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EARLY MINISTRY.

FROM the wilderness, Christ returned to the Jordan, where John the Baptist was preaching. At that time men sent by the rulers at Jerusalem were questioning John as to his authority for teaching and baptizing the people.

They asked if he was the Messiah, or Elijah, or "that prophet," meaning Moses. To all this he answered, "I am not." Then they asked:—

"Who art thou? that we may give an answer to them that sent us."

He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:22, 23.

In old times when a king had to travel from one part of his country to another, men were sent ahead of his chariot to prepare the roads.

They had to cut down trees, gather out the stones, and fill up the hollows, so that the way would be clear for the king.

So when Jesus, the heavenly King, was coming, John the Baptist was sent to prepare the way by telling the people, and calling on them to repent of their sins.

As John answered the messengers from Jerusalem, he saw Jesus standing on the river bank. His face lighted up, and stretching out his hands, he said:—

"There standeth one among you, whom ye know not, He it is, who coming after

me is preferred before me, whose shoes I am not worthy to unloose." John 1:26, 27.

The people were greatly moved. The Messiah was among them! They looked about eagerly to find the one of whom John had spoken. But Jesus had mingled with the multitude, and was lost to sight.

The next day John again saw Jesus, and, pointing to Him, cried: "Behold the Lamb

With awe and wonder the hearers looked upon Jesus. They questioned with themselves, Is this the Christ?

They saw that Jesus bore no tokens of worldly wealth or greatness. His clothing was plain and simple, such as poor people wore. But in His pale, worn face was something that moved their hearts.

In that face they read dignity and power; and every glance of the eye, every feature of the countenance, spoke of divine compassion and unutterable love.

But the messengers from Jerusalem were not drawn to the Saviour. John had not said that which they desired to hear. They expected the Messiah to come as a great conquerer. They saw that this was not the mission of Jesus, and in disappointment they turned from Him.

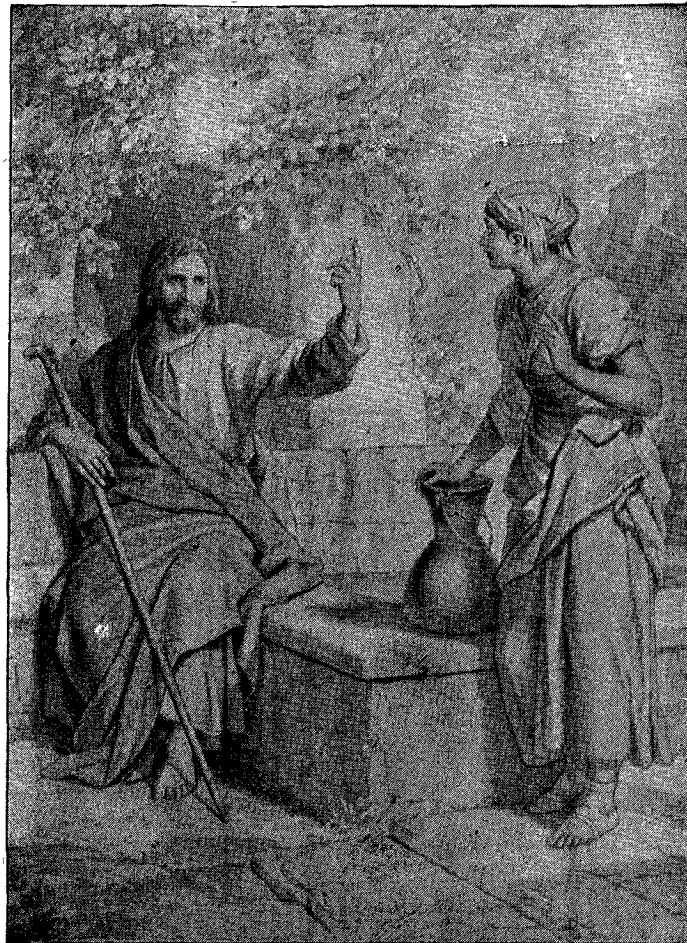
The next day John again saw Jesus, and again he cried, "Behold the Lamb of God!" Two of John's disciples were standing near, and they followed Jesus. They listened to His teaching, and became His disciples. One of the two was Andrew, the other John.

Andrew soon brought to Jesus his own brother, Simon, whom Christ named Peter. The next day, on the way to Galilee, Christ called another disciple, Philip. As soon as Philip found the Saviour, he brought his friend Nathaniel.

In this way Christ's great work on earth was begun. One by one He called His disciples,

and one brought his brother, another his friend. This is what every follower of Christ is to do. As soon as he himself knows Jesus, he is to tell others what a precious Friend he has found. This is a work that all can do, whether young or old.

of God, which taketh away the sin of the world!" Then John told of the sign that had been seen at Christ's baptism. "I saw, and bare record," he added, "that this is the Son of God." John 1:29, 34.



Christ and the Woman of Samaria.

At Cana in Galilee, Christ, with his disciples, attended a marriage feast. For the happiness of this household gathering, His wonderful power was put forth.

It was the custom in that country to use wine on such occasions. Before the feast was ended, the supply of wine had failed.



The Water Made Wine.

The lack of wine at a feast would be thought to show a want of hospitality, and this was regarded as a great disgrace.

Christ was told of what had happened, and He bade the servants fill six large stone jars with water. Then He said, "Draw out now, and bear unto the governor of the feast." John 2:8.

Instead of water, there came forth wine. This wine was much better than that which had been served before, and there was enough for all.

After working the miracle, Jesus quietly went away. Not till He had gone, did the guests know of the work He had done.

Christ's gift to the marriage feast was a symbol. The water represented baptism, and the wine His blood, that was to be shed for the world.

The wine which Jesus made was not fermented liquor. Such wine is a cause of drunkenness and many great evils, and God had forbidden its use. He says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "It biteth like a serpent, and stingeth like an adder." Proverbs 20:1; 23:32.

The wine used at the feast was the pure, sweet juice of the grape. It was like that which the prophet Isaiah calls "the new wine . . . in the cluster;" and he says, "A blessing is in it." Isaiah 65:8.

By going to the marriage feast, Christ

showed that it is right to meet together in this pleasant way. He liked to see people happy. Often He visited them in their homes, and tried to have them forget their cares and their troubles, and think of God's goodness and His love. Wherever He might be, Christ was always trying to do this. Wherever a heart was open to receive the divine message, He unfolded the truths of the way of salvation.

One day, as He was passing through the country of Samaria, He sat down by a well to rest. When a woman came to draw water, He asked her for a drink.

The woman wondered at this, for she knew how the Jews hated the Samaritans. But Christ told her that if she would ask of Him, He would give her living water. At this she wondered the more. Then Jesus said to her:—

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

By the living water in meant the Holy Spirit. As a thirsty traveler needs water to drink, so do we need God's Spirit in our hearts. He who drinks of this water shall never thirst.

The Holy Spirit brings God's love into our hearts. It satisfies our longings, so that the riches and honors and pleasures of this world do not attract us.

And it fills us with such joy that we want others to have it too. It will be in us like a spring of water, that flows out in blessing to all around.

And every one in whom God's Spirit dwells, will live for ever with Christ in His kingdom. Received into the heart by faith, it is the beginning of the eternal life.

This precious blessing Christ told the woman He would give her if she asked for it. So He will give it to us.

This woman had broken God's commandments, and Christ showed her that He knew the sins of her life. But He showed, too, that He was her friend, that He loved and pitied her, and that if she

was willing to forsake her sins, God would receive her as His child.

How glad she was to know this! In her joy she hurried away to the town near by, and called the people to come and see Jesus.

So they came to the well, and asked Him to stay with them. He remained two days, and taught them, and many listened to His words. They repented of their sins, and believed on Him as their Saviour.

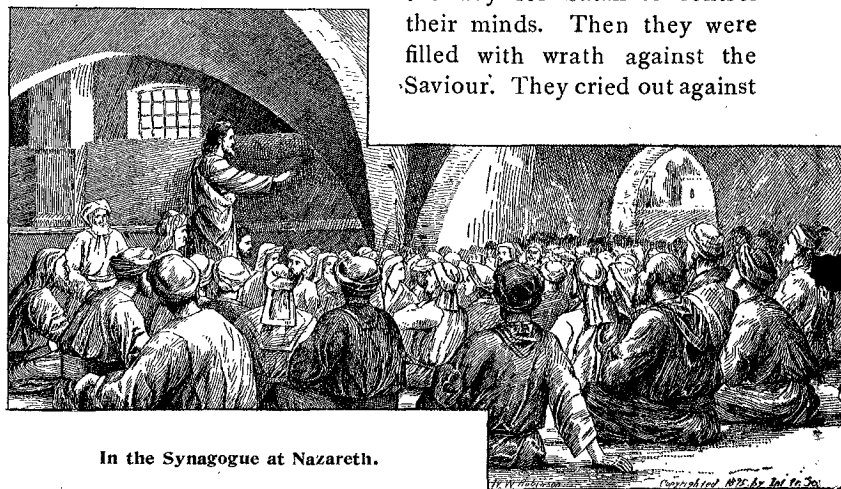
During His ministry, Jesus twice visited His old home at Nazareth. At the first visit He went to the synagogue on the Sabbath day. Here He read from Isaiah's prophecy about the work of the Messiah,—how He was to preach good tidings to the poor, to comfort the sorrowing, to give sight to the blind, and to heal those that were bruised.

Then He told the people that all this was fulfilled that day. This was the work that He Himself was doing.

At these words the hearers were filled with joy. They believed that Jesus was the promised Saviour. Their hearts were moved upon by the Holy Spirit, and they responded with fervent amens and praises to the Lord.

Then they remembered how Jesus had lived among them as a carpenter. Often they had seen Him working in the shop with Joseph. Though in His whole life there had been only deeds of love and mercy, they would not believe that He was the Messiah.

By such thoughts as these they opened the way for Satan to control their minds. Then they were filled with wrath against the Saviour. They cried out against



In the Synagogue at Nazareth.

Him, and determined to take His life.

They hurried Him away, meaning to throw Him over the steep side of a hill. But holy angels were near to protect Him. He passed safely through the crowd, and was not to be found.

The next time He came to Nazareth, the people were no more ready to receive Him. He went away, never to return.

Christ worked for those who wanted His help, and all through the country the people flocked about Him. As He healed and taught them, there was great rejoicing. Heaven seemed to come down to the earth, and they feasted upon the grace of a merciful Saviour.



Righteousness Imparted

By William Covert.

ONLY the righteousness of Christ in the heart will keep us in the path of obedience. Solomon says that "the righteousness of the perfect shall direct his way" (Prov. 11:5), and again, "Righteousness keepeth him that is upright in the way." (Prov. 13:6). Thus we see that righteousness is not only imputed, but by faith it is also imparted, to the children of God. This is why Paul could say that if any man is in Christ, he is a new creature. 2 Cor. 5:17. It is literally true as far as the mind and the will of one in Christ is concerned. Christ will through faith control the mind. If this is not done, our works will be sin. In order to be accepted, our works must be wrought in God. Jesus does not take the past of our character or life and cut out the soiled and filthy parts, and then fill up the rents and heal up the scars, and in this way patch up an old life in order to justify the penitent believer and make him righteous, but He renews it all. He takes the old all away, as something wholly offensive and utterly unfit to be repaired. The filthy rags of man's own righteousness are removed. Jesus washes him with His own blood in that fountain that has been opened to the house of David for sin and uncleanness. This places upon him that change of raiment that the king in the parable of our Saviour prepares for those guests who are invited to partake of the supper at the marriage of his son. Matt. 22:11-13.

The putting on of these garments is given

in a beautiful picture by the prophet's pen: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. This is what John calls the righteousness of saints, in which all were arrayed whom in vision he beheld at the marriage supper of the Lamb. Rev. 19:7, 8. Not one of all that vast multitude will wear a robe furnished by himself. This lesson is made to conform to the custom of the Eastern marriage. Each guest was prepared with apparel made for him by the bridegroom or his father. So at the marriage supper of Christ all guests will wear the furnished garments of salvation, made pure and white in His own blood.

Dear reader, let me ask you if you are trusting in your own righteousness. If so, you will be speechless when the King comes in to see the guests. All things are ready, and the robe will be freely given you; every-

Will You Come?

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.

thing has been done that infinite love can do. God's word, His Spirit, and the bride invite you. A bright home, eternal life, infinite joy, and the dear Saviour all are calling you. **Will you come?**

It requires no great skill or wisdom to criticise. True genius is constructive not destructive. Do not be content to find fault with what others have done or are doing. Do something yourself.

LICENSE is not liberty. The sinner is not free but in bondage. Only in obedience is true liberty found. "I walk at liberty," says the psalmist, "for I seek thy precepts."

No man can be true to himself while false to others.

Not Swift But Sure

THERE is nothing of hurry about the procedure of the Lord;" said the late C. H. Spurgeon.

"It may seem that the chariots of His grace are long in coming. It is by no means an unusual circumstance for the saints to be heard crying, "O Lord how long? It is written 'The glory of the Lord shall be thy rearward.' Isa. 58:8. Now the guard of the rear comes up last, but it does come. God may sometimes make us wait; but we shall see in the end that He is as surely the Omega as the Alpha of His people's salvation. Thomas Brooks reminds us that the mercies of God are not styled the *swift* but 'the *sure* mercies of David.' Let us never distrust Him, but, though the vision tarry, let us wait for it; because it will surely come, it will not tarry. See Hab. 2:3.

"There once sailed from the port of London a vessel, which the owner called the *Swift-sure*, because he hoped it would prove both safe and speedy. Truly this is a fit name for the Lord's mercy; it is both swift and sure. David may not have said so in the text which Brooks quotes, but he often said as much and even more in others. Did he not say, "He rode upon a cherub, and did fly; yea, He did fly upon the wings of the wind"? The Lord is not slow to hear the cries of His people. He has a set time to favor Zion, and when that set time is come, there will be no delay.

"The date for its fulfillment is an important part of a promise. The Lord is prompt to the moment in carrying out His gracious engagements. The Lord had threatened to destroy the world with a flood, but He waited the full time of respite until Noah had entered the ark; and then, on the selfsame day, the fountains of the great deep were broken up. He had declared that Israel should come out of Egypt, and it was so: 'And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Ex. 12:41. According to Daniel, the Lord numbers the years of His promise, and counts the weeks of His waiting. As for the greatest promise of all, namely, the sending of His Son from heaven, the Lord was not behindhand in that great gift, 'but when the fullness of the time was come, God sent forth His Son.' Beyond all question, the Lord our God keeps His word to the moment."

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Things That Testify of God

"THE heavens declare the glory of God; the firmament showeth his handiwork," says the psalmist. And this revelation of the divine Being all may read.

But how many are there who ever give these things more than a passing thought? The beauty and glory all around us are so common that we fail to see God in His works.

This is not as it ought to be, nor is it as God designed it to be. It is sin that "has darkened all the mind, and veiled the heavenly light," so that men do not see God in His works.

"For 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."

This is a wonderful world. We are constantly surrounded by things that are truly marvelous and which human wisdom is at a loss to explain. All these things should lead our minds up to God.

How does the grass grow? Why does one seed produce corn, another wheat, another oats, etc.? Why does the giant oak produce the tiny acorn, while upon the insignificant vine grows the mammoth pumpkin — who ordered it so?

The plants all grow from the earth. Why are they not all just alike? How is it that one takes from the soil and air certain elements, while another takes something else? How does the plant discriminate and take only that which it requires to produce certain results?

One flower is white, another red, another orange, another pink, another blue, etc., and often several colors are seen in the same flower and even in the same petal; why is this? Who thus delicately and in perfect taste paints the rose, the violet, the honeysuckle?

A Christian worker in New York City called on a very poor woman who lived in an attic. Growing in a broken saucer in the window of the poor room was a strawberry plant in bloom. Observing the plant the visitor said, "Your strawberry blossom will soon turn from flower to fruit and you will enjoy its sweetness after waiting so long." "O, sir," replied the woman "it is not for the fruit that I keep it, but

it is the only living thing that I can keep, and by its daily growth it reminds me that God is near."

Oh that every one had the same beautiful faith of this poor woman who cherished the humble strawberry plant because it reminded her of God's presence! If men would think more about these things, and think in the right way, their minds would be led up to Him "who created all things by Jesus Christ." Ephesians 3:9.

God's Purpose Concerning the Earth

WHEN God created this earth and placed man upon it, it was in pursuance of His divine purpose to fill it with free moral agents, loyal to their Creator. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

The divine plan necessarily involved human probation; and so when God had created the world and fitted it for human habitation, He created man also and gave him dominion over the earth. Gen. 1:16-28. says: "And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and fowl of the air, and over every living thing that moveth upon the earth."

This dominion was, of course, to be exercised subject to the will of God; the earth was, so to speak, to be simply one of the States of the universe.

But Adam lost his dominion by sin, and this not in the sense that it reverted to God, from whom he received it, but in the sense that by his own act man exchanged the service of God for the service of Satan, and both himself and his dominion passed to the arch enemy, by whom he had been overthrown. "For of whom a man is overcome, of the same is he brought in bondage," says the inspired word. 2 Peter 2:19. And again: "Know ye not, that to whom ye yield yourselves servants to obey, his serv-

SIN is the wrong use of God-given powers or opportunities. Had man a single faculty or opportunity, not a gift from heaven, he might innocently use it as he would. But since all that we have is a gift from God we are under sacred obligations to use all that we have and are to His glory.

"What shall a man give in exchange for his soul?"

ants ye are to whom ye obey?" Rom. 6:16. Satan is, by our Lord Himself, three times called "the prince of this world." John 12:31; 14:30; 16:11.

That the earth will be finally taken from Satan was foretold in the curse pronounced by the Lord upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This seed was Christ; for He is mentioned repeatedly in the promise to Abraham (Gen. 12:7; 13:15, etc.), and in Gal. 3:16 we read: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The promise made to Abraham was a promise of this earth. So far as the record in Genesis goes, it might be understood to apply only to the land of Canaan; but in Romans 4:13 we have this testimony: "For the promise, that he should be heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith." This inspired commentary upon the Mosaic record is too plain to be mistaken. Coupled with the text already quoted from Galatians, it means that the world was promised to Abraham through Christ. "And if ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. So that the destruction of Satan's power and the establishment of the everlasting kingdom of God in the earth is a matter of vital interest to every child of God by faith in Christ.

But Satan's usurped dominion will not be wrested from him until by the preaching of the gospel a sufficient number of the sons and daughters of Adam to people the world have been persuaded to return to allegiance to their

God wants
willing service

Creator. God will have a willing service. It is "the willing and obedient, that shall eat the good of the land." God is now visiting the nations "to take out of them a people for His name." When this work shall have been accomplished, then, and not till then, will Christ receive at His Father's hands the kingdom, and come, crowned "King of kings, and Lord of lords."

Tempted As We Are.

ONE of the most precious texts in all the Bible is Heb. 4:15: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin."

This is the same as saying that we have an high priest who is touched with the feeling of our infirmities. Of the Israelites, in the wilderness it is written: "In all their afflictions He was afflicted;" and He identifies Himself even more closely with His people now than He did then.

Do you ask how it is possible for the Saviour to be touched *now* with the feeling of our infirmities? For answer go to the mother bending low over the couch of her suffering child. You know she feels every pang that racks its little body. And just as she is touched with the feeling of the infirmities of her child so our Saviour is touched with the feeling of the infirmities of His children.

"Behold, I stand at the door, and knock," says the Saviour: "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."

He sups with us, is touched with the feeling of our infirmities, shares our sorrows, feels our pains. And we sup with Him, being made through Him partakers of the divine nature. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

OUT of Christ the sinner is Satan's slave; after his conversion to Christ, he is the Lord's free man. "I walk at liberty," says the psalmist, "for I seek thy precepts."

"I KNOW WHOM I HAVE BELIEVED."

YOU ask me how I gave my heart to Christ? I do not know.
There came a yearning for Him in my soul
So long ago;
I found earth's flowers would fade and die;
I wept for something that would satisfy;
And then—and then somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you—how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ? I cannot tell.
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you—when;
I only know
He is so-dear since then. —Sel.

When the Lord's Coming is Near.

THAT the Lord Jesus Christ is coming to this world again in like manner as He went away is too plainly taught in the Bible to admit of doubt on the part of any Christian. See Acts 1:9-11.

The purpose of the Lord's second coming is to take his people to Himself. John 14:1-3. He will raise to eternal life, the righteous dead and change to immortality the righteous living. 1 Cor. 15:51, 52. In short, "unto them that look for Him, shall He appear the second time without sin unto salvation." Heb. 9:28.

The facts are beyond controversy. The part of the subject not so fully understood is, Can we know anything about our Lord's coming, except the glorious truth that He will come?

Let us see. In 1 Thess. 5:1-4 we read these words:

"But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief."

God's people will not be overtaken by that day as by a thief. They will be watching and will not be in darkness.

In His second letter to the Thessalonians (Chap. 2:1-5) Paul told them that they need not expect the coming of the Lord in their day. He referred them to the coming of the "man of sin," fulfilled later in the rise and reign of the papal power, and told them that Christ would not come until that wicked power had done its work.

But more important even than these testimonies are the words spoken by our Lord Himself to His disciples, and recorded in Matt. 24:33: "When ye shall see all these things, know that it [margin, He] is near, even at the doors."

These text make it very clear that before

the Lord comes a message will go forth to prepare the people for His coming, similar to the message that John the Baptist preached calling upon the church of that day to prepare for our Lord's first advent.

This is clearly implied in 2 Peter 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Men would never talk in this way if some were not saying that the Lord is coming. The same may be said of 1 Thess. 5:1-5. Some cry peace and safety, because others are sounding an alarm.

As God's word has been fulfilled in the past so it will be in the future. In Zech. 9:9 we read this prophecy of Christ's entry into Jerusalem:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

When this was fulfilled "some of the Pharisees from among the multitude said unto Him, Master, rebuke thy disciples. And He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40.

The prophecies which speak of the second advent and of the warning message which immediately precedes it and just as plain as any prophecy even written concerning the first advent. In Joel 2:1 we read:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of LORD cometh, for it is nigh at hand."

The question, "Can we know?" must be answered in the affirmative, and not only so, but while the people of God will not know the day nor the hour of their Lord's return they will know when "He is near even at the doors."

Nearly Wrecked by a Rivet.

A SIGNIFICANT story is told by a New York agent who has just returned from South America. He was on board a steamer that was new and apparently sound. Yet during the voyage she filled rapidly with water, and it was only by the greatest exertions that she reached the harbor of Callao. When the ship went into the dock and was examined, it was found that one of the plates about the center had worn through. Further investigation demonstrated that the damage had been done by a little copper rivet, which had been

accidentally left in the bottom, and had rolled back and forth over the same spot so often and so long that the iron plate had been worn thin, and the pressure of the water had broken through. This is only another proof that a very small cause may lead to a very great disaster. That fact is often forgotten when men wonder at a life being wrecked for time and eternity. They do not remember that a sin, considered trivial, may do it.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.—*Christian Herald.*

A Lesson from the Flowers

By F. H. Schramm.

SOME time ago I received from a friend in a distant place a few fragrant violets.

What a wealth of power and beauty is wrapped in these little blossoms!

It is the power of God's love in the flowers, that draws us to them, for to see them is to desire them. And when we possess them, they shower us with blessings in sweet odors and fresh beauty, which we were unable to see when first attracted to them. And the more closely we look, the more wonderful the beauty we behold, until we become changed, as we desire to be more like them.

Some, in their endeavor to search out the depths of beauty, construction and power of these little manifestations of God's love, sever them piece by piece, even probing to their very heart; but who can find out the heights or depths of the unsearchable riches of Christ, even in a tiny flower? Yet, even by this process some are led to the great Fountain-Head of love; while others see but the torn remains of that which was perfect, and while it once had power to attract, is now trampled with indifference or contempt beneath their feet.

Christ is the Heavenly flower, "The lily of the valley," "the chiefest among ten thousand," and "altogether lovely." If we look at Him, He will draw us to Himself, we will then desire Him, and He will adorn us with His own character, if we wish to be like Him. "For in Him dwelleth all the fullness of the Godhead bodily." The closer we look the more we shall see of His beauty, and by beholding we shall become changed, "for we shall see Him as He is."

As we take the life of this heavenly flower, wearing it in our hearts, we are filled to overflowing with its fragrance, which, going out to others, attracts them, being in us a sweet smelling savor of Christ.

Many, trying to look into the mysterious depths of this wonderful flower, are filled with the sweetness of its life; that which they would have failed to see in the perfect flower they now see in the bruised, torn and lifeless blossom.

Others, tossing the heavenly gift aside, adorn themselves with flowers and odors of their own manufacture, which time will destroy, failing to see that in the rejected flower is life everlasting, and that its seed "is in its self." In giving its life it brings forth many more beautiful blossoms, and these heaven-born flowers, "created anew in Christ Jesus," are true witnesses of the first flower which died to give them life. And shall they not give their lives that others may live? Verily, for if we seek to save our life we shall lose it.

"Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." "He that saith he abideth in Him, ought himself also so to walk, even as He walked." May we see His great love for us as manifested in all His works.

"SINCE the lofty spurt of the Beaumont oil gusher, numerous other alleged oleaginous discoveries have been made," remarks the *American*, and continues: "The whole earth appears to be growing greasy." And why may it not be really so? "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7.

By beholding we become changed.

Children's Corner.

Gertie Graham's Conversion.

"I WONDER if Jesus would love me? I would so like to have some one to love, now little Willie is dying. When he is gone, I will be left alone, but surely this Jesus that the rich folks here love would never look at a ragged little girl like me."

These were the thoughts of Gertie Graham, a little newsgirl, as she sat in a revival meeting one cold November evening, and heard the evangelist preach to children from the text, "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God." He told them that Jesus wanted every little girl and boy, no matter whether they were beautiful or homely, rich or poor. He wanted all to love and serve Him. For this reason He had left His home in Paradise and had come down here and died on the cross for us that we might dwell with Him forever.

Gertie devoured every word he uttered, and she could hardly believe that anyone could have loved us enough to have died for us—"surely not for a little newsgirl." But did not the evangelist say He died for the poor as well as the rich, for the homely as well as the beautiful? And surely he must mean her, as she was not rich, and often the bad boys made her cry by calling her "red-headed woodpecker."

At last the evangelist had finished exhorting and pleading, and was now inviting the children to go forward and seek the "best Friend in the world," to use his own words.

Gertie hesitated a moment; but a kind lady, sitting near by, had been watching her earnest little face during the entire service. She had seen the different emotions chasing each other in rapid succession across her countenance, and she knew a great war had commenced in that tiny soul. She now stooped and encouraged the little one to go forward.

"But, ma'am, do you think Jesus would want a freckled faced, red-headed little girl like me?"

"Yes, dear, He does not look whether you wear good clothes, or are pretty,—but He does look at your heart, and He wants that wholly for Himself."

"But if I go up there, what shall I say to Jesus?" (The little girl had never been taught to pray; her parents being slaves to the terrible habit of intemperance.)

The lady looked surprised for a moment, and then said, with a sweet smile:—

"Just tell Jesus that you heard He loved little girls, and that you want to give Him

your heart. Then ask Him to forgive you for every naughty thing you have ever done in your whole life, and make you a good little girl, even one of His own children."

"And is that all I have to say? and do you really think Jesus would love me?"

"Yes, dear; He loves every little girl and boy. That is why He said, 'Suffer little children to come unto Me.'"

Little Gertie sprang to her feet and almost ran forward, carrying a bundle of evening papers under one arm.

In a few moments the evangelist knelt down at her side, and inquired if she had found Jesus. "Oh, yes," she replied, "and He makes me feel so happy away down in my heart. I never felt so happy in my whole life before, and I am eight years old now." — *Revivalist.*

but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you cannot work for Christ at home, you will not find it easier to do abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus." — *Scotsmen.*

One Step at a Time.

THE cause of much distress in the Christian way is the fact that so many not only have on them the burdens of the present, but also the burdens of yesterday and the anticipated burdens of to-morrow. Is that best? We expect that the sinner will have all these loads; the plaguing memory of misdeeds past, and the forebodings of the final outcome, to pack themselves on top of the burden he must carry to-day. That is to be expected.

But is it right for the Christian to bear such added loads? The burdens of yesterday, where are they? Taken up in the strength and grace of God, borne by His help, discharged for His glory, and laid now at His feet.

And this bright morning as the Christian awakes, he is thanking God for the gracious mercies of yesterday, for strength, for love, for the deep purpose of good, for victory, so that, mingled as if in the deep undertones of the piano which respond in full, exquisite harmonies to the one clear note of the voice, the voice of prayer for to-day is set in the rich harmonies of praise. The Sabbath song,

"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day"

becomes in reality the song of every fresh day. Why strap on our heavy hearts the burdens of yesterday, and reach for those of to-morrow?

Is it not an act of ingratitude for the mercy of yesterday and of distrust for the grace of to-morrow? Is not the burden of yesterday laid at the Master's feet? We are not sufficient, soul, we are not strong enough, to bear the whole burden of life at once.—*Central Christian Advocate.*

THE purpose of the gospel is to save men from sin; and "sin is the transgression of the law" of God.

JESUS CHRIST came to save sinners. To save a sinner is to set him free from the service of sin.

"LOVE is the fulfilling of the law."

Following a Will-o'-the-Wisp.

THIS is one of the names popularly applied to the *ignis-fat-u-us*, a "light that appears, in the night, over marshy grounds, supposed to be occasioned by the decomposition of animal or vegetable substances, or by some inflammable gas."

Jack-a-lantern is another name applied to the same phenomenon.

It is said that men have been lured into swampy places and have even lost their lives following such lights; hence each of the names given has come to be used to signify something unreal or misleading.

To say that one is chasing a will-o'-the-wisp, an *ignis-fatuus*, or a jack-a-lantern, is to say that he is indulging false hopes, that he is visionary, etc.

Ignis-fatuus is a Latin word, or rather a compound of two Latin words, *ignis* meaning fire, and *fatuus*, signifying foolish. *Ignis-fatuus*, means, therefore, fools' fire.

A great many people in this world spend their whole lives following fools' fire.

In Isaiah 55:2 the Lord speaks of this principle but using another figure to make it plain, He says: "Wherefore [or why] do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

Satan tempts to sin by making some evil thing appear very attractive, but the expected pleasure is never realized. The promised happiness is like the will-o'-the-wisp or the end of the rainbow, always just beyond one's reach, and at last the sinner finds that "the wages of sin is death."

But the Lord Jesus came into this world that every one might have that which is real. "I am come," says the Saviour, "that they might have life, and that they might have it more abundantly." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." John 3:16. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.



Be a Missionary at Home.

AFTER an enthusiastic missionary meeting a young lady went to the speaker and told him that she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sabbath-school, and seeking to win the scholars there for Christ?"

"No," answered the young lady, "I never felt called to teach children. I am not suited to them."

"Well," said the missionary, "perhaps you have been helping in mothers' meeting, and trying to bring those at home to Jesus?"

"No," answered the young lady, "I cannot say that I have done any of this work,



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“THE carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.” Rom. 8:7.

TO SAVE from sin is to save from violation of the law of God. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” 1 John 3:4.

THE salvation which Jesus Christ brings is not alone salvation from the penalty for sin but salvation from the power of sin. “Thou shalt call His name Jesus, for He shall save His people from their sins.” Matt. 1:21.

SOME trust in faith, some in works, and some in faith *and* works; but what every one needs is a faith *that* works. If sap is in the tree leaves, blossoms, and fruit will be seen. Even so, if faith is in the heart the life will be full of good works.

THE Lord requires no impossibilities; therefore, what He commands we can perform by His grace; and His command is a pledge of the grace.

When the Saviour bade the man with the withered hand to stretch it forth, His command was an implied promise that power would be given him to obey. The poor man's faith laid hold upon this promise and he was made whole.

THE gospel is not a scheme of pardon, merely, but of righteousness and justice.

All have sinned. “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. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” Rom. 3:20-22.

To declare a man righteous who is not such would be unjust; and the Lord

does not do this. He forgives the past only that He may make the pardoned soul righteous in deed and in truth; that his life may be in harmony with the divine law; or as the apostle expresses it, “that **the righteousness of the law** might be fulfilled in us, who walk not after the flesh but after the Spirit.” Rom. 8:4.

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THERE is only one way whereby any man can be free to do as he pleases, and that is by pleasing to do right—by governing himself in harmony with the divine law. To do this is to “know the truth” and to be made free and kept free by the truth. See John 8:32.

Not to know and obey the truth is to be subject to the worst form of bondage; for “whosoever committeth sin is the servant of sin.” John 8:34. “Know ye not that to whom ye yield yourself servants to obey, His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Rom. 8:16.

THE purpose of the gospel is to save men from sin and unite them to God.

God calls upon sinners to “cease to do evil and learn to do well.”

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray

you in Christ's stead, be ye reconciled to God.” 2 Cor. 5:17-20.

It is not God who becomes reconciled to man, but man to God. God is pleading with the sinner to return to the Father's house. There is no enmity in His heart. “God is love.”

THE excessively hot weather of this summer should make everyone think of the time foreseen by the seer of Patmos and described in Rev. 16:8, 9: “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory.”

But we have the assurance that “he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Ps. 91:1. And in that day “the man Christ Jesus” “shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Isa. 32:2.

RECENT tests of French submarine torpedo boats proved so successful that the French papers are boasting that England's naval supremacy has vanished. The British press retorts that in event of war between the two powers the French fleet would very soon be all submarine—meaning that it would be at the bottom of the sea.

There is a strong under current of ill feeling between England and France that bodes ill for the future. It is said that France now feels strong enough not to endure at the hands of England another humiliation similar to the Fashoda incident.

Such indications are in perfect accord with what the Bible says about war in the last days. Men are talking of “peace and safety.” The Lord warns of war and destruction.

DISCUSSING recent discoveries by explorers in Egypt, the London *Saturday Review* says: “The lifting of the veil by the explorers is showing us day by day that we have all along been inclined to believe too little, not too much. It should give pause to our skepticism of traditions which cannot be established, for the facts which have now been brought to light would have been facts none the less, though they had never been proved.” All of which is only saying in other words that “if we believe not, yet He abideth faithful: He cannot deny Himself.”