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LIFE OF CHRIST
BY
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CHILD-LIFE OF JESUS.

JESUS in His childhood lived in a little mountain village. He was the son of God, and He might have had any place on earth for His home.

He would have been an honor to any place. But He did not go to the homes of rich men or the palaces of kings. He chose to dwell among the poor in Nazareth.

Jesus wants the poor to know that He understands their trials. He has borne all that they have to bear. He can sympathize with them and help them.

Of Jesus in His early years the Bible says, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." **"And Jesus increased in wisdom and stature, and in favor with God and man."** Luke 2:40, 52.

His mind was bright and active. He was of quick understanding, and showed a thoughtfulness and wisdom beyond His years. Yet His ways were simple and child-like, and He grew in mind and body as other children grow.

But Jesus was not in all things like other children. He always showed a sweet, unselfish spirit. His willing hands were always ready to serve others. He was patient and truthful.

Firm as a rock in standing for the right, He never failed to be gentle and courteous toward all. In His home, and wherever He might be, He was like a cheerful sunbeam.

He was thoughtful and kind toward the aged and the poor, and He showed kindness even to the dumb animals. He would

care tenderly for a little wounded bird, and every living thing was happier when He was near.

In the days of Christ the Jews gave much care to the education of their children. Their schools were connected with the synagogues, or places of worship, and the teachers were called rabbis, men who were supposed to be very learned.

Jesus did not go to these schools, for

Mary taught Jesus from the Holy Scriptures, and He learned to read and study them for Himself.

Jesus also loved to study the wonderful things which God had made, in the earth and in the sky. In this book of nature He saw the trees and plants and animals, and the sun and the stars.

Day by day He watched them, and tried to learn lessons from them, and to understand the reason of things.

Holy angels were with Him, and helped Him to learn from these things about God. Thus, as He grew in height and strength, He grew also in knowledge and wisdom.

Every child may gain knowledge as Jesus did. We should spend our time in learning only that which is true. Falsehood and fables will do us no good.

Only the truth is of any value, and this we may learn from God's Word and from His works. As we study these things the angels will help us to understand.

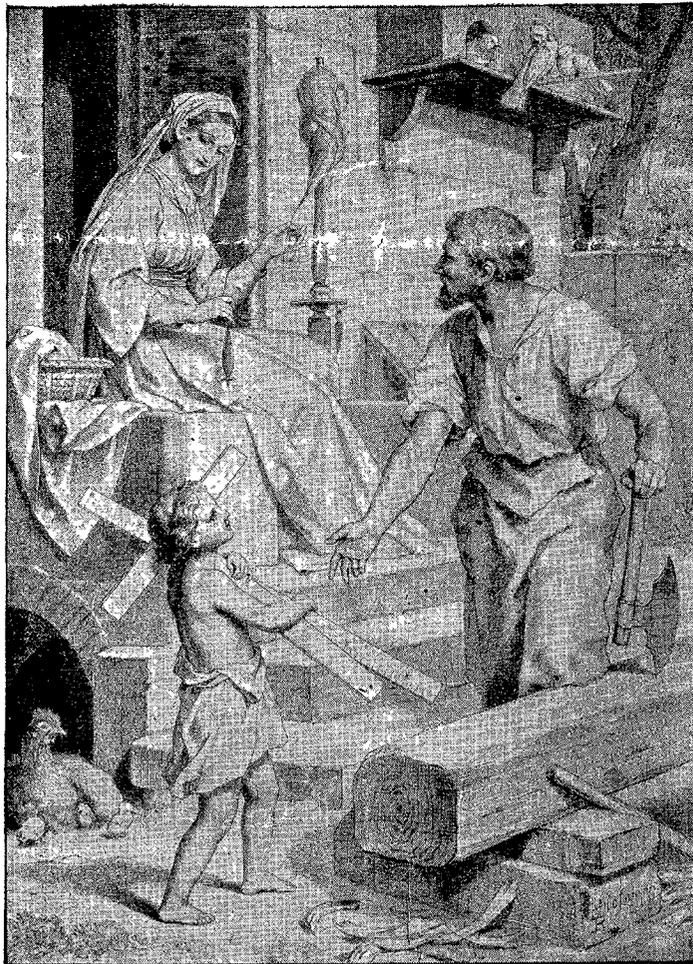
We shall see the wisdom and goodness of our heavenly Father. Our minds will be strengthened, our hearts will be made pure, and we shall be more like Christ.

Every year Joseph and Mary went up to Jerusalem, to the feast of the passover. When Jesus was twelve years old, they took Him with them.

This was a pleasant journey. The people travelled on foot, or rode on oxen or asses, and it took several days to go. The distance from Nazareth to Jerusalem is

about seventy miles. From all parts of the land, and even from other countries, the people went to this feast, and those from the same place usually travelled together, in a large company.

The feast was held near the close of March or the beginning of April. This



The Boy Jesus.

they taught many things that were not true. Instead of God's word, the sayings of men were studied, and often these were contrary to that which God had taught through His prophets.

God Himself by His Holy Spirit instructed Mary how to bring up His Son.

was springtime in Palestine, and the whole land was bright with flowers, and glad with the song of birds.

As they travelled, parents told their children of the wonderful things that God



had done for Israel in ages past.

And often they sang together some of the beautiful psalms of David.

In the days of Christ the people had grown cold and formal in their service to God. They thought more of their own pleasure than of His goodness to them.

But it was not so with Jesus. He loved to think about God. As He came to the temple, He watched the priests in their work. He bowed with the worshipers as they knelt to pray, and His voice joined in the songs of praise.

Every morning and evening a lamb was offered upon the altar. **This was to represent the death of the Saviour.** As the child Jesus looked upon the innocent victim, the Holy Spirit taught Him its meaning. **He knew that He Himself, as the Lamb of God, must die for the sins of men.**

With such thoughts in His mind, Jesus wanted to be alone. So He did not stay with His parents in the temple, and when they started for home He was not with them.

In a room connected with the temple there was a school taught by the rabbis, and to this place after a while the child Jesus came. He sat with the other youth at the feet of the great teachers, and listened to their words.

The Jews had many wrong ideas about

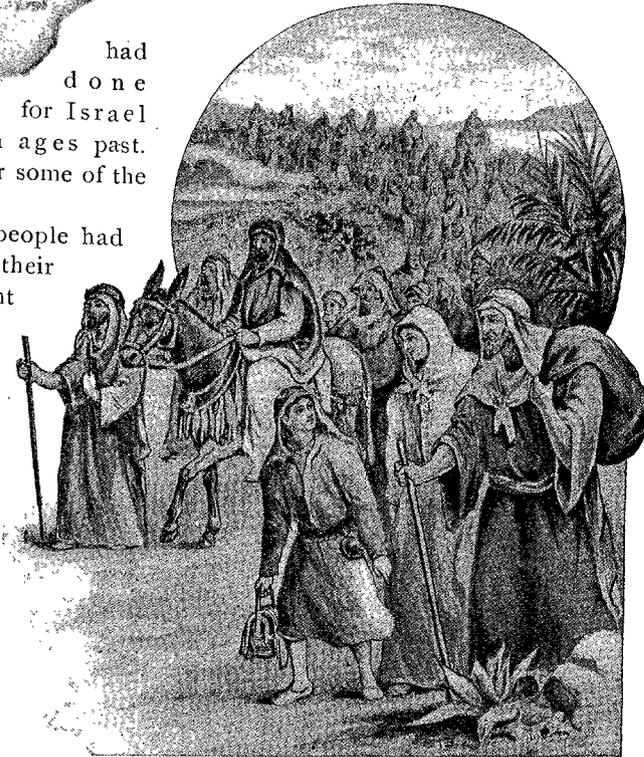
the Messiah. Jesus knew this, but He did not contradict the learned men. As one who wished to be taught, He asked questions about what the prophets had written.

The fifty-third chapter of Isaiah speaks of the Saviour's death, and Jesus read this chapter, and asked its meaning.

The rabbis could give no answer. They began to question Jesus, and they were astonished at His knowledge of the Scriptures. They saw that He understood the Bible far better than they did. They saw that their teaching was wrong, but they were not willing to believe anything different.

Yet Jesus was so modest and gentle that they were not angry with Him. They wanted to keep Him as a student, and teach Him to explain the Bible as they did.

When Joseph and Mary left Jerusalem



Going Up to the Passover.

on their journey toward home, they did not notice that Jesus stayed behind. They thought that He was with some of their friends in the company.

But on stopping to camp for the night, they missed His helpful hand. They looked for Him throughout the company, but in vain.

Joseph and Mary were in great fear. They remembered how Herod had tried to kill Jesus in His infancy, and they were afraid that some evil had now befallen Him.

With sorrowful hearts they hastened back to Jerusalem; but it was not till the third day that they found Him.

Great was their joy at seeing Him again, yet Mary thought that He was to blame

for leaving them. She said: "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing."

"How is it that ye sought Me?" Jesus answered; "wist ye not that I must be about My Father's business?" Luke 2:48, 49.

As He spoke these words, Jesus pointed upward. On His face was a light at which they wondered. Jesus knew that He was the Son of God, and He had been doing the work for which His Father had sent Him into the world.

Mary never forgot these words. In the years that followed, she better understood their wonderful meaning.

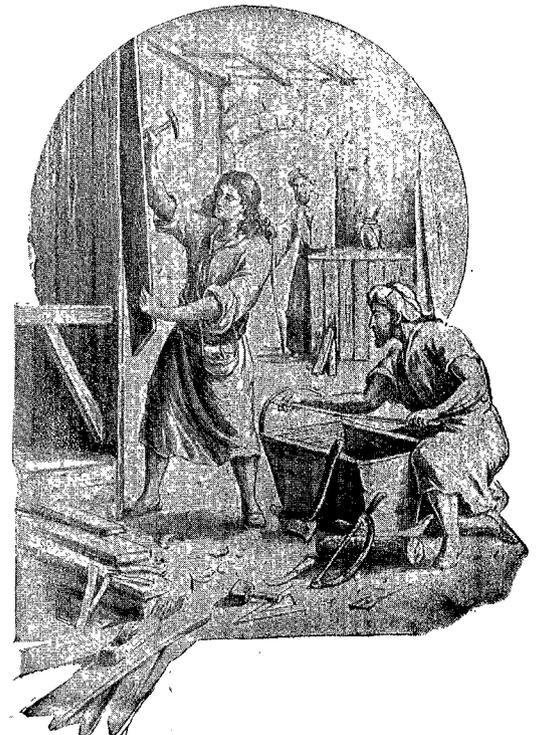
Joseph and Mary loved Jesus, yet they had been careless in losing Him. They had forgotten the very work which God had given them to do. **By one day's neglect they lost Jesus.**

In the same way to-day many lose the Saviour from their company. When we do not love to think about Him, or pray to Him: when we speak idle, unkind, or evil words, we separate ourselves from Christ. Without Him, we are lonely and sad.

But if we really desire His company, He will always be with us. **With all who seek His presence, the Saviour loves to stay.** He will brighten the poorest home, and gladden the lowliest heart.

Though He knew that He was the Son of God, Jesus went home to Nazareth with Joseph and Mary. Until thirty years of age, He was "subject unto them."

He who had been the Commander of Heaven was on earth a loving and obedient son. The great things brought to His mind by the service of the temple were hidden in His heart. He waited until God's time to begin His appointed work.



Jesus lived in the home of a peasant, a poor man. Faithfully and cheerfully He did His part in helping to support the family. As soon as He was old enough, He learned a trade, and worked in the carpenter's shop with Joseph.

In the coarse dress of a common laborer He passed through the streets of the little town, going to and from His work. He did not use His divine power to make His life easier for Himself.

As Jesus worked in childhood and youth, He grew strong in body and mind. He tried to use all His powers in such a way as to keep them in health, that He might do the best work in every line.

Whatever He did was done well. He wanted to be perfect, even in the handling of tools. By His example He taught that we ought to be industrious, that we should do our work carefully and well, and that such work is honorable. All should find something to do that will be helpful to themselves and to others.

God gave us work as a blessing, and He is pleased with children who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be a blessing to others.

The youth who try to please God in all that they do, who do right because it is right, will be useful in the world. By being faithful in a humble place they are fitting themselves for a higher position.

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THERE is nothing so simple and easy as faith. Shall I tell you what faith is? It is simple trust in God.

* * *

THE devil promises pleasure to those who serve him, but when pay-day comes his dupes find that "the wages of sin is death."

* * *

It is not necessary to go to the Bible to find things that we cannot understand. The world is full of them. Human knowledge amounts to but little more than a collection of facts. The prime cause of the phenomena by which we are surrounded is beyond human ken. It is all explained, however, in the being of an all-wise God who created all things and who upholds "all things by the word of His power."

DON'T ACT A LIE.

WHEN I was quite young I once acted a lie, and my heart is sad whenever I think of it. One day, when my mother had company, she took the china sugar-bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work, I knew I ought not to do it, but I thought I would try to cut a little; but as I brought down the knife I hit the handle of the sugar-bowl and down it fell; and in a moment I put the handle in its place and shoved it against the wall, so that it need



The Child Jesus Among the Doctors.

not fall off. I had hardly done so when my mother came back and went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face, she would not have said, 'Why! Can it be that such a jar should break the handle? but I was careless in setting it against the wall.'

"I was on the point of saying, 'No, mother, it was I that was careless; I did it,' but something said, 'Don't tell it now, it can't be helped,' so I kept still, and acted a lie. I did not say I did not do it; but I meant a lie, and it is the thoughts we have in the heart that God looks at.

"Not many months after that my mother

was taken sick. I was sent away from home to stay most of the time, and she died before I could tell her. Oh, what bitter tears I shed as I looked upon that sweet face and remembered how I had deceived her.

"Many years have passed since then, but my sin still comes up before me. I never think of it without the deepest regret."—*Selected.*

* * *

THE "BARLEY LOAVES."

THERE lived in an English town a little old woman seventy years of age, poor and feeble. A sermon on foreign missions so fired her enthusiasm that she offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her scanty earnings, anxious to do something for the missionary work. In that same place there lived a rich young nobleman, who cared more for his dogs than for religious enterprizes. He at length heard of the old lady and of her singular zeal and self-denial—for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley loaves are worthless!" was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone, with his head bowed, held by his hands.

The Spirit of God was moving on his heart. The result was that he that night wrote a letter offering himself as a missionary to Africa.—*The Baptist Commonwealth.*

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EVERY one likes good children. Even the Lord is pleased with them. This is what He caused one of the apostles to write about it: "Children, obey your parents in the Lord; for this is right." And this is the very best reason that can possibly be given for doing anything. Always do that which is right.

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JESUS says: "Suffer little children to come unto Me, and forbid them not."

The Gospel Herald.

NASHVILLE, TENN., APRIL, 1901.

J. E. WHITE, EDITOR.

TRICHINA INFECTED PORK.

WHEN the subject of this disease was first brought to the notice of the public, but little attention was paid to it. But as the effects produced by the parasite have been better understood, and so many cases of terrible suffering and frequent death have been traced to it, the earnest attention of the most eminent physiological scientists has been attracted to the subject, and it has become a matter of thorough and constant investigation. As a result of this investigation, it has been clearly ascertained that the disease is fearfully on the increase. An examination of the pork passing through the Chicago markets a few years ago, showed that one in forty of all the hogs slaughtered in that city, was infected. A recent investigation by the Chicago Board of Health, shows that the number has increased since that time to one in twelve. And when we bear in mind that the parasite never leaves the system after once entering it, we may safely conclude that the time is not far distant when pork will be universally infected by this dread disease.

Not only is the disease rapidly spreading among swine, but it is becoming correspondingly prevalent in human beings addicted to eating pork. It is no uncommon occurrence for medical students in their dissections to discover the little calcareous trichina cysts scattered through the muscles of the subject of the scalpel. Professor Janeway, recent Demonstrator of Anatomy in Bellvue Hospital, claims that one in twenty of all the subjects dissected in that college was afflicted with this malady.

This subject has attracted so much attention in the old world, that some nations have absolutely prohibited the introduction of American pork into their territories, and it is probable that the great commercial value of the article to the United States, is all that prevents active measures on the part of our government.

Dr. Kellogg, in his Home Hand-Book of Domestic Hygiene, thus describes the symptoms of this terrible disease:—

"At first the symptoms resemble those of cholera morbus, dysentery, or some other serious bowel disturbance. When the young worms begin to penetrate the system, the symptoms become more general, and simulate rheumatism, cerebro spinal meningitis, typhoid fever, and other diseases. This is the reason why the malady is so often overlooked. Indeed, there is reason for believing that the largest share of the cases of this disease are not detected. Whether or not death results, depends upon the number of parasites received into the system and the vitality of the patient. Death usually occurs from exhaustion, but may be caused by paralysis of some of the muscles involved in respiration."

The terrible malignity of the disease and its absolutely incurable nature, suggest to the prudent the entire abstinence from the use of pork, which is seen to be so universally infested with this parasite. The wonderful vitality of this worm renders very uncertain any such precautionary measures as thorough cooking, which is advocated by some. It has been demonstrated that a very high degree of heat is required to destroy the trichinae, and it is doubtful if any rules can be given which may be accepted as safe. There is only one safe ground

to take on this subject, and that is to leave the hog to his wallowing in the mire, and never attempt to use him as an article of diet.

But it is not alone to the trichinae scourge that pork is indebted for its unhealthfulness. The meat of the hog is but a measly, scrofulous mass, and cannot by any means build up good tissue. Much of the scrofulous taint so prevalent in the United States may be traced as to its origin to the general use of pork as an article of diet. The use of pork it may be assumed, therefore, is unhealthful and extremely dangerous, however strict the precautions taken in its selection and preparation, and perfect immunity from the dread trichinae scourge can only be secured by abandoning its use in toto.

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CHRIST'S POWER AND WILLINGNESS TO SAVE.

THERE are many religions in the world to-day, but only one that meets the needs of the human heart.

Every man is oppressed at times with a sense of guilt. Every man out of Christ feels himself impelled into sin by an unseen power which he is unable to resist.

The sinner realizes that he is not free, and he sighs for power over his own body, for mastery over his own lusts, appetites, and passions. But he finds no escape from the bondage of sin. He makes good resolutions, only to break them, until he begins to doubt even his own sincerity, and becomes disheartened. Well may one in such a condition cry out in anguish of heart, "Oh wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

The figure used by the apostle was a familiar one in his day. It was the custom in certain cases to fetter the condemned criminal to a dead body, from which he could by no possibility free himself.

This is the condition of every unsaved sinner. His sins are a body of death dragging him down to eternal ruin. The sinner cannot help himself. The more he tries the more conscious he becomes of his own weakness, until there is wrung from his lips the humiliating confession, "I am carnal, sold under sin."

But help has been laid upon One that is mighty to save. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

There was no help for the condemned criminal when once he had been chained foot to foot, hand to hand, yea even face to face with the putrifying body that was to drag him down to death. None could save him. But the Lord Jesus is able "to save them to the uttermost that come unto God by Him."

Glorious truth! that the sinner, no matter how deep his guilt, may be saved not

only from the guilt but from the power of sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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. 8:1-4.

"Jesus" means Saviour. "Thou shalt call his name Jesus," said the angel to Mary, "**for He shall save his people from their sins.**" Matt. 1:21. To save from sin does not mean merely to save from the punishment for sin, but to save **from sinning.** It means power to keep under the body; and this not by the strength of the sinner himself but by the indwelling presence of the Lord Jesus Christ. "I am crucified with Christ," says the apostle: "nevertheless I live; yet not I, but Christ liveth in me: and the life which 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.

Jesus Christ came to this world and lived in human flesh nineteen hundred years ago that He might live in the flesh of every believer in Him until the end of time.

"Behold, I stand at the door, and knock," says the Saviour. **"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."**

He sups with us, takes our human nature, is touched with the feeling of our infirmities; and we sup with Him, partaking of His divine nature, which is freely given to every child of God; for through Christ, "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Such is the salvation that is freely offered to every sinner, for "there is no respect of persons with God." There is only one plan for rich and poor. Christ is the door, and through Him high and low must alike enter. Whosoever will may come; "and Him that cometh to Me I will in no wise cast out," says the Saviour. The invitation is broad and free, but let none despise it, for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." B.

* * *

THERE is no joy so deep, and peace so lasting, as "joy in the Lord" or the "peace that passeth knowledge."

SOME FACTS ABOUT TOBACCO.

THAT a majority of men use tobacco is evident from the fact that a sum of over \$600,000,000 is annually spent in the United States for "the weed" in its various forms.

This is an average of nearly \$9 for each man woman and child within our borders.

The question naturally arises, what benefit is received in return for this enormous expenditure of money.

The highest medical authorities are a unit in condemning the habitual, indiscriminate use of tobacco. It is undoubtedly a source of disease, especially of the heart, thousands dying annually from this cause alone. The true cause of death in many of these cases is never reported. A tobacco user somewhat past middle age, retires in usual health and a few hours later is found dead in his bed—"heart disease" or "heart failure," says the physician. "Paralysis of the heart caused by tobacco" would be a more full and accurate diagnosis. But the man is dead; to state needless details would only hurt the feelings of his friends. Possibly the physician himself uses the weed and does not wish to condemn his own practice. But occasionally the truth is bluntly told as in this instance:—

"Atchison, Kan., April 12.—Samuel F—, for years foreman of the — composing room, was found dead at his home last night. **Death was due to heart disease, brought on by the use of tobacco.**"

One of the evils of tobacco using is that it creates an appetite for alcoholic liquors. The boy who uses tobacco is very likely, a little later in life, to drink whisky and other strong liquors. Learning to smoke is the first step toward a drunkard's grave.

Some of the many evil results of using tobacco were known even in the time of

King James I., nearly three hundred years ago. Said that monarch: "The use of tobacco is loathsome to the eye, offensive to the nose, *hurtful to the brain*, and dangerous to the lungs."

MEDICAL TESTIMONY.

Dr. J. H. Kellogg, one of the best medical authorities in this country, gives this testimony: "That the use of tobacco in some form is one of the most common causes of amaurosis, a form of blindness in which the nerve of sight is affected, is now generally recognized by medical authors and by those who make a specialty of the treatment of disorders of the eye."

And again the same authority says: "The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is nicotine, a heavy, oily substance, which may be separated from the dried leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent. Kentucky and Virginia tobacco usually containing six or seven per cent.

A pound of tobacco contains, on an average, three hundred and eighty grains of this deadly poison, of which one-tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison. Hot-tentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects (its proper sphere of usefulness)."

D. Baldwin, M. D., a noted physician and surgeon, says, "**Tobacco can not be called a remedy, for it causes ten thousand cases of disease where it cures one.**"

Dr. Cox, of New York City, says, "The dirty weed is poisonous and offensive, contrary to nature, and at war with it."

The late Dr. B. W. Richardson, one of the highest medical and scientific authori-

ties of England, said, "Smoking produces disturbances — (a) in the blood, causing undue fluidity, and change in the red blood-corpuses; (b) in the stomach, giving rise to debility, nausea, and in extreme cases, sickness; (c) of the heart, producing debility of that organ, and irregular action; (d) of the organs of sense, causing, in the extreme degree, dilation of the pupil of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina, with other and analogous symptoms affecting the ear, viz: inability clearly to define sounds, and the annoyance of a sharp, ringing sound like a whistle or a bell; (e) in the brain, suspending the waste of that organ, and oppressing it, if it be duly nourished; (f) of the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to over secretion in those surfaces—glands—over which the nerves exert a controlling force; (g) in the mucous membrane of the mouth, causing enlargement and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction or sponginess of the gums; (h) on the bronchial surface of the lungs, when that is already irritable, sustaining the irritation and increasing the cough."

WHAT ARMY SURGEONS SAY.

At the time of the late war with Spain, the *Union Signal* published this statement: "The physicians who conduct the examinations say that outside the ranks of cigarette smokers there are even fewer rejections than there were in the days of the civil war; but that among habitual users of cigarettes, the rejections are about ninety

per cent. Dr. Benjamin King, of Philadelphia, who acted as an examining surgeon during the years of 1861-63 in the states of New York, Pennsylvania, Ohio, and Indiana, says that the average rejections during those years did not exceed thirteen per cent. The doctor attributes the large increase almost entirely to the

cigarette habit."

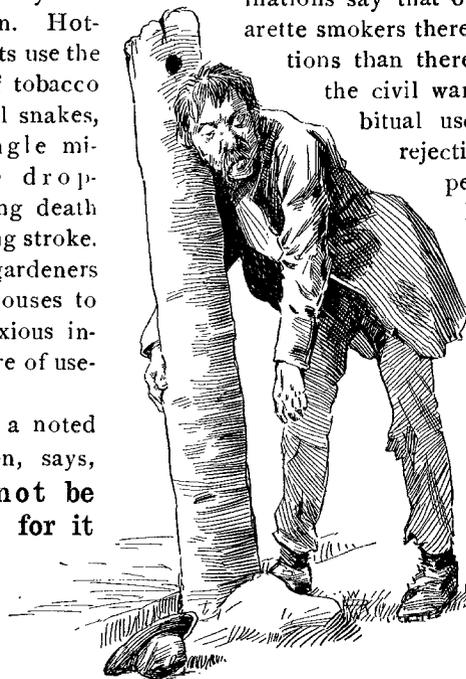
At about the same time the *Louisville Courier Journal* published an editorial article discussing these same facts and



"Our Boy" at Three.



"Our Boy" at Sixteen.



"Our Boy" at Thirty-five.

warning its readers against being misled into the belief that there is something specially harmful in cigarettes over other forms of tobacco. "The posion," declared the *Journal*, "is in the tobacco." The great evil of the cigarette over other forms of the weed is its cheapness. It puts tobacco in an attractive form within the reach of the small boy, with most disastrous results.

There are few men who will not candidly admit that they would be better off in many ways if they did not use tobacco, but they lack the self control necessary to abandon the habit. These men are as truly slaves to tobacco as is the drunkard to his cups. But they need not continue in this bondage. **There is help for every soul who desires it.** Said the Saviour: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Oh that every tobacco user who has named the name of Christ, would assert his liberty in the gospel and by the grace of God throw off the yoke of King Tobacco!

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"CHRISTIAN CITIZENSHIP."

From "Apples of Gold Library." Adapted.

WE hear a great deal now-a-days about "Christian Citizenship." Comparatively few, however, have a clear conception of the meaning of the term. By the majority of those who hear it, it is thought to refer to the status of a citizen of a civil government who is a Christian; but is this its real meaning? Let us see.

The word "Christian" comes from "Christ," and means, "relating to or derived from Christ or His doctrine; professing or belonging to the religion established by Christ."—*Standard Dictionary*.

"Citizen" is thus defined:—
"Citizen. In its modern use, the term citizen is applied in Great Britain to a dweller in a town, and this either in the general sense of an inhabitant, or in the narrower and stricter sense of one who enjoys its privileges and franchises. In France it denotes any one who is born in the country or naturalized in it; and in America it is used in the same sense." — *Library of Universal Knowledge*, vol. 4, p.16.

The word "citizenship" means "the status of a citizen, with its rights and privileges."—*Standard Dictionary*.

So Paul was "a Jew of Tartus, in Cilicia, a citizen of no mean city." Acts 21:39, R. V. He was born and reared there; he was not the Egyptian he was supposed to be. "In the eye of the law, all Roman Citizens were equal," says Gibbon. But this citizenship had naught to do with Paul's *Christian* citizenship; for as "Christian" is that which relates to Christ, or is derived from

His doctrine, so Christian citizenship is the citizenship of Christ, the citizenship derived from Him. Then the true citizenship of the Christian, the citizenship to which he lays claims, of which he boasts, is the citizenship derived from Christ Jesus. Paul's *Christian* citizenship, therefore, came from Christ, not from Rome, nor by accident of physical birth. A Christian who was a citizen of Rome did not thereby possess *Christian* citizenship; for the lowest slave in the Roman Empire who was a Christian was as truly a possessor of Christian citizenship as was Paul. Mr. A. is by his birth an America citizen. He is also a Christian. Mr. B. lands to day in New York from Poland. He is not a citizen of this country, and can not be for five years. But Mr. B. may be a Christian, and by virtue of that fact as much a *Christian* citizen and possess *Christian citizenship* as truly as does Mr. A.

Civil citizenship may be ours by accident or by choice. If it ours by accident when we are born and reared to it, as in the United States. It is ours by choice when we relinquish our allegiance to the government under which we were born, and comply with the conditions of citizenship in a land of our choice. Civil citizenship is made and regulated by law. To possess it, we must meet the conditions, or comply with the forms prescribed by statute.

CIVIL CITIZENSHIP NOT CHRISTIAN CITIZENSHIP.

If a Christian be a citizen of a civil government, it is clearly evident that his citizenship is no different from the citizenship of an unbeliever. That of both or each is based on the same statute law. To illustrate: Mr. Smith may be a Christian and a citizen of this country. Mr. Jones may be an unbeliever, and also a citizen. But if Mr. Smith should go to Great Britain, his Christianity would not make him a citizen of that professedly Christian nation. If Mr. Jones went with him, they would stand on precisely the same footing, that of aliens; and should they wish to become citizens, each would have to comply with the same requirements of statute law. Christianity does not, therefore, affect the nature of one's civil citizenship; it can not, from the simple fact that Christianity is a matter of motive, heart essence, and life, while civil citizenship is a matter of civil law and the *outward* observance of the forms thereof. A living law of Christianity is, "Thou shalt not covet." This is mighty through faith in Christ to accomplish all that is commanded; but if it were placed upon the civil statute-book, it would not be a *Christian* law. It would be merely a form of words without the life, having no

more relation to the living law of God than would a marble statue of Jesus to the living, eternal Son of God.

"Christian citizenship" is the citizenship derived from Christ, that which we get by virtue of our relationship to Him. He is from above. He is "the only begotten Son, which is in the bosom of the Father." John 1:18. He is the One who "came down from heaven, even the Son of man which is in heaven."

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A COMFORTING THOUGHT.

NO THOUGHT is more cheering to the heart of the Christian than that Jesus is coming again.

When the hearts of the disciples were sad, just before Jesus was taken from them to be crucified, the Savior said to them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Again, when the Savior was taken up from them into heaven, he sent two angels "which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

How precious to the sorrowing disciples must have been these words, "this same Jesus." There is a song we all love to sing, "We Shall Know Him," but these words must mean even more to those who knew Him in His earth life.

And so we find that the disciples cherished this promise. They talked of it, preached about it, and wrote of it. In the second chapter of his letter to Titus the apostle Paul, though he had not the same privilege of knowing Jesus on earth as did the other apostles, calls this "that blessed hope;" and in his first letter to the Thessalonians he bids those who sorrow over the loss of loved ones, to comfort one another with the hope of the Lord's second coming. He says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

The same apostle wrote also to the church at Corinth, on the same subject.

From both of these scriptures we learn not only that Jesus is coming again, but that when He does come those of the living who believe on Him shall not die but shall be changed to immortality and be taken to heaven — be translated just as Enoch and Elijah were.

The apostle says: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-56.

What a glad shout of victory that will be! "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

But the most glorious thought of all is that THERE WILL BE NO SIN THERE, and we all shall be like Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Another thought dear to the Christian heart is —

"The signs that show his coming near,
Are fast fulfilling year by year,
And soon we'll hail the glorious dawn
Of heaven's eternal morn."

B.

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LOVE, THE CONQUEROR.

A True Story of the Australian Bush.

AS MRS. MORGAN bent over the wood-heap in the yard of her Australian home in the dusk of early morning, she felt a sharp, fiery sting in her arm, and looking down, saw a snake glide away among the logs. It had passed the night in the wood-heap, and angry at being disturbed, had stung her. She flung down her armful of sticks and rushed into the house. A sharp butcher-knife lay on the table; this she seized and cut the wound, then sucked the blood. But she had little hope, for the bite was from the fangs of a venomous snake, and she had received the full force of the poison.

Already she seemed to feel the first symptoms of coming death in the deadly lethargy which crept through her limbs.

The thought of her babies, now lying asleep in the adjoining room, further ago-

nized her, for a mental picture rose before her of her darlings straving slowly to death. And how sad would be their father's home-coming! How terrible to find the wife and childred he had left alive and well, lifeless corpses!

Then her mother-love cried out for time, only a little time, in order that she might provide for them. Her husband had been away shearing for six weeks. He would be back in a fortnight, and she must prepare enough food to keep them for that time. It would be of no use to try to take the children to the nearest neighbour, fifty miles distant; she would die on the way, and leave the helpless little ones in the cart. The old horse *might* know enough to take them to their destination, but probably he would return home. There was ample flour in the house; she would bake and cook and fight back death until enough food was prepared to keep the children alive until their father's return.

With fervish haste she ran back to the wood heap, where she found the snake pinioned under one of the sticks she had flung down in her horror. She quickly killed it; then she returned to the kitchen, lighted the fire, put on the camp oven, kneaded up the dough she had prepared over night, and put the loaves into the oven. Then she prepared other batches of bread, and placed them in the warmth to rise. Every few minutes a horrible drowsiness came over her, but she resolutely fought it down. She must do her work, and death must be forced to wait until it was done.

The children awoke and called for "mama." She attended to their little wants in a kind of dream. Every now and again she would sway and nearly fall, but she would shake off the fatal coma and address herself to some new task.

The water used in the house was drawn from a well near by; a supply must be secured and placed within reach of the children, the horses must be taken from their own paddock and put in the one where the sheep were grazing, within reach of the great clay water-tank. Little Mora, the eldest of four children, was trained to take care of the younger ones when mama should have "gone to sleep." Thus the day passed in ceaseless activity, and the evening found the mother still alive.

Only once had she fallen into the comatose state which precedes death from snake-bite, and she was roused from this stupor by little Mora, whom she had bidden not to let mama sleep for one moment, and by the screams of the younger children. She had risen and run up and down like one distracted until the heaviness partly left her,

Even now, when night had come, and the children were peacefully sleeping, she did not dare to lie down lest she should never rise again. She looked round with intense satisfaction on the pile of loaves she had baked; at least her babies would not starve. Then hope began to dawn. If she had lived through the day, might she not recover? Then a dim recollection came of having heard that if one could ward off the deadly coma until the snake poison was worked out of the blood, life might be saved.

Spurred by this hope, she went out and passed the night walking up and down. The morning found her weak and weary, but alive and hopeful. When the little ones awoke they cried out to her: "O mama, don't go to sleep! Please don't!" "I's so scared! Please don't go to sleep!"

Tears of joy and hope filled the mother's eyes as she kissed them, saying, "I won't go to sleep at all. I will stay with you till father comes home." And so it proved. Mrs. Morgan did not die. Her mother-love, which had first stimulated her to action had saved her life. Love conquered death. — *F. E. Hawson, in Youth's Companion.*

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A SPLENDID OPPORTUNITY.

Read and See if This is Not For You!

ARE YOU aware that the Sanitarium Medical Missionary Training School has a correspondence department connected with it, and weekly sends out lessons to those whose duties keep them at home? This is the third year this course has been carried on and scores are availing themselves of it. Studies on eleven subjects are given—missionary work and care and treatment of the sick are prominent.

The tuition fee is \$3.00 which barely covers the cost of sending out the lessons and correcting and returning the copies sent in by the students. The books required for this work are furnished at actual cost price. We shall organize a new class in July which will continue one year, and shall be glad to hear from all those interested. A descriptive circular giving full particulars, also testimonials from those who are taking the course will be sent free on application. Address Cor. Dep't. Sanitarium Training School. Battle Creek, Mich.

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ONE who idles away his life "killing time" has been aptly likened to a man who having a limited water supply of unknown quantity, would waste it in thoughtless sport.

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NOBODY ever regrets right doing; it is only sin that leaves a sting.



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WE are sorry for the unavoidable delay there has been in getting out this number of the GOSPEL HERALD. The necessary absence of the editor from the city, on business connected with this paper and kindred interests, was the cause of the delay. The May number will be printed as soon as possible, and then we shall endeavor to issue the paper regularly the first of each month until it shall be changed to a weekly, which we hope will be the case ere long. You can hasten this change by helping to increase our subscription list.

THE BIBLE AND THE TRUSTS.

It may seem strange, but it is nevertheless true, that the Bible, though written so many years ago, very accurately describes conditions existing in our own day.

Every body knows that the Scriptures teach most plainly that Jesus Christ is coming to this world the second time—coming "in like manner" (Acts 1:9-11) as he was seen to go into heaven. Speaking of a time just before this second coming of our Lord, the Apostle James says:

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who have mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." James. 5:1-6, R. V.

The next verse tells to what time this scripture applies, for immediately after thus arraigning the selfish rich, the apostle, addressing himself to another class, says:

"Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also pa-

tient; stablish your hearts: for the coming of the Lord is at hand." Verses 7, 8.

The apostles did not teach that the coming of the Lord was at hand in their day; on the contrary the Apostle Paul wrote plainly to the Thessalonians saying:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first.

Remember ye not, that when I was yet with you I told you these things?" 2 Thess. 2:1-5.

This makes it certain that when the apostles spoke of the soon coming of the Lord, they wrote not for the time then present but for the last days.

In view of the words quoted from James and Paul, the development of Trusts constitutes a significant sign of the times. Never in all the history of the world has there been such a heaping together of treasure as at the present time. Our own national treasury has the largest gold reserve in all the history of the country. The money centers are abundantly supplied with gold, and private holdings are immense. Much of this money is hoarded from time to time, thus causing stringency in the money markets of the world; and business failures, strikes etc., are the sure results.

In the prophecy, the man who tills the soil and gathers the harvest is taken as the representative of all labor, probably for the reason that agriculture is at the foundation of all industry. Immense fortunes are made by oppressing labor. No man can accumulate millions of dollars without in some way becoming possessed of the earning of other men.

Speaking of some of these very things, Rev. H. W. Bowman, in his "War between Capital and Labor," says:

"Such colossal fortunes, such hoarding of treasures, such combinations of wealth, —with such rapid increase of poverty,—was never witnessed before. **Our age alone fits the prophetic mold.**"

Appropriate to the charge made in the prophecy that the hire of the laborers is kept back by fraud, are these facts from Merriwether's "Tramp at home:": In the year 1880 two cotton mills paid their stockholders a dividend of twenty-one per cent., or a sum equal to more than one-fifth of all the capital invested in the business, while their workmen were paid only ninety cents per day. About the same time a prominent linen company, while paying only ninety cents per day to its employes, declared an

annual dividend equal to eighty per cent of its total investment.

There are between four and five thousand millionaires in the United States. Several of these are said to have incomes of over a million dollars each, annually. The president of the Steel Trust receives a salary of \$1,000,000 annually—twenty times that of the President of the United States.

Something of the present condition of things has been foreseen for years by statesmen. Even Thomas Jefferson spoke of a time when the people would be so absorbed in the pursuit of wealth as to become careless of their liberties. Shortly before his death, Abraham Lincoln said: "A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."

The time predicted by Jefferson and Lincoln has fully come. No less an authority than Senator Depew said several years ago: "Fifty men control the finances of the country and dictate its legislation." Instead of decreasing, the evil has only been intensified. The charmed circle is constantly narrowing. In 1850 capitalists owned thirty-seven per cent. of the wealth of the nation. In 1890 only two per cent. of our population owned seventy per cent. of the entire wealth of the country. The rich are growing richer and the poor poorer—not only relatively but absolutely.

Columns might be filled simply giving facts in support of what has been already said, but it is unnecessary. Every one who will give the subject a little candid thought may know that these things are so.

The exact condition described in the Word of God prevails. The believer in that Word should heed the warning. We are living in the last days; therefore, "having food and rament let us be therewith content." For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

B.

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THE divine order is, "first the blade, then the ear, after that the full corn in the ear." Too many people try to change this order. They are impatient of results, not willing to bide God's time. There must be seed sowing and growth before there can be a harvest.

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CHRISTIANITY is vastly more than a moral code. It is the life of God in the soul. It not only tells what we ought to do but it gives the power to do.

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IN God's hand the feeblest instrument can perform the mightiest work.