hints

By A Learner

ON a bright summer morning about the middle of last August I found myself on board a little steamer which plys up and down the Tennessee River between Hobbs Island and Gunter'sville, Ala., a distance of about twenty miles. This little boat carries passengers of the Nashville, Chattanooga and St. Louis Railway from one of these points to the other, where the bluffs and mountains were so formidable that the railway company preferred to use the water for transportation, thus making, so one of the boatmen informed me, "the longest transfer in the world."

Just a little distance from Hobbs Island two mountainous peaks stand as silent witnesses of a vow made some years ago by a boy then not far along in his teens. Holding his right hand toward heaven, while the tears were coursing down his dusky cheek, he promised God that if his presence would be with him, he would make the path of some of the boys and girls that were to follow, more easy than his own had been. I heard that vow repeated by the same lips that made it, while the same hand was raised toward the same open heavens, and the speaker acknowledges that God has fulfilled his part. The speaker was Professor Council, president of the State Normal College at Normal, Ala. At the age of seventeen he learned to read, and went forward on his mission, to fulfil his vow. It was the chaplain of this institution, Chaplain Scott, whose words I gave in a previous article. Referring to President Council and the institution he has been instrumental in upbuilding, where hundreds of young people are learning better habits of life, Chaplain Scott said it was an illustration of what might be done where one would co-operate with God, and work in harmony with his Word, his principles, and his laws. God heard the prayer of that boy who thought to make

life easier for others, and so he will the prayers of those who seek to have his law re-written in their bodies; thus enabling them to be healthier themselves and a greater benefit to others.

Returning to the Tennessee River. The water was low, and we spent some time in getting over a sand bar, but presently we steamed slowly down stream. Just before leaving one of the little stations on the railroad, I had procured some light buns, these being the only thing I saw in the lunch-room approaching healthful food. Melons were ripe; and melons and buns formed my eleven o'clock breakfast that bright morning on the Tennessee. Wrapping paper was as scarce as healthful food at the lunch-room, and a copy of the Chattanooga *Times* formed the substitute. Just as I was finishing my relished repast on board the boat, I formed my first reading acquaintance with Eustace Miles, whose article in the paper I have just mentioned caught my eye, and now lies before me as I write. As I tell you some things he said in it, you will know why it did not go overboard into the water with the rest of the paper and the melon rinds. The opening words were set in large black letters: "TO MAKE A BRIGHT LIFE, Select the Proper Food.—Variety at One Meal is Bad for Health.—Unwise Combinations Ruin Taste and Digestion. Few Foods and Few Meals."

Some of you who read these words know from experience that the man who wrote them had been studying along right lines. He undoubtedly believes that appetite can be taught to be a useful servant, and knows that it is a cruel master. "We do not demand," he continues, "half a dozen flavors in a single dish, especially if we eat our food carefully. When we combine a number of foods, the chances are that at least

two of them will quarrel. That is the great objection to a great variety at a single meal."

The writer then takes his readers a short trip to India, and gives them a lesson well worth bringing home, thus:—

The Hindus know the art of preparing and cooking food. With them the cook is a kind of priest; and why not? As the clergyman is supposed to prepare food for our minds, so the cook actually prepares food for our bodies. The Hindu, as a rule, will not combine fruits and vegetables at a single meal, even though that meal may be a banquet of many courses.

Now can you not hang this point up over your dinner-basket in such a pleasant, bouquet sort of fashion that you can profit by it? It ought not to be necessary for the stomach to send up a cyclone of a protest before such a sensible rule as this is obeyed. Mr. Miles asks, "Does any hostess ever do this in America?" I am glad to respond "Yes" to the inquiry; and as he is putting some of these sensible things into practise, he will be glad to know that the experiment he next suggests is being tried in health banquets and dinners and some restaurants in several cities, as Chicago, San Francisco, Detroit, and New Orleans. Here is his suggestion:—

It would be interesting to give a series of dinner parties based on scientific principles of food combinations and food values, and see how much more the guests enjoy it. Taste would be considered even more carefully than it is now, but health for the first time would be considered also.

As I have said, this is being done; and many people are returning to simpler habits of life, and going ahead of the doctors in caring for their health. The following practical suggestions are then given:—

Discard whatever is indigestible to you. . . . Let nothing induce you to take that which will cause you discomfort. It is not worth while. No one has a right to make you ill, not even your own family, day after day, with the very kindest intentions. Get free from that yoke. You can get free from it if only you show that you are healthier and more agreeable (or less disagreeable) without errors of diet.

Realize this when your devoted family says to you, "You must take so-and-so or you will die," you have only one answer that will appeal to them, and that is, "I am in better health and in better temper living in my own way."

Directly they begin to ask you to be unhealthy physically for their sake, they might as well ask you to commit gradual self-murder. Surely it is time we realize that a man has no more right to poison himself that way than he has to poison himself any other way. . . . How utterly stupid we are to sacrifice vitality to silly custom!

Mr. Miles said some more true things which I may give you later.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

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

NASHVILLE, TENN., NOVEMBER 5, 1902.

THE BIBLE AS A TEXT-BOOK.

IN a recent editorial article, the *Daily News* advocates the use of the Bible as a text-book in the public schools. The more pertinent part of the *News*' argument runs thus:—

From a literary and historical standpoint, it is important that a child should fill his mind with the beautiful old stories that have lived in all literature and which aid so much in understanding a people and its life.

The myths of Jewish literature, the facts of Jewish history, can be learned nowhere so easily and pictorially as in the Bible, and in the present system of education that includes so much in so little, there seems no reason why these things should not be among those taught in the public schools. But if the Bible be used as a text-book, it must be only as literature and history. In no other light can its use be warranted in our scheme of education.

In our opinion no more effective way could be devised to undermine faith in the Bible as a divine revelation and as the paramount spiritual authority than by teaching in the manner suggested by the *News*.

It is impossible to use the Bible as a text-book without either giving sanction to or discrediting its own claims to divine inspiration. The book purports to be the Word of God. It is impossible to ignore this claim. If it is treated just as Greek mythology is treated, then very naturally it will come to be regarded by the pupils so taught just as Greek mythology is regarded; on the other hand, if it is treated as the inspired Word of God, then it at once becomes more than "literature and history."

The *News* very truly says: "There is no doubt that well-reared children are lamentably ignorant of Biblical history and literature, and regular instruction in these branches is an important part of education, whether it be at school or elsewhere." The conclusion, however, is not a necessary one that "it is hard to see just what valid objection could be raised against the introduction of the historical and literary study of the Bible in our present eclectic scheme of public education."

The objection has been stated and is a valid one. No Christian should consent for a moment to put the Bible on the same level with Greek mythology. It is no argument to say that objections could also be raised "to the teaching of Greek mythology, as a regular part of education in all schools." This remark itself, which we quote from the *News*, puts the Bible on the same plane as mythology, and only emphasizes the danger of making the Bible a text-book in schools taught by men and women

of widely different faiths and of no faith whatever, so far as Christianity is concerned. The Bible ought to be taught; but it ought to be taught for just what it is, the Word of God, and it ought to be taught only by believers in it as the inspired Word. But this can never be in state schools; it follows

therefore that however much of good can be accomplished by the state schools, they ought not to be relied upon to give a finished education. The church and the home must do their part if our children are to be saved to the Christianity of Christ and of the early church.

Facts About the Lord's Coming.

WHEN our Lord was about to be separated from his disciples, he comforted their hearts with this promise:—

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14: 1-3.

In Heb. 9: 27, 28, this coming "again" is called appearing "the second time." The apostle says:—

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

This second appearing, we find in Acts 1: 9-11, will be just as literal as was his first appearing:—

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This second advent will not be a secret coming to individuals, but an open, public appearing to all the world; for—

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1: 7.

And again our Saviour himself tells us in Matt. 24: 27 that, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

This event will come upon the world as a surprise: "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." 1 Thess. 5: 2, 3.

But to his people the Lord's appearing will not come as a thief: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

Instead of being in darkness, knowing and caring nothing about the Lord's coming, God's people will be anxiously looking for the return of their Saviour, for it is written:—

"He will swallow up death in victory. . . . And it shall be said in that day, 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: 8, 9.

The full force of the text just quoted will be seen by comparing it with 1 Cor. 15: 51-54, for there the apostle plainly tells us that at the final resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory."

There is also a peculiar force in one expression in Isa. 25: 8, 9, not seen by the casual reader, but made to stand out very prominently in the light of 2 Cor. 11: 14.

In this text the apostle speaks of "false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for even Satan himself is transformed into an angel of light."

Satan appeared in this guise at the time of our Lord's temptation in the wilderness. He has doubtless appeared many times since in various guises, something as he appeared to Saul as the prophet Samuel, and as he frequently appears to Spiritualistic mediums in our day.

Our Saviour foretold the coming of false christs, and it would be nothing strange should Satan himself yet attempt to personate our Lord. Indeed, something of this kind is plainly implied in the words quoted from 2 Cor. 11: 13, 14. It is evident also that the Lord had some specific object in view in the definite warning which he gives in Matt. 24: 24-27: "For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told

you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Those who believe our Saviour's words and heed his warning will be safe; but all who doubt and hesitate and spiritualize away the plain Thus saith the Lord, will certainly fall a prey to Satan's devices.

THE MODERN GOLIATH.

A NEW YORK minister, Rev. Louis A. Banks, D. D., has been discussing the great financier, J. Pierpont Morgan, under the title, "The Biggest Man on Earth—Is He Dangerous?"

Dr. Banks contrasts Morgan's strength with that of Goliath of Gath, the celebrated giant of Scripture, who was ten and one half feet high and carried a spear whose staff was like a weaver's beam. The doctor says:—

But fashions change in giants as in other things. If Goliath lived to-day, he would only be a curiosity in a dime museum, and would frighten nobody. Our giant is of a different type. He has laid his hold on the Atlantic Ocean and holds the great steamship lines in his fist. He has taken the great iron mines and steel furnaces into his control in the most gigantic of organizations.

He grasps the coal mines with that same mighty hand. He has mastery over great groups of railroads until his word is law in the railway world. Goliath's arms were a few feet long, but our giant's arms are thousands of miles in length, and are as powerful at the finger tips as at the shoulders. Goliath's muscles were well hardened, but our giant has muscles of steel, and it takes many millions of dollars in gold every year to satisfy his hunger.

We have just had an exhibition at home of the power of the giant. The months dragged on in ever-increasing misery, and the coal strike seemed no nearer to an end than at the beginning. One effort after another was made to secure peace. When everything else had failed, we began to think of the giant, and the President of the United States sent the Secretary of War to hunt him up and beg him, as a favor, that he would stop the coal strike, and within forty-eight hours it was done.

Commenting on this utterance, the *Daily News* of this city remarks that "Mr. Morgan is not yet bigger than the United States. He does not yet control the government nor the people. It is safe to say, however, that he is laying the foundations of serious trouble for the future. It is not his fault, for he is but a man who loves wealth and power and the exercise of his genius; it is the fault of the times, and it is partly the fault of the negligence of the people."

The remark that it is "partly the fault of the people" is suggestive of the words of Jefferson in his "Notes on Virginia:"

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. . . . It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves

united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights."

The time foretold by Jefferson has come. The people have very largely forgotten themselves, "but in the sole faculty of making money." Doctor Banks' closing appeal will fall upon deaf ears. He says:

No sane man can doubt that the giant and the conditions which breed the giant are dangerous and full of threatening against free institutions. Already the government is changing from a republic with a president to a moneyed aristocracy with an automatic giant at the head. Let every patriotic, public-spirited man or woman study how to purge the nation of the conditions which breed the giant.

The *Daily News* thinks that in this paragraph Doctor Banks "hits the right strain." "It is the duty of the people," continues the *News*, "to preserve their institutions and to maintain their freedom. Never was there more necessity than at the present time to remember the maxim, 'Eternal vigilance is the price of liberty.' The people have their salvation in their own hands. If they will be alive to their duty and their opportunity, they can defeat every illegitimate move, every unlawful assumption of power of the money kings and the trust barons of all sorts. Will they do it?"

"Aye, there's the rub;" "will they do it?"—Certainly not. The people have not their salvation in their own hands in the sense intended by the *News*. This is the age of greed. Mammon rules the world, and will continue to rule until the deliverance promised in James 5:7, 8.

THE PAPACY IN SPAIN.

THE power of the Papacy in Spain was shown recently by the abject surrender of that government to the demands of the Vatican.

"Every one knows," remarks *Public Opinion*, "that the Vatican urged the most extraordinary demands, that it intended to maintain the present number of bishoprics, that it did not wish that any steps should be taken against the congregations without its consent, and that it found that the appropriation for worship in Spain was not at all too much. When these claims were made known, it was naively thought that the Liberal cabinet of Madrid would state to the Vatican that it wished to consult it with reference to the revision of the concordat, but that it would not allow the pope to intervene in the interior affairs of Spain, and to place on this country for Roman Catholic worship burdens which its meager resources would not allow it to bear.

"Two ministers protested energetically against the note which in every way justified immediately the active anticlerical cam-

paign of M. Canalejas. Unfortunately, M. Sagasta, careful above all not to irritate the reactionary circles of the court, did not protest as circumstances demanded, and, if we are to believe the news transmitted by the news agencies, the response which he has just made to the Vatican constitutes an entire surrender. It first establishes that the 'Spanish government sincerely desires to reach an agreement with the Vatican—which no one has ever doubted—and that for this reason it recognizes all of the religious orders which are a part of the church, and that it accepts the nomination of a mixed commission to study the question of the revision of the appropriations for public worship.' Thus the cabinet of Madrid admits the interference of the Vatican in the interior affairs of Spain."

It has been well said that this "comedy gives a clear impression of the irremediable decadence into which Spain has fallen." It is probable that in making this abject surrender M. Sagasta, the Spanish Premier, has made a fatal mistake. His early downfall seems certain.

Apropos of the foregoing is the declaration made some years since by the personal representative of the Pope, Ablegate Satolli, to the effect that what "the church" had done for other lands, she stood ready to do for the United States.

The attitude of the government at Washington toward the Papacy is not as clearly defined as one could wish, but certainly the people of the United States are not yet ready to accept this proffered service from the papal hierarchy.



CHANGING THE LAW OF THE KINGDOM.

International Sabbath-School Lesson for November 15, 1902.

THE little horn, the Papacy, antichrist, blasphemes the Most High, and wages war against the saints (Dan. 7:25); but the climax of his rebellious course is found in his purpose to change the law of God (same verse). This little horn was given special authority for a period of 1,260 years. Compare Dan. 7:25; Rev. 12:14, 6, and Rev. 13:5. See also Eze. 4:5, 6, and Num. 14:34. The beginning of this period was marked by the overthrow of the third of the "three kings" (Dan. 7:24), the Ostrogoths, March, A. D. 538, and its close by the capture of Pope Pius Sixth by the French army under General Berthier, A. D. 1798.

The actual change made in the law of God by the little horn, the Papacy, may be seen by comparing the ten commandments as found in Exodus 20 with the ten commandments as found in the standard Catholic catechisms. For convenience of refer-

ence the ten commandments as they appear in the "General Catholic Catechism," are printed here:—

1. I am the Lord thy God; thou shalt not have any strange gods before me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods.

This change in God's law, without regard to its special character and significance, is equivalent to a declaration of independence of God, and is an act of high treason against the sovereignty of God. It is important, however, that we should study the significance of the specific change which has been made.

By the term "the Sabbath day," in the third commandment, the Papacy means the first day of the week, commonly called Sunday. The Roman Catholic Church acknowledges that it has made this change, and claims the power to do so. The following extract is from the "Doctrinal Catholic Catechism," page 173: "Q.—Have you any other way of proving that the church has power to institute festivals of precept? A.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no scriptural authority." "The observance of Sunday is solely a law of the Catholic Church."—*Father Enright, Feb. 22, 1884.* "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday (the seventh day) to Sunday (the first day of the week)."—*Catholic Mirror, Sept. 23, 1893.* All standard Catholic works indorse these claims.

Now the Sabbath of the Lord is a sign between the Lord and his people, based upon the fact of creation. Ex. 31 : 17. This creative work was wrought through him who afterwards took the flesh. John 1 : 1-3, 14. Redemption is a creative work (Eph. 2 : 10), and our hope of redemption is based upon the fact that the Redeemer is the Creator. Col. 1 : 14-17, R. V. Compare Isa. 43 : 1. This creative power works salvation for those only who believe (Rom. 1 : 16), in whose hearts the creative Presence dwells. Eph. 2 : 22; 3 : 17. It therefore follows that "the Sabbath of the Lord is the sign of what Jesus Christ is to those who believe in him. The observance of it by faith—the true observance of it—brings into the life of the believer in Jesus, as nothing else can, the living presence and power of Jesus Christ." But this is simply the experience of justification by faith. To the believer, therefore, the Sabbath of the Lord is the sign of justification by faith. When the Papacy perverted Christianity, by separating Jesus Christ, Creator and Redeemer, from sinful

flesh, and substituted justification by works (self-salvation) for justification by faith (salvation through the indwelling presence of Jesus Christ), it substituted the sign of its own power, the first-day sabbath, for the sign of the Lord's power in salvation, the seventh-day Sabbath. The Papacy has put man in the place of God (2 Thess. 2 : 3, 4), humanity in the place of Divinity. It has put tradition in the place of the Word of God; it has substituted justification by works for justification by faith, and has thus changed the law of faith into the law of works. In harmony with all this it has changed the written law of God, and has substituted a spurious sabbath, the sign of its pretended power, in the place of the true Sabbath, the sign of the genuine, creative power of God unto salvation. What more could the little horn do to hinder the purpose of God to establish his kingdom in the hearts of men through their faith in his gift of his Son to the human family?

QUESTIONS.

1. What specific act marks the rebellion of the Papacy against God?
2. For how long a time was special authority conferred upon the Papacy? Give the Scripture proof.
3. What designated the beginning of this period?
4. What event and date designated the close of the period?
5. What is the difference between the law of God as given in the Bible and as given in its changed form in Catholic catechisms?
6. What statements show that the Catholic Church admits that it has changed the law, and claims the authority to do this?
7. What is the Sabbath, and upon what is it based?
8. Through whom was the work of creation accomplished?
9. What is the nature of the work of redemption?
10. Upon what does our hope of salvation rest?
11. Who are personally benefited by this creative work?
12. What does this show the Sabbath of the Lord to be?
13. How can the same conclusion be stated in another form?
14. How was the work of the Papacy in changing the Sabbath the logical result of its false doctrine of justification?
15. What has the little horn done to thwart the purpose of God to establish a kingdom in the earth which "shall stand forever"?

WORLD'S TEMPERANCE LESSON.

International Sunday-School Lesson for November 23, 1902.

GOLDEN TEXT: "They also have erred through wine." Isa. 28 : 7.

LESSON SCRIPTURE: Isa. 28 : 1-13, R. V.

- 1 WOE to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!
- 2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth with the hand.
- 3 The crown of pride of the drunkards of Ephraim shall be trodden under foot; and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet 5 in his hand he eateth it up. In that day shall

the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of 6 his people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate. 7 But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment. 8 For all tables are full of vomit and filthiness, 9 so that there is no place clean. Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? 10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here 11 a little, there a little. Nay, but by men of strange lips and with another tongue will he 12 speak to this people; to whom he said, 'This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not 13 hear. Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

SUGGESTIVE QUESTIONS.

- (1) Who was king of Judah when the prophet wrote the words of this lesson? How long had he been king? What was his character? Note 1. (2) What city is spoken of as a "crown of pride"? How is it further described? What sin called forth the denunciation of the prophet? Verse 1. Note 2. (3) To what is the destructive work of the "mighty and strong one" (Assyria) compared? How was Samaria to be "cast down"? Verse 2. (4) How should they treat the drunkards of Ephraim? Verse 3. Note 3. (5) To what is the "beauty" of Ephraim compared? Verse 4. Note 4. (6) What is said of the residue after the fall of Samaria? Verses 5, 6. Note 5. (7) What is said of the people of Judea? Of the priest and prophet? What was the effect upon their public duties? Verse 7. Note 6. (8) What vivid picture is given of a drunken carousal? Verse 8. (9) What sarcastic reply do the drunkards make to the prophets' words? Verses 9, 10. Note 7. (10) Through whom would God speak to compel attention? Verse 11. (11) What was the Lord's way of dealing with them, the way which they had rejected? Verse 12. (12) What discipline would they receive at the hands of the Assyrians? Verse 13.

NOTES.

1. Hezekiah had probably been reigning in Judea two or three years, when Isaiah wrote "this true picture of the frightful social conditions in both Samaria and Judea." Hezekiah was a good king, and was attempting various reforms in his dominions.

2. The prophet's first denunciation is directed against Samaria, the capital of the kingdom of Israel, which was the first of the two Israelitish kingdoms to fall before foreign invaders. Samaria stood on a hill,—"on the head of the fat valley"—"with beautiful fertile fields stretching on every side." But its beauty was "a fading flower;" for a nation enervated by luxury and drunkenness was illy prepared to defend its inheritance against the greed of invaders.

3. In a few years the Assyrians came against Israel; and, as indicated by the

forcible figures used by the prophet and by the expression "cast down to the earth with the hand," Samaria was visited by a sudden and overwhelming destruction,—was even "trodden under foot."

4. Like "the first-ripe figs of summer," Samaria was a tempting prize, which the Assyrians would seize greedily.

5. The Lord never forgets to be merciful, even when he punishes for sin. The "residue," as many as would forsake their evil ways and seek the Lord, would be blessed with strength, physical and spiritual.

6. The "priests and prophets" of Judea "were drunk when about the temple service and when rendering judgment as to right and wrong."

7. "According to the best commentators, verses 9 and 10 are the sarcastic replies of these drunken people to the exhortations of the prophet. Does he expect them to be frightened at his preaching? Surely not men like themselves, *that are weaned*. Surely they are not children, to be scared by his preaching to them 'precept upon precept,' etc., with endless repetition. The drunkards of Judah, like all drunkards, are callous and contemptuous to all warnings of the fate awaiting them."

With Our Young People.

A BABY-BOY'S GRIEF.

"AND what is the matter, my little boy blue? Tell me, darling, just what troubles you."
 "I'm tired of kissing," he mournfully said;
 "I'm kissed all the time till I'm safe in my bed;
 I'm stopped on the stairs, I'm stopped at the door;
 I'm stopped once again, for they always want more;
 Wherever I go, there, right in the way,
 Some big grown-up stands, and the toll I must pay."
 "Why, precious, that's your fault for being so nice,"
 And mama kissed him once and then kissed him twice;
 And all the big grown-ups who heard of his woe
 Kissed him because they had bothered him so.

—Katherine Clark, in the *Examiner*.

AN ECHO.

"MOTHER," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room, he saw that baby Ned had

possession of his new kite, and was proceeding to fly it.

"Put that kite down," he cried angrily. "You will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you have found your echo sooner than you expected," she said soberly, when peace was restored; and George hung his head.

"O, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect your tones and manner. I think that if you will remember this, it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy.

"I wish," she cried out angrily, "that you would go downstairs; you are such a noisy, horrid boy!"

"You are a horrid old thing yourself!" he shouted back. And then suddenly he began to laugh. "Why," he said, "I was an echo myself that time!" and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to make some pleasant ones before the day was over.

When baby Ned's supper came upstairs, he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance."

And George ran into the room, and was so funny and bright with the baby that in a few moments he was in high humor; and as mother listened, she could not tell which was the laugh and which the echo.—*The Parish Visitor*.

HOW THE LENS IS POLISHED.

A GROUP of college students were inspecting the workshops in which astronomical instruments were made. An exchange reports one fact which they learned that day.

They stood, half carelessly, before a huge lens, forty inches in diameter and nearly an inch thick. The maker pointed to it with pride, but cautioned his visitors not to touch it.

"How long did it take the glass works to make this disk ready for polishing? Six months?" A student asked the question as though he himself was giving the information.

"It took four years," said the telescope-maker, quietly. "The workers failed many times before they succeeded."

The boys uttered an exclamation of surprise.

"And how long will it take to polish it?" asked another.

"Two years. This forty-inch lens has a fifty-foot focus. That is, it must catch the rays of a star upon every point of its surface and refract them to a common point exactly fifty feet away. If one ray falls but the breadth of a hair from that focal point, the glass is defective."

"But how can you do it?" asked one of the group, sobered by the thought of such a problem.

"With patience and without machinery," replied the lens-maker. "It is all done with a trained eye and a deft hand. A dab of beeswax here, a bit of rouge there, or the pressure of the thumb on the defective spot—that is all."

"Thumb!" exclaimed the thoughtful student. "Can you wear that flinty glass down with the bare thumb?"

The maker of the lenses, seeing that the student was the one in twelve—the earnest boy, the real seeker after truth—took him into another room, and walking up to a table, showed him a lens that had been laid aside. Then the master gave the tempered glass a few sharp rubs with the thick of his thumb.

"If that had been a perfect lens," he said, with an authoritative smile, "those rubs would have changed its shape enough to ruin it, perhaps beyond remedy."

THE RAILROAD'S OPINION.

GRANDFATHER had returned unexpectedly from a trip to the city, and had come suddenly upon the boys smoking behind the barn. He said nothing at the time, however, and the boys hoped that perhaps, after all, he had not really seen their cigarettes. But after supper, when the whole family had gathered in the kitchen to hear grandfather relate his experiences, he spoke thus, bringing blushes to the cheeks of the boys:—

"I've found out to-day what the railroad company thinks of tobacco. It has a special car for tobacco-users, you know, and invariably this is the meanest one on the whole train. Not only does the company thus give an implied opinion of smokers by the shabbiness and filth of its smoking cars, but it distinctly rates them as second-class travelers.

"Some odorous immigrants got aboard our train, with great bags of clothing over their shoulders. When the conductor saw their tickets, he said: 'These are second-class tickets; you'll have to go ahead into the smoking car.' I tell you, folks, just about that time I felt rather glad that I don't smoke.

"That wasn't the worst, either. Just before the train left the station, some hunters, with their guns and dogs, entered our car. 'The smoking car is the place for those dogs, and for men with guns,' sharply said the conductor. 'It's against the rules of the company to carry either dogs or guns in an ordinary coach.'

"I don't say that this is the opinion I personally would express of users of tobacco, but I must say that I thought it interesting to find a big and unsentimental corporation saying, 'Second-class immigrants, dogs, smokers, and dangerous weapons are all in the same category, so far as we are concerned.' Curious, isn't it, boys?" And there was a distinct twinkle in the old man's eyes as he turned toward his grandsons.—*Forward*.

The Gospel Herald

PUBLISHED WEEKLY

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

SOUTHERN PUBLISHING ASSOCIATION.

1025-27 Jefferson St., Nashville, Tennessee.

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

NASHVILLE, TENN., NOVEMBER 5, 1902.

A DISPATCH dated October 30 states that an eruption of the volcano of Santa Maria, in Guatemala, is causing widespread destruction. The finest coffee plantations have been destroyed, involving the probable loss of a third of the crop. Several towns are in danger. There were earthquakes in this region last April.

It has been again demonstrated that "Rome never changes." Father Cushing, a Colorado priest, who went to Rome to obtain redress of certain grievances against his bishop, writes to the New York *Herald* that the rule of the Propaganda is "to uphold, right or wrong, the episcopal authority. Everything is pardoned and overlooked in a bishop."

It is said that upon one occasion when Spurgeon, the great London preacher, was sick, he grew extremely impatient to get back to the pulpit, saying, among other things: "If I ever preach again, I will leave out every bit of flourish and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls."

ANENT the recent hard-coal strike in Pennsylvania, it is stated on the authority of "an Ohio coal operator who knows John Mitchell well," that "the mine-owners of Pennsylvania and West Virginia offered the strike leader what would represent his salary for fifty years if he would prove false to the trust reposed in him by the miners; but he refused it, although he could not feed his little family six months if his present salary were stopped."

A GOOD deal of indignation has recently been aroused in England by the arrest and imprisonment of Mr. Kensit, Jr., a lay preacher. A mob was created by his preaching and his attacks upon the masses of the Roman Catholic Church. But it does not appear that he was any party to the rioting and marked resentment is shown. Meantime public meetings are being held and other measures are being taken to secure Mr. Kensit's release.

It is a matter of considerable interest to note that the first verdict of the Hague Tribunal, the high court of arbitration cre-

ated by the Hague Peace Conference, was a victory for the Roman Catholic Church. The case in brief was this:—

The United States, acting on behalf of Roman Catholic interests formerly under the jurisdiction of Mexico, sought to recover from the latter State moneys alleged to be due under the terms of administration of the Pious Fund, founded in 1697 for the support of Roman Catholic missions among the Indians of California, then a part of Mexico. The interest of this country in this matter dates from the cession to it of Upper California, when the Roman Catholic interests therein gained a new protector. Some time after the refusal of Mexico to pay over a share of the fund to the Roman Catholic authorities in California, a commission, appointed in 1868, after seven years gave a decision that the interest of the fund should be equally divided between the church in Mexico and in California and that Mexico should set aside half of the annual interest. The verdict now rendered affirms this decision, awarding the accumulation of interest up to February 2d of this year.

It is significant that in this case the United States stood for a claim on the part of the Roman Catholic Church that would be utterly worthless under the laws of this country. It was probably valid enough, however, under the laws of Mexico before the revolution that swept the church from power and installed Diaz and the anti-clericals in office. By this decision the Mexican government must pay to the United States for the Jesuit missions in California the lump sum of \$1,420,682 and in addition \$43,050 annually for all time. Thus the United States imposes upon Mexico in behalf of the Catholic Church a perpetual tax which could not be levied upon our own country at all.

IF you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels, or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*Household*.

THE religious press of Germany is devoting a good deal of attention to what is termed the "New Court Religion." "It would appear," says one journal, "that in recent years the 'Court,' which means the Kaiser, has been gradually leaving the hard-and-fast orthodoxy which characterized it during the earlier period of his Imperial Majesty's reign. Two prominent men are blamed for this. First, there is Prof. Adolf Harnack, who has suddenly risen into immense favor with the Kaiser. Harnack often attends great Court functions, and his intimacy with the Kaiser is said to be grow-

ing. The other "malign" influence is Pastor Rade, editor of the *Christliche Welt*, who pleads for a more tolerant attitude toward Roman Catholics than has hitherto characterized the Court, and it is deplored in ultra-orthodox circles that his Majesty has given proof in recent speeches that he has learned this lesson of toleration only too well."

PROFESSOR THILENIUS has discovered in the museum at Breslau the bones of a number of persons, both male and female, who belonged, as he believes, to a race of dwarfs who inhabited this part of Prussia as late as the time of the Roman and Slavic invasions. These dwarfs were from four feet eight inches to five feet in height. Traces of an ancient Swiss race of dwarfs have been found, also relics of other little people at Colmar in Alsace and at Worms on the Rhine.

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

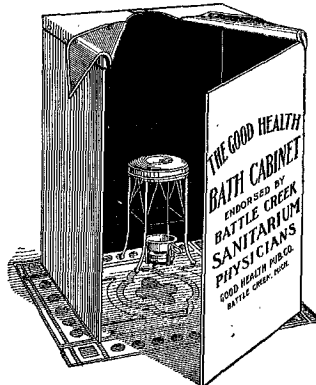
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