

THE GOSPEL HERALD

By Eld. A. T. Jones

ON EARTH PEACE

TOWARD GOOD WILL MEN

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THE TEMPTATION.

AFTER His baptism, Christ was led by the Spirit into the wilderness, to be tempted of the devil.

In going into the wilderness, Christ was led by the Spirit of God. He did not invite temptation. He wanted to be alone, that He might contemplate His mission and work.

By prayer and fasting He was to brace Himself for the blood-stained path He must travel. But Satan knew where the Saviour had gone; so he went there to tempt Him.

As Christ left the Jordan, His face was lighted with the glory of God. But after He entered the wilderness, this glory disappeared.

The sins of the world were upon Him, and His face showed such sorrow and anguish as man had never felt. He was suffering for sinners.

Adam and Eve in Eden had disobeyed God by eating of the forbidden fruit. Their disobedience had brought sin and sorrow and death into the world.

Christ came to give an example of obedience. In the wilderness, after fasting forty days, He would not, even to obtain food, depart from the will of His Father.

One of the temptations that overcame our first parents was the temptation to indulge appetite. By this long fast Christ was to show that appetite can be brought under control.

Satan tempts men to indulgence, because

this weakens the body and beclouds the mind. Then he knows that he can the more easily deceive and destroy them.

But Christ's example teaches that every wrong desire must be overcome. **Our appetites are not to rule us; we must rule them.**

When Satan first appeared to Christ, he looked like an angel of light. He claimed

When Jesus was struggling against the keenest pangs of hunger, Satan said to Him:—

“If thou be the Son of God, command that these stones be made bread.”

But since the Saviour had come to live as our example, He must endure suffering as we have to endure it; He must not work a miracle for His own good. His miracles were all to be for the good of others. To the demand of Satan He answered:—

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Thus He showed that it is far less important to provide ourselves with food than that we should obey the word of God. Those who obey God's word have the promise of all things needed for the present life, and they have also the promise of the future life.

Satan had failed to overcome Christ in the first great temptation; he next carried Him to a pinnacle of the temple at Jerusalem, and said:—

“If thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.”

Satan here followed Christ's example in quoting Scripture. But this promise is not for those who wilfully venture into danger. God had not told Jesus to throw Himself down

from the temple. Jesus would not do it to please Satan. He said:—

“It is written again, Thou shalt not tempt the Lord thy God.”

We should trust in the care of our



The Temptation.

to be a messenger direct from Heaven.

He told Jesus that it was not the will of His Father that He should endure this suffering; He was to show only a willingness to suffer.

heavenly Father; but we must not go where He does not send us. We must not do what He has forbidden.

Because God is merciful, and ready to forgive, there are those who say that it is safe to disobey Him. **But this is presumption. God will forgive all who seek pardon and turn away from sin.** But those who choose to disobey Him He cannot bless.

Satan now appeared what he really was,—the prince of the powers of darkness. He took Jesus to the top of a high mountain, and showed Him all the kingdoms of the world.

The sunlight lay on splendid cities, marble palaces, fruitful fields and vineyards. Satan said:—

“All these things will I give Thee, if Thou wilt fall down and worship me.”

For a moment Christ looked upon the scene. Then He turned away. Satan had presented the world to Him in the most attractive light; but the Saviour looked beneath the outward beauty.

He saw the world in its wretchedness and sin, apart from God. All this misery was the result of man's turning away from God to worship Satan.

Christ was filled with longing to redeem that which was lost. He longed to restore the world to more than its Eden beauty. He wanted to place men on vantage-ground with God.

For sinful man He was withstanding temptation. He was to be an overcomer, that they might overcome, that they might be equal with the angels, and be worthy to be acknowledged as sons of God.

To Satan's demand for worship, Christ answered:—

“Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4: 3-10.

The love of the world, the lust for power, and the pride of life,—everything that draws man away from the worship of God,—was embraced in this great temptation of Christ.

Satan offered Christ the world and its riches if He would pay homage to the principles of evil. So Satan presents to us the advantages to be gained by wrongdoing.

He whispers to us, “In order to succeed in this world, you must serve me. Do not be too particular about truth and honesty. Obey my counsel, and I will give you riches, honor, and happiness.”

In obeying this counsel we are worshipping Satan instead of God. It will bring us only misery and ruin.

Christ has shown us what we should do when tempted.

When He said to Satan, “Get thee hence,” the tempter could not resist the command. He was compelled to go.



“If Thou be the Son of God, command that these stones be made bread.”

Writhing with baffled hate and rage, the rebel chief left the presence of the world's Redeemer.

The contest was ended for the time. Christ's victory was as complete as had been the failure of Adam.

So we may resist temptation, and overcome Satan. The Lord says to us, “Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.” James 4: 7, 8.

THE BUTLER'S WIFE.

A True Story.

THE one thing laid on my heart by God during the twelve months of my country curacy was to seek out individual souls and prayerfully to bring the Gospel claims constantly before them, and unceasingly to pray for each one until he or she was converted to God. Not that I only sought them out singly; I sought them all in the preaching and visiting. But I mean, I asked God to definitely guide me to specially take up some whom He would certainly save.

The butler's wife was one such. She lived in a very pretty cottage near the Hall. She was a nice sort of woman, but cared nothing for religion. She “had seen enough of religion and of religious people, and had no desire to throw in her lot with people who professed far more than they

practised. She paid twenty shillings in the pound, told no falsehoods, brought up her children respectably, and lived a much better life than those who were always talking about religion.”

The only reply I had to this was, “I believe all you tell me is quite true, but your uprightness and respectability are poor props on which to lean for the salvation of your soul. You are an unsaved woman, and if God takes you away in this condition you will be forever lost. Now remember, every Saturday night we are going to have a very definite petition offered up for you, that you may be saved by Christ. Now, don't forget, as each Saturday night comes, we will plead with God to show you yourself as you really are, and to show you Christ as your personal Saviour.”

“Do you mean to say you are going to expose me to all the vil- lage? Why, everybody will be talking about me. I do hope you will not do this. Surely you cannot mean this?”

“Yes, indeed I do. We shall pray for you without mentioning your name, but I shall know, and God will know. We will pray until you are converted to God.” I then left her.

Time after time I went to her house, and each time she asked me, almost excitedly, “Are you praying for me?” And I replied, “Yes, we are.” She would have done any thing to have induced me to give up doing so, and she declared boldly that she would *never* give herself to Christ. But after awhile the spirit of curiosity was so greatly aroused that she began to come to the prayer meetings to see if we really did pray for her. It was there the Lord met with her and convinced her of sin. One day, when visiting her, I saw there was a complete change. Her face was lighted up with joy. The old care-worn look had vanished. Something had happened.

“Why, Mrs. Thomas, what's the matter? You look very happy.”

“Happy? Yes, I am happy. I've got Christ, and I am saved!”

“Praise God,” I said. “Tell me about it.”

She said “I could not bear the thought of all your prayers hanging over my head. I felt satisfied with myself, but I knew you were not satisfied about me. I tried to forget it, but it haunted me night and day. When you preached the other Sunday about the woman falling down before Jesus, and telling Him all the truth, I felt simply awful,

"I came out of church with the question ringing in my ears, 'Dear sinner, won't you fall down before Jesus, and tell Him all the truth?' For several days I tried to shake off the thought, but I felt worse and worse, so I got down on my knees, told Him all the truth, and accepted Him as my Saviour. I can hardly believe it is true, and my infidel husband thinks it is a miracle; but, thank God, I know in my heart I am saved. Oh, do kneel down with me and pray for my poor husband, that he may be saved also."

We knelt and prayed earnestly that God would work in her husband's heart, and bring him to know Christ as his wife now did, and then believed that God would graciously do it.

Leaving his wife, and brimming over with joy and thankfulness to God for His great goodness, I hastened across to the Hall to see Thomas, the butler.

"Well, Thomas, I want to have a few words with you privately." Going with him into a quiet room where we should be undisturbed, I said: "Thomas, everybody knows you as a man who neither professes to believe in God, in the devil, in the Bible as God's word, in heaven or in hell. Is not that so?"

He said: "I'm afraid I've never believed in these things, but rather opposed them; and besides, what has hindered me greatly from believing these things is what I have seen of the lives of so many who profess and call themselves Christians. I am sure I have lived a more upright and moral life than most of them."

"Well, now I want to ask you a question; Your wife has been converted. She has given her heart to God. She has started to walk in the way to heaven as a Christian. Now I want to ask you honestly, do you believe in your wife's conversion?"

I must confess I asked the question with some hesitation, not knowing how he might answer me; but he said at once: "Believe it? Why, I can't help believing it. It beats me altogether to explain it. There is no doubt that something wonderful has happened to her. Why, she now reads her Bible, kneels down to pray with the children, kneels down and prays before retiring to bed, and even several times she has actually got out of bed in the middle of the night and begun praying for me. I never thought there was anything in religion before, but I don't know now what to think. Religion must have something in it if it can make such an alteration in a woman like my wife, for it certainly takes a lot to move her. In fact, its wonderful

I never could have believed it to be possible."

The fact of his wife's real conversion, her changed life, her testimony, and her prayers, for his salvation, very strongly influenced him, and after a few interviews and much prayer definitely on his behalf, he gave himself unreservedly to the Lord Jesus.

You may easily imagine the wonder and surprise caused in our prayer meeting when the butler and his wife walked in, and pouring out their hearts in audible prayer and praise, not only thanked God for saving their souls, but pleaded with God most fervently for the salvation of the people in the village. It was for some time quite the topic of conversation at the village public-house, and at the important meeting-place, the old cobbler's, who whilst mending his boots, always welcomed anyone who would

PAUL'S LESSON ON LOVE.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—*1 Corinthians XIII.*

come and sit beside him to tell him any news.

Many thought these new converts would not last long. It was only a passing emotion. They would soon get over it, and settle down as usual. Still, they acknowledged it was wonderful; the persons who had been converted were the very last people in the world whom they would have expected to "turn religious."

My idea being to single out certain people, and to stick to them till they were converted, soon seemed to become understood by many of the people. They got somewhat afraid that each, in turn, would be "buttonholed," and prayed over earnestly till they gave themselves up to the Lord. Oh, what devices many of them had to avoid or to get away from me! How frightened many of them seemed that the new parson would come and fasten on them searching personal questions about sin, condemnation and eternity? Yes, I was after their souls, and they very soon found it out. Now that the Lord had really converted the infidel butler and his

wife, my courage was strengthened, and my faith to believe that God would, in His infinite mercy, take hold one by one of the most hardened and most rebellious. I could believe that nothing was too hard for the Lord; if He could save Saul of Tarsus, He could save any of the people in this village. Even the scoffers and those who treated religion with contempt could and must be brought to His feet. He had shown His power in some cases, and His power would do the same thing in saving many others.—*London Christian.*

* * *

HOW THE GRUMBLER WAS CURED.

THIS story is taken from Moody's anecdotes:

Some years ago a pastor of a little church in a small town became exceedingly discouraged, and brooded over his trials to such an extent that he became an inveterate grumbler. He found fault with his brethren because he imagined they did not treat him well.

A brother minister was invited to assist him a few days in a special service. At the close of the Sabbath morning service our unhappy brother invited the minister to his house to dinner. While they were waiting alone in the parlor he began his doleful story by saying:—

"You have no idea of my troubles; and one of the greatest is that my brethren in the church treat me very badly."

The other propounded the following questions:—

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

The last question he could not answer, but bowed his head thoughtfully. The other replied:—

"Your Master and mine was thus treated, and His disciples fled and left Him in the hands of the wicked. Yet He opened not His mouth."

The effect of this conversation was wonderful. Both ministers bowed in prayer and earnestly sought to possess the mind which was in Christ Jesus. During the ten days' meetings the discontented pastor became wonderfully changed. He labored and prayed with his friends, and many souls were brought to Christ.

Some few weeks after, a deacon of the church wrote and said, "Your late visit and conversation with our pastor have had a wonderful influence for good. We never hear him complain now, and he labors more prayerfully and zealously."

The Gospel Herald.

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J. E. WHITE, EDITOR.

THE COST OF MODERN WARS.

"DURING the last century," says Robt. Gordon Butler, in the *Home Magazine*, "the art of war has shared in all improvements. But improvements in the art of war have not reduced the cost to those indulging in it."

"This fact, though," adds Mr. Butler, has not lessened the number of wars in the nineteenth century. No other ten decades of history cover so many great conflicts."

"What have the wars of the war-like nineteenth century cost?" asks the writer whom we quote.

"Only an estimate can be made, and even in making that certain narrow limits of work must be marked out. For example, the indirect cost of only a few wars can be found; therefore the indirect cost must be left out of consideration. Again, the cost of the army and navy of a country in peace must not be included in the cost of war. With these as rules some sort of estimate may be made of the expenditure on warfare during the last century."

The direct cost of the Principal wars of the century is then given, as follows:

Napoleonic wars, - - -	\$3,289,000,000
Turco-Russian war, - - -	100,000,000
Algerian war, - - -	190,000,000
Civil wars, Spain and Portugal,	250,000,000
Canadian rebellion, - - -	11,000,000
Seminole war, - - -	27,000,000
Mexican war, - - -	57,000,000
Revolutionary wars in Europe,	50,000,000
Chinese wars, - - -	44,000,000
Kaffir war, - - -	10,000,000
Crimean war, - - -	1,520,000,000
Italian war, - - -	253,000,000
American Civil war, - - -	5,000,000,000
Abyssinian war, - - -	43,000,000
Schleswig-Holstein war, - - -	75,000,000
Franco-Mexican war, - - -	75,000,000
Austro-Prussian war, - - -	330,000,000
Brazil-Paraguayan war, - - -	240,000,000
Franco-German war, - - -	2,500,000,000
Ashantee war, - - -	4,500,000
Central Asian wars, - - -	225,000,000
Turco-Russian war, - - -	1,210,000,000
Afghan and South African wars,	85,000,000
Soudan war, - - -	21,500,000
Madagascan war, - - -	85,000,000
Italy-Abyssinian war, - - -	115,000,000
Spanish-American-Filipino war,	1,000,000,000
Boer war, - - -	800,000,000
Soudan war, - - -	12,000,000
Chinese-Japanese war, - - -	300,000,000
	<u>\$17,922,000,000</u>

The reader will of course keep, in mind the fact that this enormous sum does not include the vast expenditure for standing

armies and navies. In this estimate no account is taken of the fact that so many hundreds of thousands of men are withdrawn from the arts of peace to learn the art of war; that instead of being producers, thus adding by their industry to the wealth of the world, they are only consumers, involuntary leaches on the body politic. Unquestionably the indirect cost of war is very much greater than the direct cost.

But let us consider for a little the magnitude of the sum given—17,922,000,000. Again we quote Mr. Butler's words:

"Just how much is a billion? It is one thousand millions; but that fact is not expressive. There are only 3,155,673,600 seconds in a century—that is, six dollars have been spent on war for each second of the century. If we take Archbishop Usher's chronology, and consider the world to be 5,904 years old, we find that the nations have spent on war during the nineteenth century at the rate of six dollars a minute since the creation."

"The population of the world is estimated at 1,500,000,000; the money spent on war between 1801 and 1900 would give to each man, woman and child alive to-day more than \$13 as pocket money.

"If a man counted 200 a minute for ten hours a day, six days a week, he would have counted one million in 8 days 3 hours and 20 minutes. At the same rate, he would need 8,333 days, 3 hours and 20 minutes to count one billion or 26 years, 195 days, 3 hours, and 20 minutes not counting Sundays. To count twenty billions would take 532 years, 150 days, 6 hours and 40 minutes."

By far the larger part of this sum, vast as it is, has been spent in wars between "Christian nations," and yet we wonder why the heathen are so slow to see and to acknowledge the great benefits of Christianity.

Civilization is not Christianity, though it is often mistaken for it. Christianity, is Jesus Christ in the daily life, and He neither used nor sanctioned the use of carnal weapons. "For the weapons of our warfare are not carnal," says the apostle, "but mighty through God to the pulling down of strongholds." B.

* * *

THERE is only one way to get rid of sin, that is by confession on our part and forgiveness on God's part.

"If we confess our sins," says the apostle, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9,

THE real question is not, What have I power to do? but, What ought I to do? Duty is above everything else. A real Christian life is a complete refutation of every argument ever made against the religion of the Lord Jesus Christ.

WHERE IS RIGHTEOUSNESS FOUND? By William Covert.

IN His sermon on the mount, Christ told His hearers to seek "first the kingdom of God and His righteousness." He stated that if they did this, other necessary things should be added, for His Father knew that they needed the temporal things of life. But the first thing to be sought was God's righteousness, because it is of the most importance. Matt. 6:31-33.

There is no way of obtaining this grace except by seeking for it. Our Redeemer says,

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. In order to find that for which we seek, we should learn where to look for the object and how we may obtain it.

We learn that God's law teaches what the principles of righteousness require. Upon this point many scriptures could be cited, but we only have space for a few: "Thy testimonies that Thou hast commanded are righteous [margin, "righteousness"] and very faithful." Ps. 119:138. "My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:172. See also Isa. 51:7, and Rom. 2:26.

Again, we are told that all that is contrary to righteousness—all unrighteous-

ness—is sin (1 John 5:17); and sin is the transgression of the law (1 John 3:4; Rom. 7:7). This is the law of ten commandments, for the apostle Paul in the latter text quotes the tenth commandment to show what law was meant. Therefore, as the law of God condemns all sin and forbids all unrighteousness, it must embrace in itself all righteousness. The commandments of that law prohibit the culmination of sin, the greatest sin under the principal of each several precept, but the greatest sin includes all that made it what it is. God sees murder in hatred (1 John 3:15), and adultery in lust (Matt. 5:27, 28). The law is the reflect of God's character and government, hence includes within itself all righteousness.

Yet, while it is true that God's law expresses righteousness, it is also true that we cannot be made righteous by the law. A sinner, searching in the law for grace and strength, will find only condemnation for

himself. Paul says: "We know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:19, 20.

It is the disposition of a man with an honest purpose, when he is made to know

No Help in Self

that he is wrong, to make an effort to place himself right. But he does not like to feel that he is a dependent creature. Therefore when he begins to see his sins, the first impulse of his nature is to grapple with them in his own strength, before he will seek for righteousness in the way that it may be found. David was in a hopeful way when he said: "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me;" for when he came to this point in his experience, he could then pleadingly pray, "Be pleased, O Lord, to deliver me; O Lord, make haste to help me." Ps. 40:12, 13. Such an earnest seeker is ready to be helped in the Lord's own way. The Lord "giveth power to the faint; and to them that have no might He increaseth strength." The strength that is given is the Lord Himself, for "God is our refuge and strength;" He "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. "This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

But how shall we obtain this righteousness? Paul tells us we cannot get it by

How May It Be Obtained?

our works, for if we could, we would not give God the glory, but would boast of what we had done in saving ourselves from the power of sin and Satan. The apostle says: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. To the Romans, in writing concerning Abraham, the apostle says: "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:2, 3. This is a plain statement. None need be at a loss to understand it. Abraham's faith was counted to him for righteousness. The subject is continued in verses 4 and 5, which state that "to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but

believeth on Him that justifieth the ungodly, his faith is counted for righteousness." The thought is that, if a man could do works of so much merit that he is entitled to salvation on that account, God would owe him eternal life; that God would simply be paying a debt in giving such a man salvation. There could be no grace counted on such terms. It would be salvation on legal principles; but if man has no righteousness of his own, and he is incapable of gaining it in his own strength, then we can see the greatness of God's love in bestowing it upon him.

"Righteousness is a gift from God."

Rom. 5:17. "For if by one man's offense death reigned by one; much

A Gift

more they which received abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." But this gift is not bestowed where there is no faith to welcome it. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. But faith is based upon the word of God. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. As the individual reads God's word, or listens to someone expounding it, the Spirit of God enlightens his understanding. By this Spirit his sins are made to stick like arrows in his heart. Ps. 38:2.

But the same Spirit that will convict of sin will convince of righteousness. "And

The Spirit Quickens

when He is come, He will reprove [margin, "convince"] the world of sin, and of righteousness, and of judgment." John 16:8. It is this Spirit that quickens the one who is dead in trespasses and sins. "It is the Spirit that quickeneth; the flesh [fleshly mind] profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. By the Spirit's aid God's word is made quick and powerful. It is full of spirit and full of life. It is in this manner that the sinner is born again. "Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. This is the beginning of a new life.

Previous to this experience the sinner's mind was controlled by the fleshly emotions of his carnal nature, and he was in the bondage of Satan. He was at enmity

against God, not subject to the law of God,

A Child of God

neither was it possible for him to be. Rom. 8:7. But in the new birth, so plainly set forth in the word of God, we see that through living faith he has become a child of God. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. This faith is a living principle, that changes the emotions of the heart, drives out sins, and places the love of God there. It is the law of the spirit of life in Christ Jesus. Rom. 8:2. This makes the penitent sinner free from the law of sin and death that had previously ruled in his members. Perhaps no language has ever been penned which states in a more complete manner that which is done for the sinner in conversion than the following: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Christ knew no sin, yet for our sakes He was made sin; on account of our sins He left heaven, that He might take upon Himself the iniquity of us all. The prophet says: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." Isa. 53:4, 5.

Dear sinner, the sinless Son of God suffered thus to redeem you. Will you not

He Suffered For You

gladly surrender you will to One who has done so much for you? He will take all your sins upon Himself, and, instead of those transgressions which seem like mountains weighing you down, He will place upon you His robe of spotless righteousness. Your sins He will cast into the midst of the sea (Micah 7:18, 19); and unto you He will impute His own righteousness. It was your sins that slew the Lord; it is His righteousness that will save you. Please to understand that you are not required to do good works in order to become righteous; but through faith in Christ and the power of the Holy Spirit the heart is to be changed, and it becomes the workmanship of God, created in Christ Jesus unto good works. Eph. 2:10.

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HENRY WARD BEECHER never said a truer thing than this: "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

* * *

A PRIVATE car was recently built in Pullman, Ill., at a cost of \$35,000. "Ye have lived in pleasure on the earth, and been wanton."

THE ORIGIN OF THE DEVIL.

THE question is sometimes asked, "Why did God make the devil?"

God never made the devil. He created the being now known as the devil, but He created him not a devil but an angel of light. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28: 14, 15.

But Satan fell from his high estate. Pride overthrew him. "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28: 17.

It is true that God might have made all His creatures beasts or machines,—without moral nature and without moral responsibility,—instead of making them men; but who to escape moral responsibility would be willing to change places with his horse, his ox or his dog? None but the moral coward would make such a choice.

"God is love" and in nothing is this truth exemplified more fully than in the creation of man in the image of God. "How unsearchable are His judgements, and His ways past finding out."

PREVENTION OF TYPHOID FEVER.

IT is well known that typhoid fever is a water-borne disease, and is commonly taken into the system in drinking water which has become contaminated from the excreta of persons suffering from the disease. Freezing does not in any way impair the vitality of the bacillus of typhoid, so that ice from a river or pond may convey the disease to consumers hundreds of miles, perhaps, from the source of infection.

Milk has more than once been the means of conveying the disease. Fortunately most milk-dealers are aware of the necessity of cleanliness in the preparation of milk for shipment. In most modern dairies the bottles, before being filled, are subjected to the sterilizing effects of steam. Epidemics of typhoid fever traced to dairies have in most cases been due to the bottles having been washed with water from an infected well or pond.

Oysters that have been bedded in bodies of water which receive the contents of sewerage pipes have likewise been the means of conveying typhoid fever.

A pure water-supply is rightly looked upon as one of the greatest essentials to the healthfulness of a community. o s
—salads, for example— cannot be cooked

or subjected to the effects of a high temperature, while, on the other hand, washing them in infected water may render them the means of conveying disease.

Among the chief ways of preventing typhoid fever must be mentioned the care of the stomach itself. It seems highly probable that the natural juices of the healthy stomach are able to destroy many germs of disease; but the number which any stomach may be able to digest, and thus render its owner safe from attack, must always be uncertain, and it is not desirable to test its capacity in this direction.

The fact that only certain persons out of a number who have partaken of food or drink infected with disease-germs may suffer is explainable on the ground of their different general physical condition, or of the varying states of their digestive organs.

Boiling or cooking in any form destroys all germ life; and food or drink about which there is a question of typhoid infection should be subjected to one of these processes before it is taken into the stomach. —*Youth's Companion*.

* * *

SOCIAL PESTS.

ONLY the other day an unhappy man in a New Hampshire city shot and killed his wife and then shot himself. When dying he told his friends that the mania to kill had been born in his heart under the influence of the gossip of neighbors. He knew nothing against his wife, but the whisperings of persons he believed to be friends, and doubtless who thought themselves his friends, made him mad, and he killed the woman he loved.

Be wary of the tale-bearer, who approaches you in the guise of friendship to speak ill of another. The person who listens willingly to gossip is as bad as the gossip. If we cannot speak well of another why speak of him at all? Silence hurts no one. Idle talk often breaks a heart, ruins a home, or takes a life. Gossip has ruined not only men but empires. Gossip is a vice, and one that few persons even try to guard against. —*Boston Globe*.

* * *

THE YOUNG MAN WHO LOST.

A YOUNG man who had failed by only three points in an examination for admission to the Marine Corps, appealed to his representative in Congress for assistance, and together went to see the Secretary of the Navy in hope of securing what is known as a "re-rating" of his papers.

"How many more chances do you want?" asked Secretary Long. "This is your third time." And before the young man had a chance to answer, the Secretary continued: "How do you expect to get

along in the world when you smoke so many cigarette? Your clothes are saturated with their odor. Pull off your glove and let me see your fingers. There, see how yellow they are!" pointing to the sides of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

"Only once in a while," was his sheepish reply.

Secretary Long then invited the congressman into his private office, and while offering to do everything that he could consistently, added: "I am sick trying to make anything of these boys that are loaded with cigarette smoke, and drink 'once in awhile.' They are about hopeless."—*The Rams Horn*.

* * *

WHAT ARE YOU GOOD FOR?

"CHILDREN," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut with," answered the little ones.

"Suppose it had no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's catechism," cried Willie Brown. "'To glorify God and enjoy Him forever.'"

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."—*Epworth Herald*.

* * *

Do you ask what it is to trust in God? For a reply go to the child and ask him to tell you what it is to trust his father or mother. Then you may know what it is to trust your heavenly Father.

* * *

THE best evidence of the truthfulness of the Bible is that it does for every one who really accepts it just what it claims to be able to do.

* * *

"THE fear of the Lord is the beginning of wisdom."

Children's Corner.

DO IT YOURSELF.

A STORY is told of a farmer who had a fine field of wheat.

An old lark built her nest in this field and presently hatched a fine brood of young birds.

By and by the wheat began to ripen, and, as the story goes, the young birds one day heard the farmer telling his son that they must get their neighbors to help them to cut their grain.

Of course the little larks were very much alarmed, and when their mother returned they told her all about it. Then the wise old bird said: There is not the least cause for alarm. The wheat will not be cut as long as the farmer depends upon his neighbors to do it for him.

According to the story, the next day the young larks heard the farmer tell his son that as the neighbors would not help them they must get their relatives to cut the wheat.

Again the little birds were greatly alarmed and told their mother that they must surely find another home. But again the old lark assured them that they were in no danger.

The next day the mother bird was again absent when the farmer and his son came out to look at the wheat. And this is what the little larks heard: "My son, we have asked our neighbors and they are too busy with their own affairs to help us. We have likewise asked our relatives to cut the grain

for us, but with no better results. We must now do it ourselves."

When these words were reported to the old lark she said, Then we must move at once, for now the wheat will be harvested.

The moral is not far to seek; it is this: Do not depend upon others for what you can do yourself. Do not lean on your neighbors or relatives, but go to work yourself.



ANGELIC MINISTRIES.

ONE day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir; on smooth ground."

"And how did you get over those stones which lie between us and the house?"

"Oh, sir, mother told me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand the beautiful text, 'He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges His angels to lead and lift His people over difficulties, just as you have lifted little Annie over these stones. Do you understand it now?"

"Oh, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust Him? Surely He can. There is not a child who may read this story, over whom He is

not ready to give His angels charge.—*Selected.*

* * *

EIGHT hours to sleep, and two to walk,
And three to eat and laugh and talk;
Six for study every day;
Five are left for work and play.
Eat well, sleep well, work well, read well,
And your life will always speed well.

—*Youth's Companion.*



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THE CONFEDERATE VETERANS.

ON the occasion of the late reunion of Confederate Veterans at Memphis, a large lot of religious literature was distributed under the auspices of the Southern Missionary Society.

It was our privilege to send for use at that time a large number of copies of the GOSPEL HERALD.

Brother W. R. Burrow, of Trezevant, this state, was on the ground to distribute this literature, in which work he was ably assisted by faithful workers in Memphis. Writing of their experiences, Brother Burrow says:—

"We put on each envelope the words, 'The Last Grand Re-union. A Word of Consolation to Confederate Veterans. Carry home with you, read and preserve.'

"I don't think I ever saw literature taken so eagerly by any people in my life as was this by these old soldiers.

"We gave out 3,000 packages with a personal request to each individual to read the literature. We were greeted many times by a friendly tap on the shoulder and words like these, 'God bless you, my brother. You are on the right track; go ahead.'

"As they read the words on the envelope, 'The Last Grand Re-union,' many would smile and say, 'I am going to be there.' You see they caught the idea at once.

"Of the 3,000 packages given out I saw only two thrown away and these were immediately picked up by soldiers. I don't think I ever put out literature at any time when everything went off so nicely as on this occasion. Eternity alone will reveal the result."

We know that the friends of the HERALD everywhere will rejoice in this good report, and that many prayers will ascend to the throne of God that He will follow by His blessing the old soldiers whose heads are now so rapidly whitening with the frosts of the swiftly-flying years.

* * *

TRUE love moves to action. "God so loved" that "He gave." "He gave His only begotten Son." If we love we will also give. But what have we to give?

Only our sins and ourselves. And this is all He asks. "My son, give me thine heart." And what will the Lord do with a wicked human heart? Oh, He will cleanse it from sin, fill it with His own love, enlarge it by His grace, and illuminate it by His own divine presence.

To Make the Herald a Weekly

ONE of the necessities of the situation is an **illustrated weekly paper that can be furnished at small cost for pioneer missionary work.**

Such a paper ought to be made to cover each year as nearly as possible all the vital truths for these times, and ought to cost **less than one cent per copy.**

We propose to make the GOSPEL HERALD just such a paper as soon as possible, but we cannot do this fully until we shall have orders for at least 10,000 copies of each issue.

With a circulation of 10,000 copies each week, we could make the GOSPEL HERALD what it ought to be, and could furnish it in clubs of **twelve copies and upwards at the rate of fifty papers for forty cents**, sent post paid any where in the United States, Canada, or Mexico.

We believe that this would result in a **revival of old-fashioned missionary work.** For an expense of only ten cents per week any one could have a club of twelve papers coming direct to his address.

We feel anxious to give every one an opportunity to have a part in this work, and would suggest that when the paper shall have been made a weekly, if any family feel that they cannot afford to take a club of twelve papers each week they can easily arrange to have some neighbor share the expense with them.

Again, there is scarcely a family anywhere that could not easily dispose of a dozen papers each week at a price that would at least pay for the papers.

Tell your neighbors about the paper, show them copies of it and offer to supply it to them regularly each week **at one cent per copy.** Then let the children do the work.

At present we publish the HERALD only monthly and furnish a volume of twelve numbers for 25 cents. The paper is well worth this price, and this is the least we can possibly send it for to individual subscribers; but even now we will furnish the paper in lots of ten or more **for missionary purposes, at the rate of one cent per copy.** We trust however that this offer will not be taken advantage of by several families, or by missionary societies, to

secure the paper at a cheaper rate for their own reading. The papers cannot be furnished at this price except at a loss, and as this must be met out of missionary funds they should be used only for missionary purposes. Families desiring single copies of the paper primarily for their own reading ought to feel it a privilege to pay for it at the regular subscription price.

As soon as our list is large enough to justify the change, we shall make the HERALD a weekly and furnish it to single subscribers at the rate of **one cent per copy for all terms of not less than ten weeks.** Unexpired subscriptions for the monthly HERALD will then be filled at the same rate, namely, at one cent per copy.

Shall we not have a general rally, and see how quickly the HERALD can be made a weekly? It will not take long if all take hold of the work. **Will you help?**

* * *

CONSIDERING ONE ANOTHER.

THE Lord wants us to gain courage from the victories of others. "This poor man cried," says the psalmist, "and the Lord heard *him*, and saved *him* out of all his troubles."

If we would spend more time thinking of our own and others' blessings our faith would be strengthened and our personal experience would be brighter.

"By beholding we become changed." "Evil communications corrupt good manners," or good morals. If we allow our minds to dwell on evil things we shall certainly be influenced by them; hence the admonition of the apostle: "Whatsoever things are true, whatsoever things are honest whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." Phil. 4: 8.

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A NEAT little monthly journal, the *Gospel Farmer*, comes to our table from Harvey, Illinois.

The motto of this bright little paper is Rom. 1: 20:

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

The aim of the paper is to lead its readers to recognize God in all the operations of nature, and to intelligently co-operate with Him in the labor of their hands. In brief, the *Gospel Farmer* is a bright little agricultural paper brim full of useful information and good religion. Subscription price, 25 cents per year. Sample copies free.

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Do you want to lead others to Christ? Then know Him first for yourself.