

# The Gospel Herald

"On earth peace, good will toward men."

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Not more than four hundred years after the flood, and before Shem, the son of Noah, was dead, nearly all the descendants of Noah had turned to the worship of idols. Even the family of Shem had gone into idolatry. But Abraham, amid all the superstition and heathenism which surrounded him, remained true to God. The Lord finally left the hardened transgressors, and chose Abraham to represent him in the earth.

In order that Abraham and his family might not be influenced by the idolatry of his father's house, the Lord said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12 : 1, 2.

Relying on the promises of God, Abraham left his father's house, and dwelt in the land of Canaan. Gen. 12 : 5. Here the Lord met him, and said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13 : 14, 15.

Paul says that this promise meant that Abraham "should be the heir of the world." Rom. 4 : 13. But although Israel, the nation which sprang from Abraham, dwelt in the earthly Canaan, they never fully subdued it, nor extended their kingdom permanently beyond their own borders. Hence the promise made to Abraham, as explained by Paul, has never yet been fulfilled in its completeness.

The promise to Abraham was twofold. First, Israel was to dwell in the land of promise on the earth; but this only partially fulfilled the promise. Secondly, the final fulfilment of this promise reaches over to the new earth. There the true Israel will forever enjoy in their fulness all the blessings promised to Abraham.

Paul, in speaking of ancient Israel, which became "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable," says of them: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them,

and confessed that they were strangers and pilgrims on the earth." Heb. 11 : 12, 13.

This makes it very plain that Israel did not consider that the promise made to their fathers had yet been fulfilled to them. They declared that they were "strangers and pilgrims on the earth," and Paul says, "They that say such things declare that they seek a country;" and "they desire a heavenly one." It is, a heavenly." Verses 13, 14, 16.

Of Abraham we read that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Verses 9, 10.

Abraham look forward to the time when the earth made new should be his home. Through faith he saw a mansion for himself in the New Jerusalem, which our Saviour is building in heaven for the faithful. See John 14 : 1-3. It was to these that he looked for the fulfilment of the promise.

Paul, more than thirty years this side of Christ, speaks of this promise made to Abraham as the hope of the Christian. He compares it to "an anchor of the soul, both sure and steadfast." Heb. 6 : 19. He says that this hope is nothing more nor less than the promise made to Abraham. God "confirmed" this promise "by an oath" and "swore by himself" that he would fulfil it. Verses 13-18. With such confirmation, Paul may well say that the promise is a hope to the Christian, anchored within the veil—to the very throne of the Infinite.

But how can this promise apply to the literal children of Abraham, and to the Gentile Christians as well? Paul argues that only those who are true to God belong to the true Israel. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children." See Rom. 9 : 6-8.

Only those of the seed of Abraham who are true to God are counted by him as Israel. The Jews rejected and crucified their Lord. They showed that they had entirely lost the characteristics which made Abraham the father of the faithful. Hence, though of the seed of Abraham, they are not numbered with Israel.

Paul teaches that the true Israel is made up of all who are true to God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." By faith in Christ we are accepted as the true Israel, and heirs to all that was promised to Abraham.

The prophet says of the Jewish people: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11 : 16. The stock of the true Israel is here called "the green olive tree;" but as the Jewish branches had proved unworthy of the stock, they were broken off. Paul tells how their places were filled: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, . . . boast not against the branches." Rom. 11 : 17, 18.

How, then, do we Gentiles become of the true Israel?—By being grafted into the stock where the literal branches of Israel were broken off. Paul exhorts as follows: "Thou wilt say then, The branches were broken off that I might be grafted in,

Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Verses 19-21.

Paul further declares that "all Israel shall be saved." Verse 26. This refers to the true Israel, which becomes so by accepting Christ. See Gal. 3:29. John the Baptist, when reproving the haughty Pharisees and Sadducees, said: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. God can make up the true Israel from the byways, the highways, the hedges of earth. All

he demands is faithful and loving service.

When Christ comes to earth to gather out of it those who are true to him, there will be found one hundred and forty-four thousand belonging to the true Israel, who will be translated without tasting death. When their cases are finally decided, or "sealed," they will be equally divided among the twelve tribes of the children of Israel,—Christian Israel,—twelve thousand to each tribe. Rev. 7:4.

The twelve gates of the New Jerusalem will bear the names of the twelve tribes of Israel, and it is reasonable to suppose that each tribe will enter through its own gate. Rev. 21:12. None but Israelites will enter the New Jerusalem.

the truths he uttered, that he held this preeminence. But he knew the depths of the human heart. In eye and voice was the infinite love and pity of the Creator for his creatures sunk in the degradation and misery of sin, and so, as none other ever did, he spoke to the hearts of rich and poor alike. And so, too, when "the Pharisees and chief priests sent officers to take him," they returned without their prisoner, but with the report, "Never man spake like this man."

#### His Power and Dignity.

Jesus displayed godlike power and a gracious dignity as well as meekness and humility. It was the possession of these royal qualities that led the people to undertake "by force to make him a king." They would not have chosen a weakling for this position; for their plan was to place him at the head of a movement against Rome, the proud and terrible,—a movement in which failure meant death to all concerned in it. It was the possession of such qualities, and the great influence they gave him with the people, that aroused the fear and envy of the priests and rulers, and made them feel that his death was the price of safety for them in their proud positions.

#### His Divine Fulness.

Many men have been loved and admired for their excellent traits; but Jesus of Nazareth possessed in their fulness all the mental and moral qualities that make up an admirable character. "For it pleased the Father that in him should all fulness dwell" (Col. 1:19); "that among all he might have the preeminence." Verse 18, Am. R. V., margin. The multitudes felt the charm of this divine fulness, and owned its power. They flocked to hear him, and hung spell-bound on his words, forgetful of hunger and fatigue and the lapse of time.

To drift through an idle or aimless life is not to be like Christ. The child has been described as "a bundle of possibilities." These possibilities are to be developed in the school of Christ, and used in living a well-ordered, godly life, one of service for God and humanity.

"We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift."

But the compensation will be ample when we "awake in His likeness,"—the likeness of the risen, glorified Christ.

E. J. BURNHAM.

#### PROTESTANTISM IN CORSICA.

RECENTLY the island of Corsica, best known to fame as the birthplace of Napoleon, has experienced a marked revival of Protestantism. The story, as told, is to the effect that, as "in certain other isolated districts, the religion of this island, while nominally Roman Catholic, preserves many of the pagan features of pre-Christian



## "LIKE CHRIST."

#### In Quiet Paths.

THE prophet of Nazareth walked in quiet paths, apart from the pride and pomp of the world. He was often in the small, poor homes of the peasants; he ministered to these lowly ones in their affliction, and sympathized with them in their humble joys and sorrows. Inspiration says, "In the thought of him that is at ease there is contempt for misfortune." Job 12:5, Am. R. V. But this was not the case with Jesus. He scorned not to associate with social outcasts, whom the proud Pharisees despised. His heart bled for human misery wherever found. No appeal for aid was disregarded, and disease, even the most loathsome and incurable, yielded to his gentle touch.

#### A Mission of Mercy.

The Saviour's mission on earth was in accordance with the words of the prophet: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2.

#### A Despised and Hated One.

But though his mission was one of mercy and blessing, Jesus knew what it was to be scorned and hated by the proud and prosperous. For them he had "no form or comeliness that we should look upon him, nor beauty that we should desire him," Isa. 53:2, Am. R. V., margin. The Pharisees kept spies on his track, and were always spreading snares to entangle him. Nor did their hatred and persecution cease until it culminated in the trial in Pilate's judgment-hall and the terrible scenes of Calvary. "He was oppressed, yet when he was afflicted he opened not his

mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth."

#### A Lovely Character.

A glance at the Saviour's earth-life as presented in prophecy and confirmed by the narratives of the evangelists, shows his great unselfish love, his meekness and humility. Closer study brings out these traits in a clearer light and in greater beauty. It also shows that Jesus of Nazareth possessed qualities that men admire,—admire to such an extent that they make heroes and idols of those who possess them,—although the rich and great hated him for his unlikeness to themselves.

We may be sure that there was a winning sweetness about Jesus, and that he had none of those angularities and idiosyncrasies that so often make it difficult to live with people. None feared to come to him for help or sympathy; and John, who was with him through all his ministry, declares that he was "full of grace and truth."

Jesus had mental and moral force,—real strength of character; and this implies that he possessed great courage and tireless energy. How else could he have done the great work committed to him by the Father? How else could he have met and overcome such difficulties as beset his earth-mission? How else could he have met injustice, intrigue, insult, mockery, and death, with such calm, unflinching courage and such godlike wisdom and dignity?

#### As an Orator and Teacher.

Consider Jesus as an orator and teacher. In these callings earth's brightest and best could never compare with the prophet of Galilee. It was not altogether because his voice was clear and sweet and forceful, his logic perfect, and his sentences incomparable, nor yet because of the deep wisdom in

days, and as is universally the case under such circumstances, the people are intensely bigoted. Hence the Protestants of France have made no other effort to evangelize that country than by the work carried on for a number of years past by the McAll Mission.

"This work has indeed encountered extreme difficulties. The missionaries have been stoned, have been driven from place to place, refused shelter, subjected to various insults, but with marvelous tact and patience they have gradually won their way to the confidence or at least the tolerance of the authorities and the favor of certain of the people.

"The result has not been easily achieved. Three times in the history of the work it has been necessary to recall the missionary and his wife, utterly worn out with struggle and hardship, and replace them with fresh workers. But at last the reward has come. Meetings have lately been held in thirteen new villages, besides the three or four where worship was already established, and have been gladly welcomed. One person wrote, 'Since you left us, our thoughts have been deeply occupied with the gospel. It has been the theme of our conversation.' A revolution has been wrought in the moral condition of these villages."

## Hunting for Health Hints

By A Learner

CONTINUING my search in Alabama for points on health and other important subjects, I had the privilege of visiting an industrial school, the object of which, as set forth in the calendar, is to make the young person who attends it "a more helpful servant, a more suitable neighbor, a more prosperous and law-abiding citizen, and a more intelligent and consistent Christian worker." Surely good health lies very near the foundation of being that kind of person. It is hard to be a very helpful servant or a suitable neighbor while carrying around a sour stomach, or looking through eyes from an aching head. And to be an intelligent, consistent Christian worker under such conditions, seems impossible.

The wife of one of the professors in this school kindly placed before me for my entertainment and profit an old-time friend, the *Practical Farmer*, which used to visit me years ago on the farm. On the very first page of one of the issues, I found the following heading: "Health Hints;—Clogging the System with too Much Food; The Fasting Cure." That title interested me, of course. And some of it, quoted from a physician of twenty-five years' practice among farmers, will interest you. It says, "Farmers ought to be the healthiest people alive, but there is somebody sick in their families all the time." Look over the neighborhood, and see how true these two statements are; then see how simply and accurately this doctor sums it all up in five words: "They habitually eat too much." It ought not to take very long to write those five words on the delicate lining of a stomach which has been so overworked for years that it knows nothing else.

The doctor goes on with one dose after another of truth which contains a free prescription for a large share of the ailments of farmers' families and others. He says, "Their systems become clogged; and in-

stead of starving themselves well, they send for the doctor."

Now these few sentences were first written by a doctor, then published in the *Youth's Companion*, and then Mr. Terry put them into the *Practical Farmer*; and when I read them, and my eyes fell on the name of the last-mentioned paper, I said to myself, "Young man, you had better become a 'practical farmer.'" And this is just what I expect to be; and I am resolved to avoid some of the mistakes of others; one of them is overeating; another, working so hard that I can not cultivate my mind.

That doctor used to tell his patients some of these things which in this round-about way he is now telling you; but they dismissed him, and sent for another doctor,—a thing which I hope you will never do, if you so far forget these hints as to be sick, and are fortunate enough to have a doctor who is as sensible as that one was. That doctor finally adopted the plan of giving some mild medicine, and telling his patient to eat little or nothing for two or three days. I know a practical farmer who goes without eating when he feels badly. He will work hard for a day or two without eating, and in a little time is well again. No doctors, no drugs, no bills, and no bad after effects.

In a later article Mr. Terry gives some more good advice on health, and speaks of eating but two meals a day. He says: "A year or so ago I wrote against this no-breakfast theory. I now take back what I said." I wish every one was as frank to acknowledge a mistake, especially where it costs denial of appetite. It has been nearly a year since the no-breakfast idea was brought to my attention. For a number of years I have been in the habit of eating but two meals a day; and I would not go back to the old plan of three meals if my daily work were rail-splitting and digging ditches. The human stomach can make

better blood and cleaner brains out of two moderate meals a day than it can of three. I tried the no-breakfast plan, and was much benefited thereby; was in much better trim for work or study, and in a much better humor. I am convinced that with a small amount of food and a large amount of abdominal breathing, one can do more and better work, with less worry than with much eating and little breathing.

The best hours for the two meals is still an unsettled question with me. Mr. Terry favors the hours of 9 A. M. and 5 P. M. He gives some more good suggestions as follows:—

I have no faith in drugs for impure or clogged blood. Remove the cause, and nature will cure if it can be done. Breathe pure air. Eat only wholesome food, and very moderately. Bathe frequently. Take regular exercise in the open air when practicable. Eat fruit freely. Be careful that the water is pure. Brushing the skin, and the cold bath heretofore recommended, are very helpful.

I am sure that one with weak digestion should not eat earlier than nine o'clock, and believe that a later hour would be better. A farewell word from my golden text-book, "Healthful Living," will be in place here:—

If more food, even of a simple quality, is placed in the stomach than the living machinery requires, this surplus becomes a burden; the system makes a desperate effort to dispose of it, and this extra work causes a weakly feeling. Some who are continually overeating call this all-gone feeling hunger, but it is caused by the overworked condition of the abused digestive organs.

Always bear in mind that if you would give it a trial, you would find two meals better than three.

This is good advice, as any one will find who adopts it and faithfully follows it.

### IMPROVEMENT THAT DOES NOT IMPROVE.

IT doesn't do, as a rule, to tinker Watts: he was too grand a hymn writer. Yet the last one to do this is Earl Nelson in an article on the new edition of "Hymns Ancient and Modern," in the *Nineteenth Century*. One specimen must suffice, as notice this from Watts' "When I Survey the Glorious Cross." This from Watts:—

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my love, my life, my all.

The Earl's "Improvement" on Watts:—

Were heaven and earth our own,  
Too small the offering for one throb of thine;  
O Wondrous Love, our all in all,  
Change us entire to Love Divine!

We hope to have seen the last of this kind of work.—*Christian Work and Evangelist*.

DR. PAUL GARNIER, the French statistician, says juvenile criminality is relatively increasing, and he attributes the evil to alcoholic heredity.

"DISCRETION shall preserve thee; understanding shall keep thee."

# The Gospel Herald

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## THE HOME OF THE SAVED.

### A Purpose.

EVEN a man would not build so much as a house without a purpose in view. If he were building it for himself, he would plan the house with reference to the size of his family, the number of guests he would be likely to entertain, etc.

### Has God a Plan?

Man's power and disposition to plan were given to him by the Creator for wise purposes. Can we believe, then, that God would do anything without a definite plan or purpose?—Certainly not. What, then, was God's purpose concerning this world?

### The Divine Purpose.

The Lord himself tells us in Isa. 45 : 18 not only what his purpose concerning this world was, but what it still is: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

### Inhabited by Whom?

The divine purpose must have embraced the character of those who should inhabit the earth. What God's purpose was and its touching character we learn from many texts. We are told in Eccl. 7 : 29 that "God made man upright;" while of the earth as it shall finally be, purged of sin and of sinners, we read that in it "dwelleth righteousness." 2 Peter 3 : 13.

### Given to Man.

When God created the world, he gave it to man. Says the psalmist: "The heavens, even the heavens, are the Lord's: *but the earth hath he given to the children of men.*" Ps. 115 : 16.

### The Dominion.

In Gen. 1 : 26-28 the right that God gave man to the earth is called "dominion." It means possession with power and authority to rule. But this dominion man lost by sin. Instead of continuing a ruler, man became himself the servant of sin. "Know ye not," writes the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6 : 16.

### The Dominion Restored.

That which was lost in Adam is to be fully restored in the Lord Jesus Christ. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4 : 8. The Son of God is the strong-

hold of the daughter of Zion, and to him is to be given the dominion lost by Adam. The scene is described in Dan. 7 : 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

### Promised to Abraham.

This kingdom is the inheritance promised to Abraham through Christ, as it is written: "The promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4 : 13. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3 : 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

### The Redeemed Earth.

"Blessed are the meek, for they shall inherit the earth." Matt. 5 : 5. These words were spoken not of the earth as it now is, the prey of sin and the home of sinners, but as it will be when it comes the second time from the hand of the Creator—when He who sits upon the great white throne shall say before the assembled host of the redeemed: "Behold, I make all things new," and again under the creative power of the Spirit that in the beginning brooded upon the face of the deep, the earth shall be clothed in all its Eden glory; and the dominion lost by the first Adam shall be fully restored by the second Adam and given again to the children of men.



## THE ORIGIN OF SIN.

### Sin Abnormal.

SIN is such an abnormal thing that while every unconverted man seeks to excuse it in himself, every one knows that it is unnatural and without excuse.

There is but one complete definition for sin, namely, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3 : 4.

"Thy commandment is exceeding broad," says the psalmist; and it is so broad that not a single act, word, or thought even can by any means escape its scrutiny; for it is a discernor of "the thoughts and intents of the heart." Heb. 4 : 12.

### Originated in Heaven.

Strange as it may seem, sin originated not on earth, but in heaven; it originated not with men, but with an angel. "Lucifer, son of the morning," was the first sinner.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14 : 12-14.

Similar language is employed in Eze. 28 : 12-17: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

### The Real Ruler.

Satan is addressed as "the king of Tyrus," or Tyre, because while a man sat upon the throne of Tyre, the fallen angel was the real ruler. Of no mere man could it be said, "Thou sealest up the sum, full of wisdom and perfect in beauty." That is more than was ever said even of Solomon, the wisest man this world has ever produced.

Again, of the person addressed it is said: "Thou hast been in Eden the garden of God." Satan was in Eden as the tempter; but not so the man who sat upon the throne of Tyre many centuries after the fall. So again we are brought to the conclusion that Satan, as the real ruler of Tyre, is the one addressed in the scripture quoted.

### The Anointed One.

Another specification which can be applied only to a mighty fallen angel is this: "Thou wast the anointed cherub that covereth." This language could be addressed only to one of the mighty angels represented in the sanctuary erected in the wilderness by the golden cherubim described in Ex. 25 : 18-20, whose wings formed an

arch over the mercy-seat, the type of the throne of God.

### The Issue.

The issue over which sin arose was unquestionably the justice of the divine government. Nobody, whether man or angel, ever rebelled against a government without assailing the justice of that government. Sin itself is an impeachment of the justice of the government of God. Every sin raises an issue between the sinner and the law which he violates. It was for the vindication of

God's law and the removal of this issue that the Lord Jesus Christ came to this earth, lived as a man, and died for man's sin. He gave his life to vindicate his Father's law and to make it possible for sinful man to come into harmony with that law. He died "that the righteousness of the law might be fulfilled in us." Rom. 8: 4. Even before his birth it was said of him, "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1: 21); and let it not be forgotten that sin is violation of God's law.

salvation by good works."—*The Papacy*, by Rev. J. A. Wylie, pages 291, 292.

When we remember that the only hope of salvation has been made to rest upon the promised Seed (Gen. 3: 15), who has to come in our flesh, and thus bring into our own flesh the power to conquer sin, a power which is received by believing on him (Rom. 1: 16), we can see how completely Christianity has been perverted in modern Babylon.

### QUESTIONS.

1. What is the fundamental experience of Christianity?
2. What is the result of this experience?
3. In whom is this mystery of godliness revealed?
4. What kind of flesh did he have?
5. What constitutes the foundation for the Christian church?
6. How strongly is it emphasized that there is only one gospel?
7. What relation does this gospel establish between Christ and the believer?
8. What distinguishes a genuine from a pretended Christianity?
9. What teaching is so identified with Christianity that a perversion of it constitutes a perversion of Christianity?
10. What doctrine of ancient Babylon showed that its religion was paganism?
11. Under what form has this paganism been taught in modern Babylon?
12. What authoritative statements are proof of this?
13. What other erroneous teaching naturally follows this perversion of Christianity?
14. To whom is the sinner taught by the Church of Rome to look for justification?
15. What is the only hope of our deliverance from sin?

### JOSHUA'S PARTING ADVICE.

International Sunday-School Lesson for November 9, 1902.

**GOLDEN TEXT:** "Choose ye this day whom ye will serve." Joshua 24: 15.

LESSON SCRIPTURE: Joshua 24: 14-26.

14 Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods:

17 For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye can not serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye are wit-

## BIBLE STUDY.

### THE PERVERSION OF CHRISTIANITY IN MODERN BABYLON.

International Sabbath-School Lesson for November 1, 1902.

THE fundamental experience of Christianity is found in the union of divinity and humanity, through which righteousness is revealed in the flesh. Rom. 8: 3, 4. This mystery of godliness is Christ in the flesh (1 Tim. 3: 16, R. V.), the same flesh and blood which we have. Heb. 2: 14. This wonderful union of divinity with humanity in the person of him who is both Son of man and Son of God is the foundation upon which the church is built. Matt. 16: 13-18; 1 Cor. 3: 11. The perversion of this truth is the perversion of Christianity.

In the epistle to the Galatians it is emphatically taught that there is but one gospel (chapter 1: 6-9), and that, as emphasized in this epistle, is the gospel of justification by faith. The personal experience of this gospel of justification by faith means Christ dwelling in our flesh. Gal. 1: 15, 16; 2: 20; 2 Cor. 4: 10, 11. This is the test of the genuineness of our Christianity. 2 Cor. 13: 5. Any perversion of the doctrine of justification by faith, the doctrine of a Saviour who has taken the same flesh as we bear, and who dwells in our sinful flesh, is a perversion of Christianity.

In the paganism of ancient Babylon the doctrine that God dwells with flesh found no place. Dan. 2: 11. The same pagan denial of this truth is perpetuated in modern Babylon in the dogma of the immaculate conception of the Virgin Mary. According to this dogma, Jesus did not take the same sinful flesh that we have, and thus, instead of actually dwelling in our flesh as our righteousness, he is so far removed from us that we require the mediation of saints, angels, and the blessed Virgin in order to gain access to him.

The following extracts from "A Short and Simple Exposition of Catholic Doctrine," issued under the authority of "John Cardinal McCloskey, archbishop of New

York," gives an authoritative statement of this dogma: "It is the Catholic belief that the blessed Virgin was, by a special privilege, preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception."—*Catholic Belief*, page 212.

After quoting from the church fathers in proof of this doctrine, the writer continues: "Add to all this that disbelief in the immaculate conception of the blessed Virgin Mary would imply belief in the following revolting consequences; namely, that he who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, while he might have taken it from an incorrupt one; . . . that the divine Person drew the precious blood of his humanity from a source which was not from the first immaculate, while he might have preserved it immaculate. . . . Who can believe that, it being in the power of God to prepare a spotless, holy temple wherein to dwell incarnate for nine months, he preferred to have one which had been first profaned by the stain of original sin."—*Id.*, pages 217, 218.

Having removed Jesus so far from us by giving him an entirely different kind of flesh from what we have, this modern Babylon naturally substitutes justification by works for justification by faith. "It is clear, according to the Church of Rome, that the ground of a sinner's justification is not without him, but within him. He is justified, not because Christ has satisfied the law in his room, but because the man himself has become such as the law requires; or, as Romish divines are accustomed to say, the formal cause of justification is inherent or infused righteousness. The death of Christ has to do with our justification only in so far as it has merited the infusion of those good dispositions which are the formal cause of our justification, and whereby we perform those good works which are meritorious of an increase of grace and eternal life. . . . The Roman Catholic scheme, therefore, is very clearly one of



nesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.

#### SUGGESTIVE QUESTIONS.

(1) When Joshua was old, whom did he summon to meet him? How long after the division of the land and the appointment of the cities of refuge did this event take place? To what place were the tribes gathered? Joshua 24: 1. Note 1. (2) What did Joshua charge the people to do? What did he call upon them to put away? Verse 14; Deut. 10: 12, 13; 18: 13. (3) If they were tired of God's service, what did he ask them to choose? What had he decided for himself and his house? Verse 15; 1 Kings 18: 21. Note 2. (4) What did the people answer? Verse 16. (5) What four reasons did they give for serving the Lord? Verses 17, 18. (6) How did Joshua discourage an impulsive decision? Why would not God accept half-hearted service? Verse 19; Matt. 6: 24; Lev. 19: 2; Ex. 20: 4, 5; 23: 20-22. Note 3. (7) What would be the consequence of forsaking Jehovah and serving other gods? Verse 20; 1 Chron. 28: 9; Joshua 23: 15; Isa. 63: 10. Note 4. (8) Did the people confirm their previous decision? Verse 21. (9) Of what did Joshua say they were witnesses? Verse 22. (10) What did Joshua call upon them to put away? To whom were they to incline their hearts? Verse 23. (11) How did the people for the third time express their choice? Verse 24. (12) What did Joshua then do? What did he write? What memorial did he set up? Verses 25, 26. Note 5.

#### NOTES.

1. About eighteen years after the division of the land and the appointment of the cities of refuge, Joshua summoned "the heads and representatives of the tribes" to meet him at Shechem. "No other spot in all the land," says a popular writer, "possessed so many sacred associations for the children of Israel, carrying their minds back to their covenant with Abraham and Jacob, and recalling also their own solemn vows upon their entrance into Canaan. . . . On every side were evidences of what God had wrought for them; how he had given them a land for which they did not labor, and cities which they built not, vineyards and oliveyards which they planted not."

2. "By Joshua's direction the ark had been brought from Shiloh. The occasion was one of great solemnity, and this symbol of God's presence would deepen the effect he wished to make upon the people. . . . The aged leader urged the people to consider, in all its bearings, what he had set before them, and to decide if they really desired to live as did the degraded idolatrous nations around them. If it seemed evil to them to serve Jehovah, the source of power, the fountain of blessing, let them that day choose whom they would serve,—'the gods which your fathers served,' from whom Abraham was called out, 'or the

gods of the Amorites, in whose land ye dwell.' These last words were a keen rebuke to Israel. The gods of the Amorites had not been able to protect their worshippers. Because of their abominable and debasing sins, that wicked nation had been destroyed, and the good land which they once possessed had been given to God's people. What folly for Israel to choose the deities for whose worship the Amorites had been destroyed! 'As for me and my house,' said Joshua, 'we will serve Jehovah.' The same holy zeal that inspired the leaders' heart was communicated to the people. His appeals called forth the unhesitating response, 'God forbid that we should forsake Jehovah, to serve other gods.' "

3. "'Ye can not serve the Lord,' said Joshua, 'for he is a holy God; . . . he will not forgive your transgressions nor your sins.' Before there could be any permanent reformation, the people must be led to feel their utter inability, in themselves, to render obedience to God. They had broken his law, it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin, and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God."

4. "Satan deceives many with the plausible theory that God's love for his people is so great that he will excuse sin in them; he represents that while the threatenings of God's Word are to serve a certain purpose in his moral government, they are never to be literally fulfilled. But in all his dealings with his creatures, God has maintained the principles of righteousness by revealing sin in its true character,—by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen universe with consternation. God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that his promises would be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness."

5. "'So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.' Having written an account of this solemn transaction, he placed it, with the book of the law, in

the side of the ark. And he set up a pillar as a memorial, saying, 'Behold, this stone shall be a witness unto you; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart.' "

"Joshua's work for Israel was done. He 'had wholly followed the Lord;' and in the book of God he is written, 'The servant of Jehovah.' The noblest testimony to his character as a public leader is the history of the generation that had enjoyed his labors: 'Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua.'"—*Patriarchs and Prophets*.



#### THE LOVE CURE.

THE windows of the great house were darkened, the door-bell muffled, and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression of the wan features never altered, and beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers at the bedside exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall, a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn, and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken, and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even

the slightest interest in anything, including her recovery. Unless this condition is speedily changed—which appears, altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose, and after a few sympathetic expressions, left him alone.

Meanwhile in the sickroom the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed, and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die, after all," ran the slow current of the sick woman's thought. "It is easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go. I have accomplished so little of all I meant to do, but—the Lord understands!"

"The children will miss me for awhile—poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now—it is different! Helen has her lover; Roger is a good man, and they will be going into a home of their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office, especially since he went into politics, that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were—so long, so long ago—in the little house on Carlton Street, where Helen was born! Henry has been a rising man. Any woman might be proud to be his wife. Some way I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy, and the nurse set the door ajar. A sound of suppressed voices reached her ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which in the nurse's ears was only an indistinct murmur, to the nerve-sense sharpened by illness slowly separated itself into words, which made their way to the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"O Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None, unless her condition changes. Those were his words, father told me." The words dropped drearily like the trickling of water in a cave.

"But she was better yesterday!" That was Rob, the handsome young collegian, who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally; she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing. Mother!"

The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is drifting away, the doctor says. O Dorothy! O boys!" she said, in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mama's little finger!"

"And I've been so careless about writing her regularly." There was a break in Rob's voice. "There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I never could go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night, for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I never could stand it—never! I should want to run away—or drown myself!"

The door of the sickroom opened a little wider, and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it is sleep or stupor."

"How long—" the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if un-

conscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open, the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees, and pressed the thin fingers to his lips.

"Henry—darling"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going—to get well!"

Long afterward the doctor and nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she possibly could be without actually ceasing to breathe, when she simply made up her mind to live. A marvelous case!"

Not so marvelous, perhaps, good physician. Only a righting for once of the disordered sequence of this topsy-turvy world.

If the words of love and appreciation which beat so vainly at the closed bars of the coffin-lid were spoken oftener into living ears, how many other weary feet might turn again from "the valley of the shadow!"—*Advance.*

THE *Youth's Companion* gives this item respecting fox-farming in Alaska:—

Within the past fifteen years the new industry of "fox-farming" has been developed in Alaska. It originated in the desire to preserve the valuable blue fox from extermination. The experiment was begun by placing twenty foxes on an unoccupied island. In the course of a few years thirty islands were thus turned into fox-ranches. It was found that the animals soon became sufficiently domesticated to cease fearing their keepers, and to assemble at feeding places. Eight hundred or a thousand foxes are included in a ranch. At the proper age a certain number are killed for their pelts. The business appears to pay very well, and it is suggested that other fur-bearing animals might be domesticated and propagated in a similar manner.

This is another of the ways which have been thought out for making this dreary northern region profitably productive.

IN Norway peat is manufactured into a substitute for coal by being dried and pressed into briquettes by electrical power. The power is derived from waterfalls, which abound in picturesque Scandinavia.

"GOSSIPS are not to be blamed if one half of the world does not know how the other half lives."

# The Gospel Herald

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NASHVILLE, TENN., OCTOBER 22, 1902.

EVERYBODY is glad that the great strike in the hard-coal regions of Pennsylvania has at last come to an end. It is to be hoped that the commission of arbitration appointed by President Roosevelt will have the courage to do substantial justice in deciding upon the exact terms of settlement.

THE condition of the strikers' families was, doubtless still is, most pitiable. A dispatch sent out from Cincinnati under date of the 11th inst., says:—

"A staff correspondent of the *Post*, sent out to the anthracite region of Pennsylvania to investigate the condition of the miners' families, telegraphs from Wilkesbarre:—

"Poverty and desolation stalk abroad in the first anthracite district. The most cruel feature of the battle being waged between the strikers and operators, is the hardships forced on the women and children, whose lives, at the floodtide of prosperity, are little better than those of Russian peasants.

"While visiting the miserable hovels called 'homes' by the miners of East Wilkesbarre, I found babies of eighteen months old lying alone on ragged quilts, unattended, while their mothers searched the town and surrounding country for work and bread to keep life in their frail bodies. Tots of two and three years accompany older sisters and brothers to the great banks of 'culm' or refuse from the mines, and with their baby fingers pick coal from the slimy, wet mass to sell in the town.

"Bread, made from unbolted wheat, spread with a nauseous layer of unsalted lard, is the most substantial article of food I have seen in a miner's home since my arrival in Wilkesbarre.

"On every hand I see women thinly clad, many of them in no condition to work, struggling bravely at the hardest sort of manual labor, in an effort to help their husbands win the battle which means so much to the world at large.

"Out on the culm bank of the new Baltimore mine, owned by the Delaware, Lackawanna & Western Railway, I followed a party of twenty miners' wives at sunset to search for the small black nuggets overlooked by the wealthy operators by chance. Only one woman in the whole party wore shoes. Their scanty calico gowns caught every wintry gust of wind which blew cold

and sharp from the mountains. A worn shawl tied over their ears was the only extra covering concealing them from the autumnal blast. With chapped and bleeding feet, hands torn by the sharp edges of the rock mixed with the coal, they worked in dogged silence till the night fell, and the military guard was posted about the mine for the night. Shouldering her bag of coal, each woman staggered back to darkened, cheerless cabins, where wailing children cry for food and the father and husband sits in dumb despair.

"President John Mitchell, of the United Mine Workers, has a corps of efficient workers at headquarters in the Hotel Hart, who look after the worst cases of destitution and endeavor to relieve the most pressing wants of the miners. Little can be done with the limited funds on hand. Money and clothing must reach them before the cold weather sets in, or many lives will be lost. With the money on hand only \$2.30 can be given to a family of three every two weeks. This means \$1.15 a week, or a fraction of 38 cents apiece for each person. An additional 30 cents is added to the sum received by each family for every child, where there is more than one child in the family.

"The miners have reached the depths of despair. Not even the suffering of their children or the bare and bleeding feet of their wives seem to move them. Sunk in a dumb stupor, they sit listlessly trying to draw a little warmth from the sun and waiting for a miracle to happen."

THE *New Century* (Roman Catholic) says that "the church has set herself to the work of converting America." In this connection, this from a leading Protestant weekly of New York is of interest:—

The mission to non-Catholics, inaugurated in this city some months ago by the Paulist Fathers, is finding great favor with the Roman Catholics at large. They are calling to mind that "Rome was converted by a lay apostolate," that "the barbarians were captivated by the spiritual city of peace," and are pointing out the unquestionable fact that though "the American people have conquered in commerce and in war," yet "their hearts need rest, their families need safeguarding, their laws need protection."

And so Rome proposes to come to the rescue of American institutions by "safeguarding" American homes and "protecting" American laws.

A DISPATCH comes from Berlin to the effect that the German foreign office confirmed on the 11th inst. the report that Adam Russell, manager of a German plantation near Caracas, has been murdered by Venezuelan revolutionists. The Venezuelan government has appointed a special commission to investigate the murder, and the German cruiser *Vinetta* has been ordered to be ready to take action in the matter, should the government not give the satisfaction required.

## TWO MONTHS FREE.

TO ALL who are not now subscribers to the *Sentinel of Christian Liberty*, but whose subscriptions are sent in soon, the publishers offer to send free the November and December issues of this year. Thus you get a four-months' subscription for \$1.

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A. T. Jones' series on "The Supremacy of the Papacy" will continue to and include the March, 1903, number with the study of the past supremacy of the Papacy, and will continue then for two or three numbers on "The Working of the Papacy to-day Toward Supremacy Again; How She Will Gain It, and the Consequences."

J. O. Corliss has contributed a series on the "Relation of the State to Sabbath Observance," which will continue for three or four numbers. This will be followed by another series in which will "be drawn a contrast between true and false governments, or the reign of God's government contrasted with that of man."

G. B. Wheeler will have several articles on "Baptists and Religious Liberty." Other articles from his pen will also appear.

W. A. Colcord, recently returned from Australia, W. E. Cornell, C. P. Bollman, W. N. Glenn, and others will also contribute to the success of the 1903 volume of the *Sentinel*.

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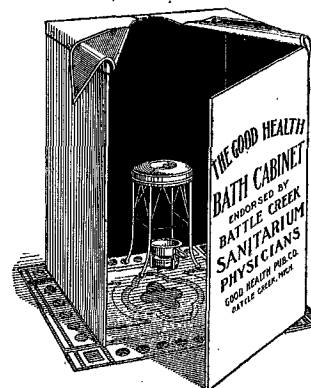
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