

The Gospel Herald

"On earth peace, good will toward men."

VOL. V.

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NO. 3.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

MY SONG.

I WILL sing you a song, dear brothers of mine,
Of the hopes that live in my breast,
Of the city of God with its presence divine,
Of the beautiful city of rest;
Far away from the sorrows of earth and its care,
Where age rolls away like a dream,
Where the gateways of crystal shine beauteous
and fair,
And the walls of pure jasper shall gleam.

The notes of my song leap in joyous refrain;
For no cadence of sadness is there,
No echo of sorrow is found in its train,
It breathes not of sin or despair;
I will sing for your pleasure, dear brothers of
mine,
Of the hopes that live in my breast,
Of the city of beauty in splendor sublim,
Of the beautiful city of rest.

L. D. SANTEE.

LIKE CHRIST.

BY W. W. PRESCOTT.

TEXT: "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:3.

Abiding in Christ.

ABIDING and walking are the lessons of this text.

The first lesson is abiding in Christ. "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Christ says, "I am the true vine," the vine that has life. We are the branches. But you will remember that in the Scripture Christ is spoken of as a branch. "Behold, I will bring forth my servant, the Branch." "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." "For he shall grow up before him as a tender plant." Zech. 3:8; 6:12; Isa. 53:2. "I am the vine, ye are the branches." But the Scripture speaks of Christ himself as the branch. Christ is a branch unto God that he may be a vine unto us.

Before any branch can grow, there must be some life underneath that does not show itself. So the branch is, after all, only a

root which has come up in sight, but which depends for life upon the root that gets life from the soil. God is the source of all things; but he comes in sight to men in Christ the Branch, and Christ the Branch is but the root of God, growing up in sight that men may see it and God be manifested. When Christ came to the world, it was God manifesting himself; but because the root came up out of what appeared to be dry ground, because it did not manifest itself in the way that men expected, they did not recognize it. They thought it was something not to be desired, and so they rejected it; and yet it was a branch springing up from the root of life; it was God manifesting himself to the world so that he could be seen. Clouds and darkness are round about his throne; yet he manifested himself, so that the world, if they would, might see him in the Branch. Remember that Christ became a branch unto God in order that he might be a vine unto other branches.

We must abide in Christ as the branch abides in the vine, so that the very life of God shall be our life. Though the branch is full of life, it has no life of its own. So we must present ourselves every day as needing to be filled with life from God. Just the moment the connection is severed between the branch and the vine, just that moment the branch ceases to live. This is the lesson of abiding in Christ. As the branch is connected with the vine, filled with life, yet needing all the time to be filled, so we are to be connected with Christ, wholly dependent upon him for life.

Walking in Christ.

This is the lesson; what is the application? — "He that saith he abideth in Him ought himself also so to walk even as He walked." If the branch is connected with the vine, it brings forth the fruit of the vine. God is the true vine; but you do not find the fruit of the grape-vine directly on the stalk. The fruit is found in the branches. Christ is our vine, and those who, through becoming connected with him, are his branches, will bring forth the same fruit as he did when he was here, a branch himself. That is to say, they will walk even as he walked. This brings before us the thought of Christ as our example.

"He that saith he abideth in him ought himself also so to walk, even as he walked;" not as people say he walked, but as *he*

walked. And how shall he know how Christ walked? — By reading and studying his life. That is where we find how Christ walked, and there we shall find how we ought to walk. And we shall walk as he walked, not wholly as an *obligation*, but as a *result*. When one says that he abides in Christ, while he walks not as Christ walked, his life denies his profession.

Christ has left us an example that we should walk in his steps. There are a great many people who take it upon themselves to point out what are Christ's footsteps; but his Word is the test, and in it we may find whether they are pointing out the right way or not. There are in the world to-day many false conceptions of Christ, which amount really to having a false Christ. It is not what *my* idea of Christ is, but what *he is* that I am to go by; not what I have been taught that Christ is, but what the Word says he is.

In every walk of Christ there is a lesson for us. To some may come the thought, Christ walked on the water; you do not expect us to walk on the water. Let me call your attention to an incident at the beginning of Christ's ministry: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4:18-20. Before Christ walked on the sea, he walked by the sea on the land; and before he saw Peter on the water, he saw him on the land and told him to follow him, and Peter left his nets and followed him.

Later on in Christ's ministry we find that after he had fed the five thousand, his disciples took ship to go across the lake, but he went apart into a mountain to pray; "and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:23-25. But notice that before he walked on the sea, he had spent the night in secret prayer.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary." So is our ship. How many are tossed by the waves of human tempest. When the disciples saw Jesus walking on the sea, they "cried out for fear." But Jesus said to them, "Be of

good cheer; it is I; be not afraid." Verses 26, 27. Let him say that to you, troubled soul.

Peter said, "Lord, if it be thou, bid me come unto thee on the water. And he said, Come." But when Peter saw the wind boisterous, he was afraid. Christ's walk on the sea was a walk of faith; but Peter failed; and the Peter that sank that night on the water is the Peter that sank that other night in failing to testify for Jesus. The reason in both cases was his lack of faith.

Christ and the Pharisees.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it —" (Matt. 9: 10, 11.) I would like to stop for a moment and ask you what a Pharisee is. I think he is a man that has undertaken to be his own Saviour, and is very confident of his own power. It does not matter whether he lived eighteen hundred years ago or whether he lives now. What is a Christian, then or now? — One who depends on his Saviour, and has all confidence in him.

Christ came in contact with Pharisees who were trying to make themselves holy, and they found fault with him for eating with publicans and sinners. But Jesus said to them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." When they found fault with the way he was walking, he said, I am walking according to the Scriptures; and if you were following these Scriptures, you would not find fault with me. These men were the leaders of the religious sentiment of the day. They were looked upon as the teachers of the people, and they prided themselves on that position.

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David; they were sore displeased." What displeased them? Because the children cried hosanna to Christ and not to the scribes and Pharisees. But Jesus said unto them, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" Matt. 21: 15, 16. I am walking in accordance with the Scripture.

Christ and the Sabbath.

Let us turn to Mark's Gospel on this point. "And it came to pass, that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?" Mark 2: 23, 24. The first time they found fault with him for eating with sinners; but it was his glory to receive sinners then, and

it is so *now*. The second time they found fault with him about the children singing his praises. Let them sing them now. The third time it was because he did not keep the Sabbath day according to their idea, and how does he meet it? "Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?" If you had read the Scriptures, you would not have found fault with me in that way. The principles laid down in the Scriptures are the principles which govern my life, but I am not walking according to your interpretation of them.

For those who desire the truth, as soon as the truth is presented to them it ends the controversy. Those who desire an argument will dodge to another, as they did with Christ.

"And he entered again into the synagogue; and there was a man which had a withered hand. And they watched him whether he would heal him on the Sabbath day." Mark 3: 1, 2. The same controversy. "And he saith unto the man which had the withered hand, stand forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." Well they might; for there was nothing to be said. And he healed the man.

In Christ's time the controversy between him and the Pharisees was how to keep the Sabbath; and when Christ settled it, he settled it on the basis of the Scripture. The controversy to-day is, Which day shall we keep for the Sabbath? Settle it on the same ground. That is walking as Christ walked. "He that saith he abideth in him ought himself also so to walk, even as he walked," not as people *say* he walked. If some one says that Christ kept the first day of the week, go to the Bible, and say, "Have ye never read?" Walk as he walked. The man who walks as Christ walked will not necessarily walk as the leading religious teachers of the day walk. Christ did not; for it was the Pharisees who found fault with him. Christ did not conform his life to their ideas. He told them what the Scripture said, and told them that he was walking in accordance with that Word. And to-day let that Word settle every controversy.

(Concluded next week.)



GOD'S promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.—Henry Ward Beecher.

THE PERSONALITY OF SATAN.

IT IS impossible to read the numerous references to Satan and his angels, and what they did, believing the record, without knowing that they are real, personal beings, as real as men are. But that they are supernatural beings, and not men, is plainly declared in Eph. 6: 11, 12: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits," margin] in high places."

But they are bound, one may say, and so are harmless. Yes, they are bound to this world. They have not, as the unfallen angels have, the freedom of heaven, nor the privilege of visiting other parts of God's universe. They are in bonds, under darkness so dense that no ray of heavenly light ever pierces it. This intense darkness they have plunged themselves into, through rejecting God, and so there is nothing for them to look forward to but "the blackness of darkness forever"—utter extinction.

"THE GOD OF THIS WORLD."

The first ten verses in Ezekiel 28 are addressed to "the prince of Tyrus," and the language is such as could well apply to an earthly ruler having great riches, power, and wisdom. But from the eleventh verse to the nineteenth we have a "lamentation upon the king of Tyrus," in language that could not possibly apply to any human being. Read:—

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 the jasper, the sapphire, the emerald, and the carbuncle, and gold [compare Rev. 21: 10-21]; 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 [compare Ps. 80: 1]; 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.

The reading of this is enough to show us that it never was true of any man on this earth; it applies to the highest being ever created in heaven—one of the cherubim overshadowing the throne of God in heaven. The question then comes, How is it that he is called the king of Tyrus? The answer is easy. Satan, "the spirit that now worketh in the children of disobedience" (Eph. 2: 2), is "the god of this world" (2 Cor. 4: 4), the chief of "the rulers of the darkness of this world." He is therefore the real ruler of every heathen nation that sets itself in opposition to God;

while the nominal king is only his agent. So the visible ruler of ancient Tyre, that proud and wicked city, was in reality only the prince; the real ruler was the wicked spirit to whose control he had yielded himself, and whose designs he was carrying out.

This also applies in the fourteenth chapter of Isaiah. That is indeed in connection with prophecies of the destruction of the city over which Nebuchadnezzar ruled. Satan, who first brought sin into God's universe, by seeking to make himself equal with God, was the real ruler of ancient Babylon when its nominal ruler exalted himself against the God of heaven. That the prophecies in Isaiah concerning Babylon embrace a great deal more than the city

famed in history, and whose ancient site is noted in our maps, is evident when we read the New Testament. That city was utterly destroyed long before the days of the apostles; and the kingdom of Babylon had been succeeded by three other world powers; yet the book of Revelation abounds in references to Babylon, and in prophecies of its fall. The very language of Isaiah is used by John. Compare Isa. 57: 8, 9, and Rev. 18: 7, 8. Babylon and its king exist as really to-day as they ever did, although the city and king known to secular history have long since ceased to be. In the destruction of Babylon of the Chaldees we have the type and the assurance of the destruction of Satan and his kingdom.

E. J. WAGGONER.

(To be concluded.)

Hunting for Health Hints.

BY A LEARNER.

THE POWER OF THE WILL.

ONE of the stones in the temple of health is will-power.

I recently met an elderly gentleman, Mr. W. W. Tichenor, of Warren Co., Tenn., whose case so forcibly illustrates the use of the will in disease that I wish to relate it here, in substance as he gave it to me.

"At the age of fifty-two," he said, "I was externally paralyzed from the crown of my head to the soles of my feet. The beginning of it was terrible vomiting and purging. I believe it was from arsenic poisoning. I was examined by physicians in St. Paul, Minneapolis, St. Louis, Chicago, Topeka, Kansas City, and other cities. All pronounced my case incurable. I was unfit for physical labor for about four years; but at no time did I give up to die."

He became so weak mentally that he actually forgot his name. A few weeks after he was taken, his wife took sick and died. She said near the last, "William, you will follow me pretty soon."

"No," he said, "I will live a long time yet;" and live he did, and is living yet, quite a hale old man at the age of seventy-four.

"God gave me the will, and I used it. That is just the way I think of it," he said.

"Thousands have died for the want of a will to live," he continued; "God would not have given us the faculties he has if he had not given us the will as the climax to all. We may will to do right or wrong."

May the God-given faculties of the dear old gentleman, and those who read his words, be wholly given to do His will.

This case reminds me of the poor paralytic, for the healing of whom Jesus was so bitterly persecuted because it was on the Sabbath day. He might have said, "I

can not arise and walk. I have never walked a step in my life;" but, no; he willed to obey the Master, and received the blessing that comes from such an exercise of the will. "If any man will do, he shall know," is the divine promise. Willing and then doing is the essential part of knowing.

Let me quote from my golden text-book on the will:—

"The power of the will is a mighty soother of the nerves, and can resist much disease, simply by not yielding to ailments and settling down into a state of inactivity."

"You are capable of controlling your imagination and overcoming those nervous attacks. You have will-power, and you should bring it to your aid."

Now in your building, which do you prefer, that your will should be an "aid" or an "arrow"?

On the same page from which I read these facts, I note the following which touches the cap-stone, and overshadows all of our "temple of health:" "The consciousness of right-doing is the best medicine for diseased bodies and minds." Let us get acquainted with the Lord, who wishes to dwell in us by his Spirit, that we may be at peace and in health.

WHAT YOU CAN DO.

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a

dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian's wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*Young Disciple.*

THE TEN COMMANDMENTS IN THE NEW TESTAMENT.

THE ten commandments are given, not only repeatedly in the Old Testament, but also in the teachings of Christ in the Gospels.

1. "And Jesus answered him, The first of all the commandments is, Hear, O Israel. The Lord our God is one Lord." Mark 12: 29.

2. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." 1 Thess. 1: 9.

3. "But I say unto you, Swear not at all." Matt. 5: 34.

4. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

5. "Honor thy father and thy mother." Matt. 19: 19.

6. "Thou shalt do no murder." Matt. 19: 18.

7. "Thou shalt not commit adultery." Matt. 19: 18.

8. "Thou shalt not steal." Matt. 19: 18.

9. "Thou shalt not bear false witness." Matt. 19: 18.

10. "And he said unto them, Take heed, and beware of covetousness." Luke 12: 15.—*Sunday-School Times.*

NOT by laying thy burden down shalt thou be free; lift another's load, and it shall drop from thy side. Add to the weight of thy ship by taking in the Son of man, and its speed shall be so quickened that immediately it shall be at the land.—*G. Matheson.*

LET us be thankful that our sorrow lives in us as an indestructible force, only changing its form and passing from pain into sympathy—the one word which includes all our best insight and our best love.—*George Eliot.*

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EDITOR - - - - C. P. BOLLMAN

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LIFE — RIGHTEOUSNESS.

In Him. "IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." John 1: 1-4.

Life Defined. Life is not mere animated existence. The life that was in Christ Jesus and that *is* in him still, is righteousness. In him was righteousness; and that righteousness *was*, and *still is* to-day, the light of men.

His Mission. The world had long groped in the darkness of sin; but Jesus Christ came to give life—to make righteousness possible to all who would accept it at his hands, allowing him to work it out in their lives. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

First Imputed. The life, or righteousness, which was and is "the light of men," is first of all imputed to the believer. It is put into the account instead of his sinfulness in answer to the eager faith that reaches out after likeness to God and oneness with him. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." Matt. 5: 6.

In the Life. But Christ came not only that he might impute his righteousness, his life, *to* men, but that that righteousness, that life, might be inwrought into the lives of as many as would receive it.

He Knocks. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 20, 21. The Saviour sups with us by partaking of our human nature. "For we have not an high priest that can not be touched with the feeling of our infirmities." Heb. 4: 15. This does not refer to an experience which Christ had during his earth-life nearly two thousand years ago, but is written to show how closely he is identified with the believer now. To the Colossians the apostles wrote that to the saints God "would

make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*, the hope of glory." Col. 2: 27.

The Original Plan. The divine plan contemplated a race in harmony with God—a race as amenable to moral law as is the material universe to the great law of gravitation.

The Mark of Sin. But sin separated man from God, and destroyed the original harmony that for a time existed between the creature and his Creator. Christ's work is to restore this harmony, remove the enmity from man's heart, so making peace between God and man.

"God with Us." The pagan religions are based upon the idea that God is something necessarily far separated from man. The wise men of Babylon declared that only the gods "whose dwelling is not with flesh" could make known the king's dream. Dan. 2: 11. The central thought of Christianity is "God with us," and as we have seen not only "God with us," but God *in* us. "I am crucified with Christ," testifies the apostle; "nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20.

Christian Experience. This experience of oneness with God, of walking with him from day to day, of supping with Christ and partaking of his "divine nature" (2 Peter 1: 4), is not something peculiar to apostles and prophets, **but is for every child of God.** In human adoption the foster child is given the family name and is endowed with the family goods, but can not partake of the nature of those who have adopted him; but when the Lord adopts, the subjects of his grace become his children not only by adoption, but by the new birth; and are made partakers of his own divine nature. His life, his character, is not only imputed to us—given to us as an endowment—but it is inwrought into the life, so that it becomes ours as truly as was the former life of sin, and we find in union with God a joy unknown to a life of sin. Said the Saviour: "He that believeth on me hath everlasting life." "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

But God is known to and dwells with him only "that is of a contrite and humble spirit." He can be known only by faith. In his prayer to the Father for his disciples, the Saviour said: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. **Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they**

have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 6-8.

There is no possible way of becoming acquainted with God without believing him, and it is impossible to love him without knowing him. In short, "without faith it is impossible to please him." Heb. 11: 6. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4.

TOKENS OF COMING EVENTS.

MR. INGALLS, president of the Big Four Railway system, published an article in the December, 1902, number of the *Social Service Magazine*, in which he gave several reasons for thinking the essence, if not the form, of our government in danger. He says in part:—

Is there danger in the future from the great business combinations that are now being made—from the trusts? You hear it on every street corner. At every gathering men are inquiring and discussing it. Has the struggle between capital and labor actually commenced, and is the conflict irrepressible? My observation in the last twenty-five years has been that labor has steadily won and capital lost in the struggle which always exists more or less. The compensation of labor has constantly risen, the cost of the necessities of life has decreased. On the other hand, the earnings of capital have grown less and less each year, and the responsibility and trouble of keeping it employed has increased. The rate of interest in this country is only about one half what it was twenty-five years ago. A citizen who retired from business then and decided to live on his income is to-day in comparatively poor circumstances. In other words, if he has stood still, he has seen the interest upon his capital cut in two, while his expenses have at the best stood still.

Capital has been able to exist and increase only when it has been actively employed; and if it has been active, it has had to employ labor in order to exist.

To most people these facts will not be alarming; nevertheless "there is danger in the future from great business combinations."

Another danger which Mr. Ingalls sees, threatens our free political institutions. He says:—

The great danger as to our foreign possessions is that, with no colonial policy we shall drift along until in a fatal hour we will admit these different countries and islands as "territories," and then it is easy to make them "states." Then where will our republic be, when presidents are elected by votes in Cuba, Porto Rico, Hawaii, and the Philippines? You may say that this can never be; that I am supposing an impossibility, but let me assure you that the danger is already with us.

Hawaii has been admitted as a territory, and if by chance some party in power should conclude that it needed an electoral vote, it is very easy to admit it as a State, and then your presidential election may be decided in Honolulu. Do you dream that our republic will last under such a condition as that?

With the purely political question we have nothing to do; we are interested only in such things as signs of the times,—tokens of coming events.

THE REAL HERMIT NATION.

COREA is called "the hermit kingdom," but it would seem that Thibet is the real hermit among nations.

Dr. Sven Hedin, the celebrated Swedish explorer, has lately returned home, after accomplishing what may justly be described as the most remarkable land journey of modern times. The hardest part of a three years' experience was in his attempts to reach Lhasa, not deceiving himself as to the risk, believing that discovery meant death. Disguised as Mongolian pilgrims, the doctor and two companions traveled unmolested, but as it appeared, sharply watched and constantly reported, to within one day's ride of Lhasa, when one dark night they were suddenly surrounded by Thibetans armed to the teeth, who kept them close prisoners for five days, when the Thibetan governor arrived, accompanied by sixty-seven high dignitaries, all on horseback, and clad in the very richest garments. They brought word that the Dalai

Lama himself had sent a message that Mr. Hedin was to be well treated and supplied free of all cost with anything he wanted, but that if he made the slightest show of resuming his journey toward Lhasa, he was to be killed. Then they released the party, escorting them to the frontier.

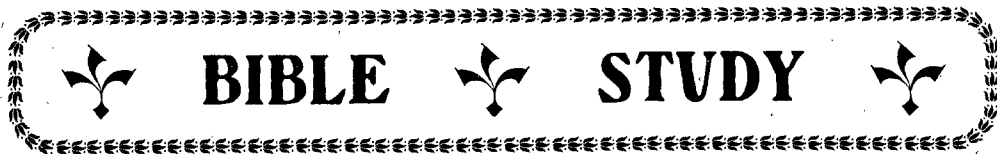
Notwithstanding this experience, Dr. Hedin soon made a second attempt — this time with the whole of his caravan. He traveled from a different direction, but three days from Lhasa he was stopped by a body of five hundred cavalry well armed with rifles, swords, pikes, and lances. This time he did not look for any mercy, but again his treatment left nothing to be desired. One of the officers told him that he had a letter from the Dalai Lama to the effect that the troops would lose their heads if he went on. This force followed them for ten days to see that they did not make a third attempt. It is said that Dr. Hedin is quite sure that it is impossible for a European to penetrate to Lhasa even in disguise.

the mountains, where he could become acquainted with God. Read "Patriarchs and Prophets," page 251.

Do not fail to observe the practical lessons in the life of Moses.

A study of the plagues reveals the fact that they seemed to be designed to destroy the confidence of the Egyptians in the power and protection of their idols. Note 5 in the Appendix to "Patriarchs and Prophets" will throw some light on this subject. By reference to the history itself (Exodus 7 to 13), we find that some of the Egyptians did have their faith shaken in their idols, and saw in these things the finger of God. See also "Patriarchs and Prophets," page 279.

"The plagues upon Egypt were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people." Ps. 91:1, 10. Now, while Jesus still intercedes for us, the preparation must be made that will enable us to stand in the trying times before us.



BIBLE STUDY

GOD'S POWER MANIFESTED IN DELIVERANCE.

International Sabbath-School Lesson for February 7, 1903.

PSALM 105: 26-38.

HE sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.
He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs
In the chambers of their kings.
He spake, and there came swarms of flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees,
And brake the trees of their borders.
He spake, and the locust came,
And the grasshopper, and that without number,
And did eat up every herb in their land,
And did eat up the fruit of their ground.
He smote also all the first-born in their land,
The chief of all their strength.
And he brought them forth with silver and gold,
And there was not one feeble person among his tribes.
Egypt was glad when they departed;
For the fear of them had fallen upon them.

QUESTIONS.

1. Whom did God send to lead out his people?
2. Who was associated with him in the work?
3. In what power did they bring their message of deliverance?
4. What was the first sign wrought by Jehovah?
5. What effect did this have?
6. What change was wrought in the water of the Nile?
7. What was thus accomplished?
8. What was then brought upon the land? Did royalty escape?

9. In what two marked ways was the power of God's word then shown?
10. What kind of storm was then brought upon the land?
11. What effect did this have upon vegetation? To what extent?
12. What two plagues did his word then bring upon the land?
13. How completely did they consume that which grew out of the earth?
14. What was the last plague? What was thus cut off?
15. Did God's people depart empty-handed from the land of bondage?
16. What was their physical condition?
17. How did their oppressors feel about their departure?
18. What led to this changed condition of things?

NOTES.

Read also Ps. 78: 43-52.

Moses' preparation for service deserves more than casual study. That decree which brought sadness and gloom into the homes of the Hebrews was used by the Lord to fit the man whom he had chosen to lead his people out of Egypt when the fulness of the time should come.

The circumstances which would not permit Moses' parents to rear him in their own home led to his being placed where he could receive the training and education that would fit him to be Israel's future leader.

Note Moses' fidelity to God when the crisis came in his life (Heb. 11: 23-26); read also Ps. 84: 11; and the hope which buoyed him up in these trying hours (Heb. 11: 26, 39, 40).

But Moses' preparation was not complete when he had served in the Egyptian court. Forty years were spent in the solitude of

THE CHURCH AT CORINTH FOUNDED.

International Sunday-School Lesson for February 8, 1903.

LESSON SCRIPTURE: Acts 18: 1-11.

- 1 AFTER these things Paul departed from Athens, and came to Corinth;
- 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
- 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.
- 4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.
- 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
- 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
- 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.
- 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
- 11 And he continued there a year and six months, teaching the Word of God among them.

SUGGESTIVE QUESTIONS.

- (1) Where did Paul go on leaving Athens? What consideration probably influenced the apostle in the choice of his new field of labor? Verse 1. Note 1.
- (2) Whom did Paul find at Corinth? Why had they left Rome? Verse 2. (3) What led to the apostle's association with Aquila and Priscilla? Verse 3. Note 2. (4) How did Paul spend his Sabbaths? Where did he preach? Verse 4. Note 3. (5) Who came to Paul from Macedonia? How did their coming affect the apostle and his work? Verse 5.

Note 4. (6) How did the Jews respond to Paul's greater earnestness in preaching Christ? What did Paul say to them? By what significant action did he illustrate his words? Verse 6. Note 5. (7) On being driven from the synagogue, where did the Christians meet for worship? Verse 7. (8) What prominent man is mentioned as one of the Christian converts? How did his example affect the work? Verse 8. (9) In vision, what was Paul exhorted to do? What encouragement did he receive as to his personal safety and the results of his work? Verses 9, 10. (10) How long did Paul stay in Corinth? Verse 11.

NOTES.

1. "The reasons which determined Paul to come to Corinth (over and above the discouragement he seems to have met with in Athens) were probably twofold. In the first place, it was a large mercantile city, in immediate connection with Rome and the west of the Mediterranean, with Thessalonica and Ephesus in the Ægean, and with Antioch and Alexandria in the East. The gospel, once established in Corinth, would rapidly spread everywhere. And, again, from the very nature of the city, the Jews established there were numerous. Communities of scattered Israelites were found in various parts of the province of Achaia; . . . but their chief settlement must necessarily have been in that city, which not only gave opportunities of trade by land along the isthmus between the Morea and the continent, but received in its two harbors the ships of the Eastern and Western seas. A religion which was first to be planted in the synagogue, and was thence intended to scatter its seeds over all parts of the earth, could nowhere find a more favorable soil than among the Hebrew families at Corinth. At this time there was a greater number of Jews in the city than usual; for they had lately been banished from Rome by command of the Emperor Claudius."—*Life and Epistles of St. Paul.*

2. Aquila and Priscilla had been "forced to leave Rome; and we notice that they are afterward addressed as living there again (Rom. 16:3); so that it is reasonable to suppose that the metropolis was their stated residence. Yet we trace them on the Asiatic coast on two distinct occasions. First, before their return to Italy (Acts 18:18, 26; 1 Cor. 16:19), and again, shortly before the martyrdom of St. Paul (2 Tim. 4:19), we find them at Ephesus. From the way they are spoken of as having Christian meetings in their house at both Ephesus and Rome, we should conclude they possessed considerable wealth. . . . They are simply classed with the other Jews who were expelled by Claudius, and we are told that St. Paul attached himself to them, not because they had a common religion, but because they had a common trade. There is no doubt, however, that the connection soon resulted in their conversion to Christianity."—*Id.*

3. During the week Paul worked quietly and diligently at his task as a tent-maker.

But "the Sabbath was a day of rest. On that day the Jews laid aside their tent-making and their other trades, and, amid the derision of their Gentile neighbors, assembled in the house of prayer. . . . There his countrymen listened with incredulity or conviction; and the tent-maker of Tarsus 'reasoned' with them, and 'endeavored to persuade' both the Jews and the Gentiles who were present, to believe in Christ as the promised Messiah."—*Id.*

4. "When St. Paul's companions rejoined him, he was reinforced with new earnestness and vigor in combating the difficulties that met him."—*Id.*

5. The opposition of the Jews seems now to have been "assuming the attitude of an organized and systematic resistance." In an epistle written about this time, Paul speaks of the things he had suffered from them, and no doubt includes the experience he was then having at Corinth. 1 Thess. 2:14-16. The hatred and opposition of the Jews must have been increased by the conversion of Crispus, "the chief ruler of the synagogue," who may be presumed to have been a man of learning and great influence.



NO BOUNDS IN LOVE.

"THERE are no bounds in love—its yearnings fond

Can traverse alien shores and wastes of foam;
Forgetting blame and loss, it goes beyond
All space and time to woo the wanderer home.

"So strong, so world-wide, is dear human love;
But what must be the quests by angels trod,
And what the yearning impulses that move
By day and night the Father-heart of God?"



"NO AIRS."

ELIZABETH DANFORTH lived with her widowed mother in a pretty old-fashioned house in the suburbs of the village of Benton. They lived very quietly and plainly, as suited their purse and tastes.

One morning in June Mrs. Danforth received a letter from her brother, who lived in a distant city, asking if it were convenient to have himself and his wife spend a month with her. He was "tired out," he wrote, "and the doctor had ordered complete rest." He thought he could find it in the old home, to which he longed to come. Mrs. Danforth was quite excited over her letter.

"We'll have to look around for a servant," she said to her daughter, "and it will be hard to find one."

"Why must we look for a servant?" questioned Elizabeth in surprise.

"Your Uncle Roger is a millionaire, and his wife is a woman of fashion. They live elegantly. I was there once, years ago. They have a half-dozen or more servants. Roger hasn't been here for ten years. I wonder that he wants to come. Still, I'd like to see him very much, and Frances too. But we'll have to fix things up, and, as I said, get a girl somewhere."

"Couldn't we just take Uncle Roger and Aunt Frances in like old friends, instead of strangers? Just have things simple and natural, as we do when we are alone?"

"Didn't I tell you that your uncle is a millionaire?"

"Yes, but we are not millionaires, and of course he would not expect that we should live here as he does at home. Let's be ourselves, mama, and not put on airs."

Mrs. Danforth laughed, and with her laugh her fears and worries seemed to vanish.

"Well," said she, "it will be an immense relief to follow your advice, dear; for, try as we might, we could not live as Uncle Roger's folks do."

It was a lovely evening when they came. The scent of the sweet June roses filled the air with fragrance. Elizabeth and her mother met the guests at the gate with smiles and words of welcome. Mrs. Danforth felt shocked at the change in her brother's face. He looked thin and worn—his step was feeble. But the glad light came to his weary eyes as he sat down in a big soft-cushioned rocking-chair on the shady piazza.

"How restful it is here!" he said with a sigh of relief; "how restful!"

Very soon supper was served in the cool, bright dining-room. Just outside of the window a wild bird was singing a glad song. The breath of honeysuckle was wafted in. The table was spread neatly with simple snow-white linen, and laden with good, substantial food—fresh biscuit and sweet butter, brown bread, poached eggs, sponge cake, and great luscious strawberries of their own growing, and a pitcher of cream.

A bowl of old-fashioned roses was in the center. Uncle Roger smiled as he looked around—he had not smiled that way for years—he felt happy. There was no butler, no servant; they were alone, he and his wife, his sister and her daughter.

The truth was that the sweet, quiet home-life just suited the weary man. Had there been a servant around, or an attempt at "style," it would have spoiled all.

The days and weeks passed on, each and every one bringing health and strength to the world-weary man.

When he went back to the city with Aunt Frances, he sent a big check to his sister and another to his niece, the latter so big that it almost took her breath away. "It's only a little gift," he wrote. "I can never thank you enough for letting me stay a month in the dear old home, where

there are no airs. And I found Christ there, too. Found him through Elizabeth. God bless her!"

"Well," commented Mrs. Danforth, "I am glad I listened to you, dear."

"And I am glad," said Elizabeth, with tears in her eyes, "that we were just ourselves, and didn't try to be any one else." — Ernest Gilmore, in *Herald and Presbyter*.

Here and There.

As a result of recent explorations, rich gold deposits have been found in many river valleys on the western shore of the peninsula of Kamchatka and at other points near the shore of the Okhotsk. Russians are preparing to mine these deposits.



The British ship Anglesy was off Cape Horn last September, and reports encountering a record-breaking iceberg. She sailed into a field of ice, in the midst of which was a gigantic berg, approximately a hundred miles long and over a hundred feet high.



"The French government is to plow a furrow 1,500 miles long across the North African desert, from Tunis to Lake Tchad, and lay a cable in it, both to be done at one operation. The plow, drawn by an engine and moving a mile an hour, will open a furrow thirty inches deep and lay the cable in the bottom."



The up-to-date little Japs have ordered some X-ray machines for a very novel use. They are to be placed in the Tokyo mint, and used on employees who are suspected of "swallowing newly-minted coins and carrying them away in their stomachs. The X-ray will reveal the coins, even though it may not disclose the spots of guilt on the conscience."



"A RECENT analysis of the water of the Dead Sea shows that there is over 24 per cent. of solid matter in it. The greatest part of this — over 9 per cent. — is chloride of magnesium. Next in quantity comes common salt, and then chlorides of lime, potash, iron, and aluminum in decreasing amounts, with traces also of salts of ammonia, silica, sulphur, etc. When a person bathes in the water, his body becomes instantly covered with a thin layer of these salts. The water is extremely irritating to the eyes."



Just read this account of a journey by stage coach from Portsmouth to London, away back in the year 1780. The account

is written by the gentleman who made the uncomfortable trip:—

The getting up on the coach alone was at the risk of one's life, and when I was up, I had nothing to hold on to except a little handle at the side. The moment we set off, I thought I saw certain death before me. The machine rolled with tremendous rapidity over the stones, and every minute seemed to fly in the air, so that it appeared to me a complete miracle that we stuck to the coach at all. This continual fear of death at last became insupportable, and I carefully crept along the top of the coach and ensconced myself in the basket behind.

On a sudden the coach proceeded at a rapid rate down a hill. All the boxes, iron-nailed and copper-fastened, began to dance around me, and every moment I received such violent blows that I

thought my last hour had come. Shaken to pieces, bleeding and sore, I crept back to my former position; and it rained incessantly, and as before we were covered with dust, so now we were soaked with rain.

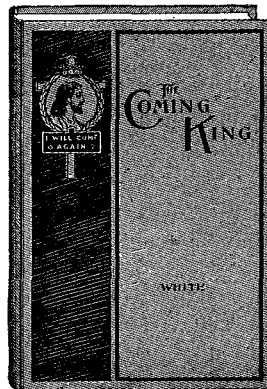
My neighbor every now and then fell asleep, and when in this state perpetually rolled and jolted against me with the whole weight of his body, more than once nearly pushing me from the seat to which I clung with the last strength of despair. I looked, and certainly felt, like a crazy fool when I arrived in London.

And yet from the days of the wise king of Israel men have been inquiring, "What is the cause that the former days were better than these?" Is it because "distance lends enchantment to the view"?

National Troubles.

Can We Know their End?

Every one is more or less interested in the great national questions with which the world is confronted at the present time. Is it not a little strange to notice how these problems are lost sight of for a time, only to reappear a little later in a more complicated form? If you wish to know the reason of all this, and what the ultimate outcome will be,



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NASHVILLE, TENN., JANUARY 28, 1903.

It is noted by *Christian Work* that the spread of Mohammedanism is beginning to force itself upon English Christians as a cause for alarm. This is especially the case in India and West Africa.

UNDER the law of India an idol is a "person" capable of holding property. A recent judicial decision says: "That an idol is a judicial person, capable of being endowed with and holding lands, has been held in numerous decisions of the High Court and the Privy Council." On this occasion the judge held that the idol should be entered as "proprietor," and the priest as "manager." The design apparently is to debar the priest in occupation of the estates from assuming proprietary rights.

It was recently reported from Rome that Secretary of State Hay had written to the Vatican that "Mgr. Messmer, of Greenbay, Wis., is impossible for the position of Bishop of Manila, because of the firebrand speech which he recently made before the Catholic Truth Federation."

The fact that an American secretary of State would in any way interest himself in the appointment of a bishop is significant of the trend of events. Imagine Thomas Jefferson or James Madison trying to influence in the least degree an ecclesiastical appointment! It is simply unthinkable.

It is stated that the Roman curia is worried not a little over the fact that more than four thousand Roman Catholic students are attending secular universities in the United States. The University of Pennsylvania alone has five hundred Catholic students, while the Catholic University at Washington has only one hundred students. The representative of the Associated Press in Rome is authority for the statement that the Church of Rome knows no remedy for this lack of religious teaching of Catholic students attending secular universities in the United States, except through the efforts of the bishops to induce the governing bodies of these universities to allow free teachers to lecture upon Christian history, science, and religion. It is pointed out, however, that as these universities, though not sectarian, are distinctively Protestant, it is doubtful if the faculties or trustees will consent to any issues being raised

along sectarian lines. It is stated also that the non-Catholic universities are confessedly superior in the character of the scholarship imparted to the Catholic colleges. It has been suggested that "it might be well for our Catholic friends to raise the grade of their scholarship before looking to Protestant colleges to inaugurate measures for their relief."

It is stated that in view of the desperate condition of the unemployed in London, Mr. Robert Wilson recently brought a resolution before the London County Council seeking statutory powers to purchase land, derelict farms, etc., so as to find employment for the "out-of-works," which shall prove remunerative alike to the council and to those employed. It appears from Mr. Rider Haggard's new book on "Rural England" that the depletion of the provincial districts in favor of the towns is something startling. More than three-fourths of the population of England now live in towns.

HUMAN beings and the larger members of the brute creation are not the only creatures to suffer from plague. According to official information from Washington, a plague has been discovered which kills grasshoppers very rapidly.

The next time locusts or grasshoppers ravage any section of the United States, tubes of gelatine containing the germs of the plague will be sent to the farmers in the afflicted districts, and by the inoculation of a few insects the entire swarm will be destroyed. Reports have been received from the Philippines and South Africa showing that grasshoppers and locusts have died by millions through the use of the culture sent out by the department. This insect plague is caused by fungi called *entomophthorae*.

In the Pija Mountains, Honduras, says the *Youth's Companion*, grow vines varying in diameter from four inches to two feet, and obtaining a length of a hundred feet, from which can be obtained a gum resembling that yielded by the India-rubber trees. The governor of the department of Comayagua recently visited the region where the vines abound, and he reports that they thrive at great elevations as well as in the valleys, and it is his opinion that the rubber gathered from them is superior in quality to the Para article.

THE Nashville *Daily News* of the 21st inst. had this to say concerning the outlook:—

The United States will soon face political struggles that will shake the fabric of government to its center. To ignore its imminence is to slumber over a powder mine with the spark near the train.

The great duel between the classes and the masses

is near at hand. If our institutions survive the conflict—which we hope and believe, . . . —it will only be because the reserve spirit of conservatism, grappling with the warring forces of anarchy and aristocracy, will compel their surrender to the genius of patriotism, and, restoring the lost equilibrium between money and man, establish reason and save the republic.

The *News* is not pessimistic, but quite the contrary; therefore it speaks thus not from choice, but because driven to acknowledge truth too patent to be ignored. The times are perilous, and no thoughtful man can close his eyes to the trend of events.

SINCE the first of January the *Sentinel of Christian Liberty* has been coming to us in the form of a weekly, instead of a monthly, magazine. It presents a neat, attractive appearance, and is filled each week with short, stirring articles and paragraphs. It is just the kind of periodical to use in missionary work. Each individual should be a constant reader of the *Sentinel*, and every church ought to have a club of the papers coming every week to use for missionary purposes. The publishers, the Pacific Press. Pub. Co., 11 W. 20th Street, New York City, will be glad to send sample copies free for examination.

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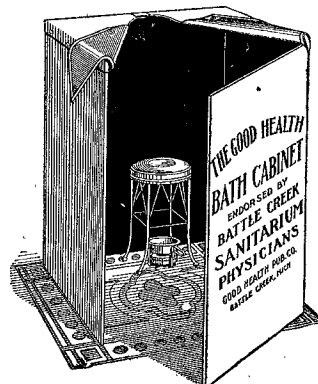
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