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TOWARD GOOD WILL MEN

ON EARTH PEACE

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DAYS OF CONFLICT.

THE Jewish teachers made many rules for the people, and required them to do many things that God had not commanded. Even the children had to learn and obey these rules. But Jesus did not try to learn what the rabbis taught. He was careful not to speak disrespectfully of these teachers, but **He studied the Scriptures for Himself, and obeyed the laws of God.**

Often He was reprov'd for not doing what others did. Then He showed from the Bible what was the right way.

Jesus was always trying to make others happy. Because He was so kind and gentle, the rabbis hoped to make Him do as they did. But they could not. When urged to obey their rules He asked what the Bible taught. Whatever that said, He would do.

This made the rabbis angry. They knew that their rules were contrary to the Bible, and yet they were displeas'd with Jesus for refusing to obey them.

They complain'd of Him to His parents. Joseph and Mary thought the rabbis good men, and Jesus suffer'd blame, which was hard to bear.

The brothers of Jesus took sides with the rabbis. The words of these teachers, they said, should be heeded as the word of God. They reprov'd Jesus for setting Himself above the leaders of the people.

The rabbis thought themselves better than other men, and they would not associate with the common people. The poor and ignorant they despis'd. Even the

sick and suffering they left without hope or comfort.

Jesus showed a loving interest in all men. Every suffering one whom He met, He tried to help. He had little money to give, but He often denied Himself of food in order to help others.

When His brothers spoke harshly to poor, wretched beings, Jesus would go to these very ones and speak to them

overcome Him: If Jesus could have been led to do one wrong act, or to speak one impatient word, He could not have been our Saviour, and the whole world would have been lost. Satan knew this, and it was for this reason that he tried so hard to lead Jesus to sin.

The Saviour was always guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. **Not one of us will ever have to meet such fierce temptations as He did.**

But to every temptation He had one answer: "It is written."

The wrong-doing of His brothers He did not often rebuke, but He told them what God had said.

Nazareth was a wicked town, and the children and youth tried to have Jesus follow their evil ways. He was bright and cheerful, and they liked His company. But His godly principles rous'd their anger. **Often for refusing to join in some forbidden act, He was called a coward. Often He was sneer'd at, as being altogether too particular about little things. To all this His answer was: It is written, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. To love evil is to love death, for "the wages of sin is death."**

Jesus did not contend for His rights. When roughly used, He bore it patiently. Because He was so willing and uncomplaining, His work was often made needlessly hard. Yet He was not discourag'd, for He knew that God smiled upon Him.

His happiest hours were found when alone with nature and with God. When His work was done, He lov'd to go into the fields, to meditate in the green valleys, to pray to God on the mountain-side, or amid the trees of the forest,



Jesus Giving to the Poor.

words of kindness and encouragement.

To those who were hungry and thirsty, He would bring a cup of cold water, and often would give them the food intended for His own meal.

All this displeas'd His brothers. They threaten'd and tried to terrify Him, but **He kept right on, doing as God had said. Many were the trials and temptations that Jesus had to meet.** Satan was always watching to

He listened to the lark caroling forth music to its Creator, and His voice joined the song of joyful praise and thanksgiving.

With the voice of singing He welcomed the morning light. The break of day often found Him in some quiet place, thinking about God, studying the Bible, or in prayer.

From these peaceful hours He would return to His home to take up His duties again, and to give an example of patient toil.

Wherever He was, His presence seemed to bring the angels near. The influence of His pure, holy life was felt by all classes of people.

Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust taxgatherers, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, and the rough peasants.

He spoke a word of sympathy here, and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.

He taught them to look upon themselves as having precious talents, which if rightly used would gain for them eternal riches. **By His own example He taught that every moment of time is of value, and should be put to some good use.**

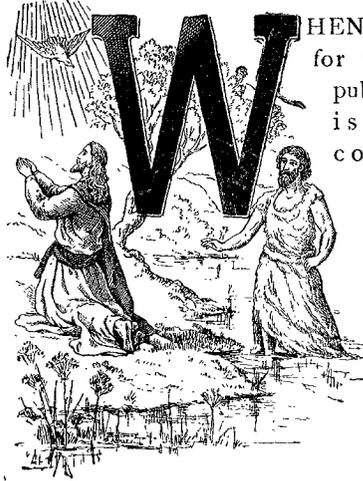
He passed by no human being as being worthless, but tried to encourage the roughest and most unpromising. He told them that God loved them as His children, and that they might become like Him in character.

So in a quiet way Jesus from His very

childhood worked for others. This work none of the learned teachers, nor even His own brothers, could make Him give up. With an earnest purpose He carried out the design of His life, for **He was to be the light of the world.**

* * *

THE BAPTISM.



WHEN the time for Christ's public ministry had come, His first act was to go to the river Jordan, and be baptized by John the Baptist.

John had been sent to prepare the way for the Saviour. He had preached in the wilderness, saying:—

"The kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15.

Multitudes flocked to hear him. Many were convicted of their sins, and were baptized by him in the Jordan.

God made known to John that some day the Messiah would come to him and ask to be baptized. He had also promised that a sign should be given him, so that he might know who it was.

When Jesus came, John saw in His face such signs of His holy life, that he forbade Him, saying: "I have need to be baptized of Thee, and comest Thou to me?"

"And Jesus answering, said unto him, Suffer it to be so now; for **thus it becometh us to fulfill all righteousness.**" Matthew 3:14, 15.

And as He said this, there was seen upon his face the same heavenly light that Simeon had beheld.

So John led the Saviour down into the waters of the beautiful Jordan, and there he baptized Him in the sight of all the people.

Jesus was not baptized to show repentance for His own sins; for He had never sinned. He did it to set an example for us.

When He came up out of the water, He knelt on the river-bank, and prayed. Then the heavens were opened, beams of glory streamed forth, "and he saw the Spirit of God descending like a dove, and lighting upon Him."

His face and form were all aglow with

the light of the glory of God. And from Heaven the voice of God was heard saying:—

"This is My beloved Son, in whom I am well pleased." Matthew 3:16, 17.

The glory that rested upon Christ was a pledge of the love of God for us. The Saviour came as an example; and just as surely as God heard His prayer, He will hear ours.

The most needy, the most sinful, the most despised, may find access to the Father. When we come to Him in Jesus' name, the voice which spoke to Jesus speaks to us, saying: This is My beloved child, in whom I am well pleased.

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HELEN KELLER'S REVERY.

HELEN KELLER, the noted blind and deaf student, recently wrote out some of her reflections for the college magazine where she is pursuing her course of study. Among other things she gave these remarkable words of cheer:

"It is interesting to watch a plant grow. It is taking a part in creation. When all outside is cold and white, when the little children of the woodland are gone to their nurseries in the warm earth and the empty nests on the bare trees are filled with snow, my window garden glows and smiles, making summer within while it is winter without. It is wonderful to see flowers bloom in the midst of snow storms. I have felt a bud 'shyly doff her green hood and the blossom with a silken burst of sound,' while the icy fingers of the snow beat against the window panes.

"What secret power, I wonder, caused this blossoming miracle? What mysterious force guided the seedling from the dark earth up to the light through the leaf and stem and bud to glorious fulfillment in the perfect flower? Who could have dreamed that such a beauty lurked in the dark earth, was latent in the tiny seed we planted? Beautiful flower, you have taught me to see a little way into the hidden heart of things. Now I understand that darkness everywhere may hold possibilities better even than my hopes."

* * *

GOD wants us to learn lessons of trust in Him from everything around us. "Consider the lilies of the field, how they grow," said the Saviour; "they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"



Christ with Nature.

WHAT IS CHRISTIAN CITIZENSHIP?*

THE object of Jesus Christ in coming to this world, of sending His gospel, His messengers, His ambassadors to the nations of earth, "is to take out of them a people for His name." Acts 15: 14. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" John 1: 12, 13. Here then is the foundation of *Christian citizenship*. It comes not by physical birth, not by the choice of the flesh, not by the will or law of men. It comes from a heavenly birthright, by being begotten of God, and "born from above." John 3: 3-5.

To such Jesus said: "If ye were of the world, the world would love its own; but because ye are *not of the world*, but I chose you out of the world, therefore the world hateth you." John 15: 19, R. V. "They are not of the world, even as I am not of the world." John 17: 16. How Jesus Christ was not of the world as respects the kingdoms and governments of men is shown in His words to Pilate: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18: 36. He was not in any way to be involved in the politics or methods of civil government. See John 6: 15; Luke 12: 13, 14; Matt. 26: 51-53.

NO COMPULSION IN RELIGIOUS AFFAIRS.

The laws of earthly, civil citizenship inevitably involve force and compulsion, and in religious matters, tyranny and persecution. The compelling power of earthly citizenship, and earthly government in religious affairs, is of Satan. **The principles of heavenly citizenship are not of**

this order. God does not work in this way. He does not, will not, give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation. To such zealous ones Jesus says: "Put up thy sword." "Ye know not what manner of spirit ye are of." That Christian or church that turns from Jesus Christ to seek power

wealth He calls all the sinful of earth, now *aliens* as respects His government. To those who accept that call He says by inspiration: "But ye are a chosen generation, a royal priesthood an holy *nation*, a peculiar people; that ye should show forth the praises [of this or that nation? this or that party? this or that policy?—No, but] of HIM who hath called you out of darkness into his marvelous light." 1 Peter 2: 9 And in turn, "they will present

before the world *another world* of higher, holier laws than worldly wisdom can invent or earth obey; a purer happiness and joy than earth can give to its votaries, coming through a service that is *independent* of all human inventions." While in the world unconverted, God says to them, "Ye were . . . *aliens* from the commonwealth of Israel, and *strangers* from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus," having His own spirit, "ye are no more strangers and foreigners, but *fellow-citizens with the saints*, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Eph. 2: 12-20. **This is the citizenship of Jesus Christ, this is Christian citizenship.**

It is because of this heavenly birthright that we are exhorted to love God with all the heart, might, mind, and soul, and to love our neighbour as ourselves; for thus loving God and sustaining such a relation to

in the politics of the world, is denying the power of godliness and of God.

THE CALL TO HEAVENLY CITIZENSHIP.

Jesus Christ is from *above*. More than this, while sojourning in the earth, He dwelt "in the bosom of the father," "the Son of man which *is in heaven*." There was His citizenship, His country, in nature like His own. To that heavenly common-

the kingdom of heaven, we would seek to win our neighbor to the same blessed allegiance. Loving God with all the heart, might, mind, and soul, we have not time to dabble in the politics of the world. "*For our citizenship is in heaven*; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3: 20, R. V. To this citizenship all are invited.



John the Baptist.

* From Apples of Gold Library. Adapted.

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J. E. WHITE, EDITOR.

THE CHURCH OF CHRIST.

WHEN was the Church of Christ set up in the earth? Some will reply, at the beginning of Christ's ministry, others, on the day of Pentecost. But neither of these answers is entirely satisfactory.

In the seventh chapter of the Acts, Stephen speaks of "the church in the wilderness" (verse 38); and that it was the Church of Christ we cannot doubt for, as Stephen plainly shows, Jesus of Nazareth was the prophet of which Moses prophesied. 'And this is He, that was in the church in the wilderness.'

If confirmation of this were needed it could be furnished by 1 Cor. 10:4 where we are plainly told that they drank of that spiritual Rock that followed them: and that Rock was Christ.

The real truth as taught by the Scriptures is that the Church of Christ is composed of true believers in Him. Just as soon as there were believers there was the church. This church went down into Egypt. "For thus saith the Lord, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." Isa. 52:4.

Then God delivered His people from Egypt and they wandered in the wilderness, where as we have seen, they were "the church."

Again, the identity of "the church in the wilderness" with the church of the apostle is taught by the figure of a vineyard.

"Thou hast," says the psalmist, "brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it." Ps. 80:8-13.

The same figure is used in Isa. 5:1-7. Here the Lord says through the prophet:

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring

forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgement, but beheld oppression; for righteousness, but beheld a cry."

The Saviour uses this same figure of a vineyard in Matt. 21:33-43. Here the lesson taught is not that the vineyard is to be destroyed and another planted, but "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." The Church of Christ was taken from the priests and rabbins and given to the apostles.

Still another phase of the same truth, namely of the identity of the church in all ages, is taught by the apostle in the eleventh chapter of Romans. Here Israel is likened to a tame olive tree. Because of unbelief some of the branches are broken off and branches from a wild olive tree take their place, but the identity of the tree is preserved.

This tree represents the Israel of God—the Church of Jesus Christ. Individuals have through unbelief lost their connection with it and others have come in and taken their places, but from the fall until the end of time the Church of the living God remains one and the same. B.

* * *

THE COMING OF THE LORD.

THAT the Lord Jesus will come to this world again is plainly stated in Heb. 9:27-28:

"And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

The purpose of this coming is plainly set forth in John 14:3—it is to receive His people to Himself.

What the manner of His coming shall be we learn from Acts 1:10. He will "so come *in like manner*" as He was seen to go into heaven.

Some have taught that Christ comes at conversion; and so He does come into the heart and life of the individual when he is born again; but this is not His second coming in like manner as He went away.

Others have taught that Christ comes at death, but there is no text of scripture that intimates any such thing. Jesus is a friend—"a friend that sticketh closer than a brother"—but death is an enemy (1 Cor. 15:26). Moreover a spiritual coming to the individual at death or at conversion could not be His *second* coming to the world "*in like manner*" as He was seen to go into heaven.

Again, He is coming "with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. He will come with "all the holy angels with Him." Matt. 25:31. His coming will be like the rising of the Sun: "For as the lightening [light] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. "And every eye shall see him." Rev. 1:7.

When the Lord comes the second time according to His promise, He will raise the righteous dead to immortal life and change the righteous living to immortality. 1 Cor. 15:51,52. Then together they shall be caught up "to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16.

These few points kept in mind will save any one who will remember them from many deceptions relative to the second coming of the Lord. B.

* * *

THE Creator is a God of law—the law of love. In the Christian home we find the nearest approach to the Creator's ideal government—voluntary co-operation to secure the common good. There love moves to obedience, and each act of filial affection jewels with a new joy the life both of the parent and of the child. What parents so happy as those who have obedient children? What children so blest as those who find their chief joy in willing service to loving parents?

"God is love," and true love can not compromise with sin, for sin is the enemy of man. What would be thought of the father who would compromise with an enemy of his children, in such a way as to leave them in his power? We cannot be free while we remain in sin, and God loves us so much that He wants us to be free.

* * *

JESUS came not to call the righteous but sinners to repentance. He was called "the friend of sinners;" and He *is* the sinners friend.

"BARRED OUT."

NOTWITHSTANDING the enlightenment of the age in which we live, notwithstanding the progress that has been made in the arts and sciences, notwithstanding the fact that now more than ever "all the world's akin" because of the ubiquity of railroads, steamships and telegraphs; yea, not even withstanding the fact that the gospel of peace has been so widely preached, never before were all the nations armed for conflict as they are to-day, and never did universal war seem more imminent than now.

Much is said of "general disarmament" and of "international arbitration," but world-wide preparation for war goes right on. Peace with her olive branch knocks at the door of the world, but there is no response. The dove of peace hovers over the nations, but receives no welcome. Poor humanity still bleeds from self-inflicted wounds. Children of the one great Father, worshipers of the same God, believers in the same Saviour, still engaged in fratricidal strife.

PREDICT UNIVERSAL WAR.

For many years soldiers and statesmen have predicted a universal war, a war involving practically the whole world. Many times it has seemed that the storm was about to burst, but as often has civilization shrunk back in horror at the prospect, and an armed peace has been preserved, while preparation for war has gone on even faster than before; and like the storm cloud, beaten back for a time by the soft breezes of summer, only to burst a little later with greater fury, so the pent-up forces have kept on increasing, and the situation has grown more and more threatening.

Until the Spanish-American war gave to the United States the Philippine Islands, it seemed impossible that our own land could ever become involved in the impending conflict, **but now it seems just as impossible that we can escape participation in the titanic struggle which is surely coming.**

The war spirit is abroad in the world; even our own government has caught the evil inspiration and unwonted activity is seen in arsenals and navy-yards. A few years ago a standing army of 25,000 men was considered ample for all our needs; to-day the President has authority to in-

crease the army to 100,000. Until recently it was supposed that we had need of only a limited number of effective war vessels, now it is authoritatively announced from Washington that never again can we safely have a navy less powerful than that of Germany; and Germany is second only to England a naval power.

In addition to the navy and standing army, there are in the United States a large number of men enrolled in the State militia. These could be called into the service of the general Government upon very short notice; besides they keep the military spirit alive among the people; so that the



BARRED OUT.*

No room for peace in all the world's wide borders:
On sea and land the war storm now prevails.
In church, and trade, and state, mad councils and disorders
Breed avarice, envy, greed! No longer Love avails.

* Illustration and verse from the *Ram's Horn*, with variations and additions in the picture.

war footing of the nation is not measured by the size of the army. The civil war demonstrated how quickly the citizen can be transformed into a soldier when the war spirit takes possession of the people.

All the great nations have large standing armies, so large in fact that the people are burdened almost beyond endurance by their support, and the opinion has been freely expressed by crowned heads that even war would be preferable to peace maintained at such a cost.

TESTIMONY OF THE BIBLE.

An interesting fact in connection with this subject is that the Bible foretells just such a condition as the world now presents. It also tells us that when this condition prevails there shall be many talking of peace.

In the fourth chapter of Jeremiah and the nineteenth verse, the prophet says, "I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled."

The very next thing of which the prophet speaks is "the great day of the Lord" and the scenes connected therewith. Is it any wonder that his heart was disquieted and that he was filled with terror if, as would seem to have been the case, the prophet was shown a vision of some of the modern engines of war in action?

Again the Lord by the prophet Joel tells of a time just before the great and terrible day of His Judgment when there will be a proclamation of war among the nations. Joel 3:9-16. To get the full force of the text it should be read as it is in the Revised Version.

By carefully comparing the prophecy of Joel with that of Micah 4:1-7, the reader will see that at the very time the Lord says there is going to be war "many nations" will be making great profession of loyalty to God and to His law, and will be talking of peace; moreover they will say that "the mouth of the Lord of hosts has spoken it."

But at the time the nations are saying that the Lord has said something which is the very opposite of what He really has said, the Lord says He will assemble His people who have been driven out, "and the Lord shall reign over them in mount Zion from hence forth even forever."

DAYS OF PERIL.

Another prophecy showing that the last days will be days of peril instead of days of peace as is popularly supposed, is found in Paul's second letter to Timothy, chapter 3, verses 1 to 5. The apostle says first of all, "This know that *in the last days perilous times shall come.*" He then enumerates seventeen sins that would be prevalent at this time. The saddest part of it all is he is not describing the wicked world at large, but those who have "a form of godliness."

Again in the sixteenth chapter of Revelation, in describing the last scenes of this earth's history, the prophet says: "And I



SOLDIERS OF AUSTRIA-HUNGARY.—War Footing, 1,865,862.

saw coming out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Verses 13 and 14, R. V. The very next thing is the second coming of the Lord Jesus Christ.

The Lord wants His people to be prepared for the things that are coming upon the earth; but Satan wants to have everybody think that they are going to live long upon the earth just as it is, and "have a good time." Which are you going to believe, the Lord or Satan?

Those who would like to read further upon this and kindred subjects are invited to write to this paper signifying the topics in which they are specially interested.

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THE WOES OF CHINA.

WHEN society finds a man prostrate, bleeding, helpless, surrounded by rapacious enemies, the spectacle excites pity, and efforts are made to assist him, to set him on foot, to restore his manhood, to remove his almost justifiable rage against the world by proving to him that the world is, on the whole, benevolent.

Does the world so treat China? In the last analysis all the atrocities of which the government and people of that country have been guilty were so many acts of defense against intrusion by its neighbors. Inexcusably violent, they were the only means the Chinese knew to protect themselves. Yet the powers of the earth stand over the prostrate empire, all of them de-

manding compensation for injuries, some of them eager to lop off and appropriate territory under various pretexes—as indemnity for losses, as punishment for acts of violence, or as security against future outbreaks.

Meantime China has learned something. A decree of the emperor issued in January is a frank and humble, and a most pathetic confession that much of the evil that has befallen the country is due to inefficient government, which in turn is the result of bad methods. "China's weakness lies in her adherence to tradition. . . . Worthless officials are numerous, and good men few." In adapting China to Western methods, the surface only of things has been studied,

"and not the kernel of Western wisdom." The failure to reform is a result of "our obstinate belief that literary excellence is the criterion of merit, and that government can only be carried on by close adherence to precedent."



RUSSIAN SOLDIERS.—War Footing, 2,151,000.

To perceive and to confess so much is a first step, but a long step, toward amendment, even though, as seems in this instance to be the case, one shrinks before a task of such magnitude as the reform of centuries-old abuses. The emperor commanded all his ministers at home and abroad, and other high officers, to study "Chinese and Western modes of governing," and to report upon the reforms that are needed to restore the prestige of China.

To this hopeful movement may be added the apparent awakening of a real Chinese public spirit and a popular demonstration against the convention with Russia, which the government pluckily refused to sign.

It is understood that Mr. Wu, the Chinese minister at Washing-

ton, has prepared a comprehensive memorial in compliance with the emperor's decree. His keen insight and wide knowledge will be of the greatest service, joined as they are to excellent judgement and unflinching tact. It is well for China that although "good men are few" they are not altogether lacking.—*Youth's Companion*.

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THE GAMBLING CURSE.

IN a recent sermon in Boston, Bishop Lawrence of the Protestant Episcopal Church said:

"One has only to listen to the shouts in the stock market during the past few weeks to be impressed with the danger in which our young men and women, our boys and girls stand from the temptation to gamble, to get something for nothing, to try to make money fast, to hazard what is of value simply for the pleasure of the hazard.

"I am not drawing fine distinctions, much less am I making the stock market the scape-goat for an increasing popular danger and vice.

"Vicious gambling, which catches the popular eye, is but the symptom of a spirit pervading the community, that of an unreadiness to work steadily for the legitimate reward of labor, an unrest at the moderate and fair returns of capital, a making haste to get rich, a keen love of the sport of overreaching another, a fascination in living by one's wit's instead of by one's sober thoughts and careful work.

"Two generations ago playing cards was forbidden, because it was associated with gambling. Then the cards were brought forth from their hiding places and given a place in the amusements of the

home. To-day they are returning to their old calling, and there are men and women, worshipers in our churches, some even communicants, who concentrate all their thought upon the game—and the game is not complete without some stake.



GERMAN SOLDIERS.—War Footing, 1,492,104.

Children's Corner.

HOW LONG IT TAKES.

"OH, I'm so hungry!" cried little Johnny, running quickly into the house from play; "give me some bread and butter, quick!"

"The bread is baking, so you must be patient," said the mother.

Johnny waited two minutes, then asked if it was done.

"No," answered the mother, "not quite yet."

"It seems a long while to make a slice of bread," said Johnny, impatiently.

"Perhaps you don't know, Johnny, how long it does take," said his mother.

"How long does it take?" asked the little boy.

"The loaf was begun in the spring"—Johnny opened wide his eyes—"it was growing all summer; it could not be finished till autumn."

Johnny was glad it was autumn if it took all that while, for so long a time to a hungry boy was rather discouraging.

"Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said his mother. "The farmer dropped the seeds in the ground in April," she went on to say, partly to make waiting time shorter, and more perhaps, to drop good seed by the wayside, "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make

something that would look like wheat. Indeed, you often see young ladies' bonnets trimmed with sprays of wheat made by milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnny.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life in them, and only God gives life.

"The farmer makes neither the wheat nor

the corn grow: but he drops it into the ground and covers it up (that is his part) and then leaves it to God. God takes care of it. It is He who sets mother earth nourishing it with warm juices. He sends the rain, He makes the sun to shine, He makes it spring up, first, the tender shoots, then the blades, and it takes April and May and June and July, with all their fair and foul weather, to set up the stalks, throw out the leaves and ripen the ear. If little boys are starving the corn grows no faster.

God does not hurry his work; but He

does all things well.

By this time Johnny had lost his impatience. He was thinking.

"Well," he said at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us our daily bread, and now I see it is God. We should not have a slice if it were not for God, would we, mother?"—*Child at Home.*

* * *

WILLIE was ashamed. He hung his head and blushed. A rude boy had laughed at him, and said, "Oh, you're a church member!"

At night Willie's mother told him some stories about Paul, and he said, "I like him; he was brave." Then his mother opened the Bible and read what Paul wrote about not being ashamed of the Gospel. "I am sorry I was ashamed," said Willie. "I will hold up my head next time as bravely as Paul did."—*Selected.*

* * *

GENTLENESS is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.



TEACHING THE DOG.

THIS child is having fine sport with the good natured dog. He is a wise looking animal too. But no dog can ever learn to read.

Human beings are the highest of God's creatures on this earth, and they can learn many things that even the most intelligent dog can never learn.

Children are moral beings, that is they can learn about God and know what is right and what is wrong, and why it is so; but dogs cannot learn this. And because we, as human beings, know more than dogs and other beasts, God requires more of us, and we shall be judged by and by for the use we have made of the powers of mind and body that He has given to us.

The most important thing for every one to learn is the will of God. He has told us to "seek first the kingdom of God and His righteousness;" and if we do this He will add all necessary things, such as food and raiment,



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A GOOD RECORD.

A FAITHFUL sister writing from Marlin, Texas, says:

"My husband is nearly sixty years of age and has only one leg, but he has taken 224 orders for "Coming King" in twenty days' work, following two other agents who had taken a great many orders for books costing from \$6.00 to \$6.90."

This shows what any one can do who has a mind to work.

* * *

HELP TO MAKE THE HERALD A WEEKLY.

OUR readers have doubtless noted with satisfaction that the GOSPEL HERALD has been considerably enlarged. We hope to improve it still further in various ways from time to time, and to publish it weekly instead of monthly, ere long.

The subscription price is now twenty-five cents per volume of twelve numbers. We propose just as soon as possible to issue it weekly and furnish fifty numbers for only fifty cents. But to be able to do this we must have orders for at least 10,000 copies weekly.

While the price to single subscribers will be fifty cents per volume of fifty numbers, we shall furnish the weekly HERALD in clubs for missionary work, at the rate of fifty papers for forty cents. Will not our friends everywhere rally to our assistance and give us at once the desired number of orders? This matter ought to be agitated at every camp-meeting, and no proper effort should be spared to accomplish this purpose at the earliest possible moment.

The paper is much needed and ought to be going out each week to thousands where it is now going only to hundreds.

* * *

GOSPEL HERALD MISSIONARY FUND.

WORKERS in different parts of the field are calling for hundreds of copies of the GOSPEL HERALD each month for missionary purposes. Many of these workers are self-surporting, and all are without the necessary means to pay for the papers they so much need. One of these missionaries in North Carolina would like 400 copies of the paper each month. Several others want from 100 to 200 copies

each, and there are scores who could use from twenty to seventy-five copies each to good purpose. How shall the papers be provided?

It has occurred to us that there are many who cannot themselves go into these needy fields who would esteem it a privilege to assist in furnishing papers for the workers already there.

At present the regular subscription price of the GOSPEL HERALD is 25 cents per year, a trifle over two cents per copy. But for missionary purposes we will furnish the HERALD at the rate of fifty papers for forty cents, less than one cent per copy. Thus for only forty cents per month you can send a club of fifty papers to any missionary in whose work you feel a special interest either because of personal acquaintance or because of knowing the field in which he is working.

But many have no special preference and for these we have started a special fund to be used in sending the GOSPEL HERALD wherever the need seems to be the greatest and openings for the use of such literature the most promising. Remember that for each forty cents received we will put into the hands of some faithful gospel worker, fifty copies of the GOSPEL HERALD for use in missionary work.

The following sums have been already subscribed to this fund:

Mrs. E. G. White, - - -	\$10.00
J. E. White, - - -	10.00
H. W. Kellogg, - - -	10.00

Please to send all donations to this fund to the Southern Missionary Society, 1025 Jefferson Street, Nashville, Tenn., stating what the money is for. If you wish to send a club of papers to any particular field regularly each month, please designate the field, and give the name of the worker to whom you wish them sent. We believe there is a blessing in store for those who thus assist in the work.

* * *

INSTEAD of teaching that the last days of this world's history are to be days of peace when everybody will be converted, the Scriptures tell us plainly that they will be days of peril because of abounding wickedness even among those who profess godliness.

"This know also, that in the last days perilous times shall come," writes the apostle. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:2-5.

FAITH.

FAITH is not some mysterious thing that only a favored few can know any thing about. It is simply believing and trusting God, just as the confiding child believes and trusts its own mother.

It is unbelief that brings sin into the human heart. It is faith that makes it possible for the Lord to purge sin away and put His righteousness in its place.

Unbelief is simply lack of confidence; and want of confidence separates even chief friends. Distrust comes between husband and wife; it separates parent and child; it alienates brother and sister; it ruins business men and robs them in a few hours of the accumulations of years. It separated man from God and keeps him thus separated.

Faith is the opposite of distrust; therefore, faith is trust. It undoes the work that distrust did. It unites man with God. It puts man in that place where God can work for him and in him.

When in answer to faith, God counts a man righteous, because of the trust that is in that man's heart, He can work out in that life the righteousness that He has imputed to him.

The religion of the Lord Jesus Christ is not simply a scheme to call men righteous but to make them righteous. Men can be righteous only by letting the Lord Jesus into their hearts to live His life in them.

To believe that God wants to make you righteous, and to be willing to have Him do it, is to have faith. Not to believe this and not to have this willingness is to be without faith. Therefore it is idle to talk of having faith while clinging to sin. God cannot forgive while sin is cherished in the heart. He forgives that he may make the life right. He pardons the guilt of sin that He may break its fetters and set the prisoner free. "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" Rom. 6:1, 2. B.

* * *

SIN is only perverted good. Had man a single power, a single faculty, not the gift of the Creator, he might innocently use it as he would. But all our powers are God-given, hence we are under the most sacred obligation to use them all to His glory. But in such a case duty is also privilege. The highest joy is found in the service of God.

* * *

JESUS came to save sinners. He came to break their fetters and set them free from the bondage of sin. "He was made to be sin for us" "that we might be made the righteousness of God in Him,"