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Teachings of Christ.

AMONG the Jews, religion had come to be little more than a round of ceremonies. As they had departed from the true worship of God and lost the spiritual power of His word, they had tried to supply the lack by adding ceremonies and traditions of their own.

Only the blood of Christ can cleanse from sin. Only His power can keep men from sinning. But the Jews depended upon their own works and the ceremonies of their religion to earn for them salvation. Because of their zeal for these ceremonies they thought themselves righteous, and worthy of a place in God's kingdom.

But their hopes were fixed on worldly greatness. They longed for riches and power, and these they expected as the reward for their pretended piety.

They looked for the Messiah to set up His kingdom on this earth, and to rule as a mighty prince among men. Every worldly blessing they hoped to receive at His coming.

Jesus knew that their hopes were to be disappointed. He had come to teach them of something far better than they had sought.

He had come to restore the true worship of God. He was to bring in a pure heart-religion, that would manifest itself in a pure life and a holy character.

In the beautiful sermon on the mount He explained what God thinks most precious; and what would give real happiness.

The Saviour's disciples had been influenced by the teachings of the rabbis; and for these disciples, first of all, Christ's lessons were spoken. That which He taught them is for us also. We need to learn the same things.

"Blessed are the poor in spirit," Christ said. The poor in spirit are those who know their own sinfulness and need. They know that of themselves they can

humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15.

"Blessed are they that mourn." This does not mean those who complain and murmur, and who go about with a sour, downcast look. It means those who are truly sorry for their sins, and who ask God for pardon.

All such He will freely forgive. He says, "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." Jeremiah 31:13.

"Blessed are the meek." Christ says, "Learn of Me; for I am meek and lowly in heart." Matthew 11:29. When He was wrongfully treated, He returned good for evil. In this He has given us an example, that we should do as He has done.

"Blessed are they which do hunger and thirst after righteousness." Righteousness is right-doing. It is obedience to the law of God; for in that law the principles of righteousness are set forth. The Bible says, "All Thy commandments are righteousness." Psalm 119:192.

That law Christ, by His example, taught men to obey. The righteousness of the law is seen in His life. We hunger and thirst after righteousness when we want to have all our thoughts, our words, and our actions, like Christ's

And we may be like Christ if we really desire to be. We may have our lives like His life, our actions in harmony with the law of God. The Holy Spirit will bring God's love into our hearts, so that we shall delight to do His will.

God is more willing to give us His



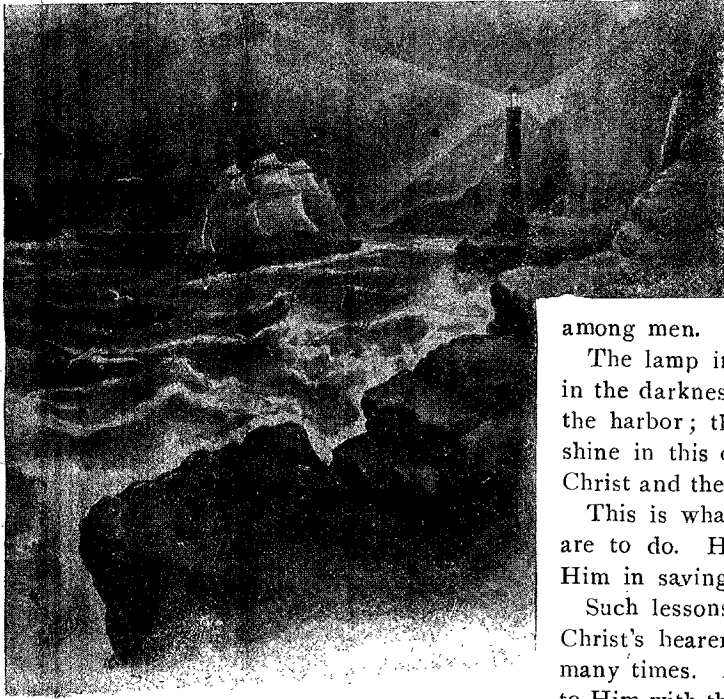
The Great Teacher.

do no good thing. They desire help from God, and to them His blessing is given.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and

Spirit than parents are to give good things to their children. His promise is, "Ask, and it shall be given you." Luke 11:9; Matthew 7:7. All that hunger and thirst after righteousness, "shall be filled."

"Blessed are the merciful." To be



Nothing can harm those who love and follow Christ. He will be with them in every place. They may be put to death, but He will give them a life that will never end, and a crown of glory that fadeth not away. And from them others will learn about the dear Saviour. Christ said to His disciples:—

"Ye are the light of the world." Matthew 5:14. Jesus was soon going away from the world to His heavenly home. But the disciples were to teach the people of His love. They were to be as lights

among men.

The lamp in the lighthouse, shining out in the darkness, guides the ship safely to the harbor; thus Christ's followers are to shine in this dark world to guide men to Christ and the heavenly home.

This is what all the followers of Christ are to do. He calls them to work with Him in saving others.

Such lessons were strange and new to Christ's hearers, and He repeated them many times. At one time a lawyer came to Him with the question: "Master, what shall I do to inherit eternal life?" Jesus "said unto him, What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

"Thou hast answered right," said Christ; "this do and thou shalt live." The lawyer had not done this. He knew that he had not loved others as himself. Instead of repenting, he tried to find an excuse for his selfishness. So he asked Jesus: "Who is my neighbor?" Luke 10:25-29.

The priests and rabbis often disputed about this question. They did not call the poor and ignorant their neighbors, and would show them no kindness. Christ took no part in their disputes; He answered the question by a story about something that had happened a short time before.

A certain man, He said, was going down from Jerusalem to Jerico. The road was steep and rocky, and passed through a wild, lonely region. Here the man was seized by robbers, and stripped of all that he had. He was beaten and bruised, and left for dead.

As he lay thus, a priest and then a

Levite from the temple at Jerusalem came that way. But instead of helping the poor man, they passed by on the other side.

These men had been chosen to minister in God's temple, and they ought to have been like Him, full of mercy and kindness. But their hearts were cold and unfeeling.

After a time a Samaritan came near. The Samaritans were despised and hated by the Jews. To one of these people a Jew would not give so much as a drink of water or a morsel of bread. But the Samaritan did not stop to think of this. He did not stop even to think of the robbers who might be watching for him.

There lay the stranger, bleeding and ready to die. The Samaritan took off his own cloak, and wrapped it about him.

He gave him his own wine to drink, and poured oil on his wounds. He put him on his own beast, brought him to an inn, and took care of him all night.

The next morning, before going away, he paid the inn keeper to care for him till he should be strong again. So Jesus told the story. Then turning to the lawyer, He asked:—

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The lawyer answered, "He that showed mercy on him."

Then Jesus said, "Go, and do thou likewise." Luke 10:35-37. So Jesus taught that every person who needs our help is our neighbor. We are to treat him just as we ourselves would like to be treated.



The priest and the Levite pretended to keep God's commandments, but it was the Samaritan who really kept them. His heart was kind and loving.

In taking care of the wounded stranger, he was showing love to God as well as to

merciful is to treat others better than they deserve. So God has treated us. He delights to show mercy. He is kind to the unthankful and to the evil.

So He teaches us to treat one another. He says, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

"Blessed are the pure in heart." God cares more for what we really are than for what we say we are. He does not care how beautiful we may look, but He wants our hearts pure. Then all our words and actions will be right.

King David prayed, "Create in me a clean heart, O God." "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Psalm 51:10; 19:14. This should be our prayer.

"Blessed are the peacemakers." He who has the meek and lowly spirit of Christ will be a peacemaker. Such a spirit provokes no quarrel, gives back no angry answer. It makes the home happy, and brings a sweet peace that blesses all around.

"Blessed are they which are persecuted for righteousness' sake." Matthew 5:3-10. Christ knew that for His sake many of His disciples would be put in prison, and many would be killed. But He told them not to mourn because of this.

David's Prayer

man. For it pleases God to have us do good to one another. We show our love for Him by being kind to those about us.

A kind, loving heart is worth more than all the riches in the whole world. Those who live to do good show that they are children of God. They are the ones who will dwell with Christ in His kingdom.

Christian Growth.

By E. J. Waggoner.

THE Christian life is progressive. It is a continual growth. Peter says: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But *grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Psalm 1:3. This means continual growth.

We read of the path of the just, that it "shall be as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But "the just shall live by faith;" therefore it must be that their faith increases.

Again: Paul says to the Corinthians, "Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Corinthians 9:10.

To the Thessalonians he wrote, "And the Lord make you to increase and abound in

Increase and Abound

love one toward another, and toward all men." 1 Thessalonians 3:12. And again he said, "But we beseech you, brethren, that ye increase more and more." 1 Thessalonians 4:10. But faith works by love (Galatians 5:6); that is, love is the out-growth of true faith; therefore increasing love must be the result of increasing faith.

To the Hebrews the apostle wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection:" Hebrews 6:1. And in the epistle to the Philippians Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:12-14. Here is set forth a continual reaching out for some higher

attainment. The calling of God in Christ Jesus is a calling to holy or righteous living, for we read, "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16, Revised Version.

This righteousness to which we are called, and the higher attainments toward

Called to Higher Attainments

which we must constantly press, are obtained by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, "but that which is through the faith of Christ, the righteousness which is of God by faith." Philippians 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered when they said, "Lord, increase our faith." Luke 17:5.

That faith is susceptible of growth is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Corinthians 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thessalonians 3:10. And still later he wrote, "We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. Romans 13:10; 1 John 5:3. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Romans 1:17 just as it reads, The righteousness of God is revealed, or manifested, from faith to faith.

One or two notable instances recorded in Scripture will illustrate this. The apostle records that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the

men sent by the king of Jerico to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved not because of her lie, but because of her faith. She, in common with all the people of Jerico, had heard how the Lord dried up the waters of the Red Sea, and how He had led the Israelites; but she alone of all the inhabitants of Jerico, believed that the hand of the Lord was in the matter, and that He had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of Him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God always." As a consequence, an angel was sent to him, directing him to send for Peter, who should tell him what he ought to do.

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that He is, He will reveal Himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of Him. To our faith, we add virtue and knowledge. But as faith comes by hearing, and hearing by the Word of God, it follows that the more we really know—accept—of the Word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

PERSECUTION is not the worst thing that the church has to encounter. The times of greatest persecution have been the times of the church's greatest purity. The greatest danger will ever be from false teachers who draw thousands into error and eternal ruin by their pleasing sophistries. "One sinner destroyeth much good" says Solomon; and no sinners are more capable of destroying good, than those who conceal their iniquity by a cloak righteousness.

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As the Days of Noah.

WHAT the Lord is coming again, all Christians believe. But some think that before He comes all the world will be converted and there will be a thousand years of peace and goodwill.

The Scriptures tell us, however, that "as the days of Noah were, so shall also the coming of the Son of man be."

If just before the flood all the world was converted, then we may confidently expect the same thing before the second coming of our Lord; but not otherwise.

But we know that all the world was not converted before the flood. Of all the teeming millions then on the earth, only eight were saved in the ark. And of the moral condition of the masses at that time, we have this testimony: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. And "as the days of Noah were, so shall also the coming of the Son of man be."

But few believed the preaching of Noah, and but few will believe the preaching of God's messengers in the last days:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good, traiters, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Observe that these sins are indulged by professors of religion, those who have "a form of godliness," but not the power.

The apostle Peter gives a similar testimony: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3, 4.

And these scoffers argue the case, saying: "For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The reason they speak thus is because they "are willingly ignorant," for it is so stated in verse 5 of the same chapter.

It may seem harsh to charge professors of religion with scoffing, but one need not be coarse nor use profane language to be

guilty of scoffing. "To treat with derision" is to scoff, and very many who would not like to be called scoffers treat the message of the second coming of our Lord in exactly this way.

Doubtless very many who rejected Noah's message of the coming of the flood, considered themselves just as good as Noah. They were among "the best people." The leading men of the day were on that side. Such a thing as a flood had never been seen and they could see no reason to fear one. They considered Noah a fanatic. No doubt some thought him insane. How could he, a carpenter, know so much more than all the learned men and philosophers of that age?

The building of a great boat upon dry ground and at a long distance from any large body of water must have seemed a foolish thing. Doubtless many people came long distances to see it and to hear what Noah had to say about his reason for building it. But at the end of one hundred and twenty years only his own family believed him. "Few were saved in the ark," and "as the days of Noah were, so shall also the coming of the Son of man be."

But "where sin abounded, grace did much more abound." Amid the moral darkness of the antedeluvian world the light of Noah's godly life shown with undimmed luster, for "Noah was a just man, and perfect in his generation; and Noah walked with God."

The prevailing wickedness instead of corrupting Noah only caused him to press closer to the side of the One with whom he walked. As in the moment of known danger the child comes close to the parent that it may have protection, so the greater the moral danger the closer the child of God should come to his Heavenly Father.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

God needs faithful witnesses in the world to-day just as much as He needed them in the days of Noah, and He is able to keep such witnesses now even as He kept Noah from the corruptions of the age in which he lived.

THERE are many good ethical systems in the world—systems that teach many excellent precepts—there is however but one system of morals that has in it regenerating and keeping power, and that system is Christianity.

Nor should we think of Christianity as

an ethical system only. It is not a code of morals, but the divine life in the soul. "If any man be in Christ Jesus he is a new creature [margin, new creation]: old things are passed away; behold all things are become new. And all things are of God." 2 Cor. 5:17, 18.

And even this is not all; the religion of the Lord Jesus Christ not only makes us new creatures in Christ, but there is keeping power in it.

Able and Willing.

WHAT the Lord Jesus Christ is able to save to the uttermost them that come unto God through Him, we have every reason to believe. See Heb. 7:25.

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer is the Holy One of Israel." Isa. 41:14. From verse 20 we learn that the Holy One of Israel is the Creator. Again, in Isa. 43:1 we read these words: "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not, for I have redeemed thee."

The same truth, namely, that our Saviour is none other than our Creator, is just as plainly taught in the New Testament as in the Old. In John 1:1-3 we are told that "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made."

If any thing more were needed to show conclusively that the Lord Jesus Christ is here referred to it would be supplied by verse fourteen: "The Word was made flesh and dwelt among us."

The Creator is certainly ABLE TO SAVE, and, blessed truth! He is just as willing as He is able. He even "gave Himself for our sins, that He might deliver us from this present evil world." His life was not taken from Him. He laid it down a willing sacrifice for us. See John 10:17, 18.

Nor is our Lord's willingness to save us shown alone in the fact that He died for us. He condescends to beg us to accept His infinite sacrifice in our behalf. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though be red like crimson, they shall be as wool." Isa. 1:18.

Nor has He spoken alone by the prophets. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son,

whom he hath appointed heir of all things, by whom also He made the worlds."

And when He went back to Heaven to prepare a place for His people as He tells us in John 14:1-3, He commissioned the disciples to carry on the same work and in His name to offer salvation to fallen men and women everywhere. "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. 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."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgements, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." Rom. 11:33-36.

Praise the Lord that He is both able and willing to save all who come unto God by Him.

But when we consider the character of the dying thief's request, and the situation of the One of whom the request was made, we have an instance of faith unparalleled since Abraham's time.

Both the Saviour and the thief were on the verge of death, with no hope of deliverance, yet one believed the other a King with power to grant him what he asked. Another malefactor hung upon a cross on the other side of Jesus, and he could see in the crucified Messiah only a dying man, with no more power, no greater prospect, than he himself possessed. Had he not put to the test the claims of Jesus to the Sonship of God? Was it not a reasonable test when he tauntingly said to his fellow-sufferer, "If thou be the Christ, save Thyself and us"? Had not Christ publicly proclaimed that His mission to earth was to save life? Surely there had been no greater opportunity to display His power and to save not only others but Himself.

Thus did one malefactor reason, in harmony with the mocking multitude. And, from the stand-point of the carnal mind, the wisdom of this world, the argument was logical. The other thief had imbibed the Spirit and teaching of Christ. By believing, he comprehended the vicarious death of Christ and His resurrection. He evidently believed that the dying Man, to all human appearance powerless to help anyone, not even Himself, would come again to establish a kingdom. This is implied in his pointed request, "Lord, remember me when Thou comest into Thy kingdom."

Even the chosen twelve had no faith at this critical moment. Although He had plainly told them that after His crucifixion He would rise again the third day, they refused to believe that He had risen until they could see Him themselves. But this poor malefactor, who acknowledged his guilt, who had made no profession of faith until suspended on the cross, in the darkest hour possible for the hope of the gospel of Jesus Christ, manifested more faith than they all.

Thus he committed his life to a dying Saviour, fully believing His word, that He had power to lay down His life and had power to take it again (John 10:18). Thus the penitent thief gave up his life, fully believing that it was "hid with Christ in God" (Col. 3:3), and that "when He who is our life shall appear" (verse 4), he would also be called to life with the redeemed throng.

In the face of such faith as this, shall anyone say it is too much to believe the word of God, which assures us that Jesus Christ has risen, and has ascended on high,

The Remarkable Faith of a Thief.

By W. N. Glenn.

"And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee to-day shalt thou be with Me in Paradise." Luke 23:42, 43.

IN connection with the conversion of the malefactor while suspended on the cross there are two very prominent points, namely, Christ's fidelity to His mission, and the remarkable faith of the penitent thief.

The mission of Jesus Christ to this earth was one of voluntary humility, in order that

Christ's Unflinching Fidelity

everyone who would become reconciled to God through Him might be exalted. And His whole life was one of continued self-denial and submission to suffering, that others might be benefited. From His single purpose of glorifying the Father by redeeming lost sinners, He never for a moment swerved. Of all the godlike characteristics manifested in His earthly career, none was more prominent than this,—there was in Him "no variableness, neither shadow of turning."

Even when elevated on the cross, amid indescribable suffering and the taunts and jeers of His persecutors, He was ready to give heed to the appeal of a penitent sinner, and to give salvation in answer to the prayer of faith. Although appearances were all against Him, and He seemed to be helpless in the hands of His enemies, He faltered not in His devotion to the work of love which He had undertaken.

He knew that He was about to die, yet, notwithstanding the combined antagonisms of furious enemies, cowardly friends, and unjust judge, He could confidently promise a future life through faith in Himself. He had not the least hesitancy or doubt of His ability to perform His promise, when He declared to the penitent thief that he should be with Him in Paradise.

Had not the prophecies foretold all that was now going on? Was it not His own

Foretold in Prophecy

Spirit that had dictated the words of the prophets? Had He not previously told His disciples that He should be put to death, and that He should rise again the third day? Then why should He doubt when confronted with the scenes which He had so long known were to be a part of His experience? He had assured His disciples that He would go away and prepare a place for them in His Father's house of many mansions, and that He would come again to take them where they could be with Him (John 14:1-3). Paul reiterates this promise a little more in detail in 1 Thess. 4:16-18: "For the Lord Himself shall descend from heaven with a shout, with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We see from this that the promise of the Lord to the disciples to come again to receive them unto Himself will be fulfilled when He comes at the last trump (1 Cor. 15:51-54), at the resurrection of the righteous, when all the dead in Christ and the then living righteous will be taken to glory together. It is also apparent that the promise to the penitent thief was equivalent to that made to the disciples on the previous night, when He who made the promise knew that His hour had come. And the promise to the thief will surely be fulfilled when the other disciples receive their reward; for all will be "caught up together" to meet the Lord when He shall "descend," or "come again," to receive them unto Himself.

where He still makes intercession for penitent sinners? Is it too much to believe that this triumphant Saviour will fulfill His word to His chosen ones? Is it possible, or even probable, that He would come to this earth to plant a vineyard at such immense cost and not come again to gather the fruit? Shall He whose word never has failed promise His waiting ones that He will come again to take them to Himself, to His own eternal kingdom, and then leave them in an endless sleep of death? Here is the assurance of the Eternal One: "My covenant will I not break; nor alter the thing that has gone out of my lips." Ps. 89: 34. This is true not only of the promise to David but of every God-given promise.

Surely He who faltered not when a cruel death on the cross was right before Him, nor yet when the terrible nails had fastened Him to the tree, nor yet when the Father's sympathetic face was turned from Him and left Him to bear alone the sins of the world,—we repeat, surely He will not fail in the all-important moment of bestowing the promised inheritance in His everlasting kingdom. "When the Son of man shall come in His Glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory. . . . *Then* shall the king say unto them on His right hand, Come ye blessed of My Father, *inherit the kingdom* prepared for you from the foundation of the world." Matt 25: 31-34. *Then* will be the time hereinbefore cited, when "the Lord Himself shall descend with a shout, with the voice of the Archangel, and with the trump of God," and the righteous dead and living will be "caught up together," to "be ever with the Lord."

When He Comes *Then* will be fulfilled the promise made to His disciples just before His betrayal. John 14: 1-3. *Then* will be fulfilled the promise to the penitent thief, made under such inauspicious circumstances. It was a brave promise, such as only could be made in good faith by One who was conscious of the power to overcome death. Such consciousness was the basis of the assurance, "I say unto thee to-day [though I am about to yield up My life; notwithstanding all these adverse circumstances, I unhesitatingly give you My word], shalt thou be with Me in Paradise." Jesus evidently meant to impress upon the mind of the penitent man that even at *that time*, while enduring ignominy and persecution, He had the power to save sinners. He was man's Advocate with the Father, even then, having the same power as when He healed the sick and raised the dead to life. It was

His divine right, even at the gate of death, to promise eternal life to the believer. Rotherham's "New Testament Critically Emphasized" gives the text quoted at the head of this article as follows:—

"And he was saying: Jesus! remember me whensoever Thou mayest come in Thy kingdom. And Jesus said to him, Verily, to thee I say, this day, with Me shalt thou be in Paradise."

And that promise is sure, as are all the

other promises of God, all of which are yea and amen in Christ. 2 Cor 1: 20. Why not lay hold of them? They are just as sure to-day as they ever were; and in the ever-expanding light of God's word there is a far more encouraging ground of faith than that upon which the penitent thief stood. Verily his faith stands up in loud condemnation of any excuse that may be presented in any age since that time, especially in this day of gospel light.

Health and Temperance.

Fruits and Their Value as Food.

By L. J. Otis, M. D.

THERE is no reason at all, why fruits should not be eaten freely at all seasons of the year. And when in their season, they meet the demands of the system better than any other food. During the hot weather one requires a food that produces the least amount of bodily heat, and contains a relatively large amount of water. These requirements are perfectly met by fruit.

The objections to fruit arise more from its abuse than from its proper use. It is frequently eaten in an unripe state, and is therefore difficult of digestion. Decomposing in the stomach, it acts as an irritant to the whole digestive tract. Taking fruit in this way gives rise to serious and sometimes fatal bowel troubles. Death from spasms is not an uncommon termination.

Then again fruit is likely to disturb the digestive organs even when ripe, if it be taken at irregular hours. Taken in this way the stomach becomes exhausted and unable to do its work properly. The resulting indigestion in such a case does not come from eating fruit, but is due to eating between meals.

Fruit is likely to give rise to trouble if it is eaten when not fresh, or beginning to spoil. All fruit should be washed or pared, and if just beginning to spoil, it ought to be cooked if used at all. The cooking destroys the germs that, otherwise, when taken into the system, would cause disease. Cooking will also render the indigestible starch of green fruit quite digestible.

Ripe fruit is easily digested and may be eaten very freely. The sugar of the fruit, if not all ready for absorption, requires but little digestion.

Fruits are beneficial to the action of the kidneys, so that they aid the throwing off of poisons from the system. And, as they contain but a small amount of albuminous material, they materially lower the production of poisons. The system is thus re-

lieved by increasing the output, and at the same time lessening the production.

Physicians recognize this value of fruit, and in cases where the system becomes so overburdened with poisons that it is unable to throw them off, excellent results are obtained by restricting the patient for a short time to a fruit diet.

Juices of various fruits are excellent as food for the sick. Their value has long been recognized, and they have given good results as an exclusive food for the sick. In the grape cure for typhoid fever, the whole treatment was the dietetic. But while the use of fruits in such cases is good, it is not advisable for the patient to be restricted to them.

The action of fruit is always to prevent disease and sickness. The bowel troubles which are so frequently attributed to fruit can often be cured by such a diet.

Give yourself a liberal allowance of ripe fruit; take it only at meal time, and, if you require a third meal, make it entirely of fruit. Do this, and you will not notice the excessive heat of the summer so much, and will be free from the sickness and complaints which are usually prevalent at this season, and which are attributed to the warm weather.

A Temperance Lesson.

BBETTER than all the impersonal arguments of temperance advocates, says the *St. Louis Republic*, "is the fact that self-preservation during the hot weather demands curtailment of the use of intoxicants. Scores of interviews have been printed in *The Republic* concerning the best way to pass through the hot spell. In every instance the physician advises abstinence.

"City Hospital physicians have asserted that 95 per cent. of the patients treated there for sunstroke are users of intoxicants in one form or another. While the greatest danger is to those who have drunk to excess, the man or woman who attempts

to find relief by drinking wine, whiskey or beer, even in moderate quantities, has placed his system in first-class shape for a subsequent visit to the insolation ward.

"To those accustomed to beer, a cool glass of the beverage affords temporary relief and nothing more. It exhilarates the blood to an action that is nothing less than unhealthy when the sun is hovering around the 100 mark. It is a shock to the system. Moral considerations aside, the physical harm of intoxicants should act as an effectual deterrent.

"There are plenty of substitutes, the best of which is water. Ice-cold water used in quantities is almost as harmful as beverages with an alcoholic basis. For men who are exercising, lemonade is found to stimulate thirst. Cool water—not cold—with a little oat meal soaked in it has stood the test on all occasions. It may not taste as pleasant as some of the more popular drinks, but it at least has the basis of common sense which should govern every hygienic consideration in the summer-time."

The Diary of a Mischievous Boy.

TEDDY WILSON and Charlie Grover were chums and schoolmates. They lived near each other, were about the same age, and nearly inseparable. If they went to any place of entertainment, they always had to meet and talk it over afterwards, and nothing was ever kept secret between them.

A few weeks after Christmas they got to speaking about the presents they received, and Charlie said, suddenly:

"Oh, Ted, I had a diary for one thing; I'm most forgot to mention it, though, but I'm going to write in it every night. I shall put down just exactly what I do, and where I go. I have so far since the year commenced. Won't it be fun to look it over once in a while and see what I have been about all the time?"

"Well" Ted answered rather soberly, "like enough you won't think the things you write down are so fine when you come to read them over."

"Why, Ted Wilson what do you mean? What do you know about keeping a diary?"

"Guess I know a little something. I had one last Christmas."

"And you never told me a word about it," said Charlie, somewhat provoked to find Teddy had kept one thing from His knowledge. "Did you write in it every night, Ted, just what happened through the day?"

"For a while I did, Charlie, but there are a lot of pages I skipped."

"What made you skip any days, Ted? Did you get tired or forget to write?"

"Well, I'll tell you all about it, Charlie right strait through. You see, I went in for a good time and lots of fun, and I used to write down all my pranks—but hold on, I'll run home and get the diary and read some of them over to you."

So Ted ran home and was back in a few minutes with a pretty red covered book he called a diary. Without a word more he

opened it and commenced to read aloud:

"January 16. Went skating over on the pond. Folks thought I was in school. but I slipped off at noon. Too bad to be shut in a musty old school room when it is such splendid skating.

"February 14. Sent a comic valentine to old Deacon Goodwin. It was a horrid thing. Wonder how he took it. The old fraud ought to have some of his meanness showed up to him.

"March 19. Went to church. The folks were tickled 'cause I went without being teased. When the box came round I chucked in a button that looked just like a nickle. Ma looked terrible smiling. She could not see it was not the real thing. Nobody will know who done it. Fun that's all.

"April 1. Found a dead rat. Wrapped it in brown paper like a market parcel, opened the door and tossed it into Mrs. Wright's kitchen. She thought it came from market. Wonder what she thought later?"

"Wrote April Fool on a sheet of paper, put it in one of pa's business envelopes, and sent it to old Aunt Abbie, the hatchet-faced old spinister that sews for ma sometimes.

"May 1. Got Cousin Kate to help me make some May baskets, pretty ones too. Caught two small frogs and put them into a couple of baskets. At night Jim Harris and I went out and hung them. We hid till the girls took them in, then we peeped in through the window. Oh, my—my! how they did jump and yell when the frogs hopped out and hit 'em in the face. Such fun.

"Say, Charlie, I won't read any more. It made me feel mean and silly the first time I read these passages over. The jokes did not sound half so funny as they did when I wrote them down, And the worst thing was, ma asked me if I wrote in

my journal ('cause that's what she called it) every night, and if she might read it over. I was ashamed to let her see it, that's a fact, but finally I up and told her just how I felt and let her see what I had written. She looked pretty sober before she got through. Then I told her I had made up my mind to start on a different plan if I wrote any more, and that I was going to tear out the leaves where I wrote down those mean tricks. 'No, Teddy,' she said very slowly and sadly, 'I would not do that. You had better let them remain. Don't you know, my dear boy, that you cannot tear or blot out the record Jesus has made of your naughty actions, and those here in your journal, or diary, as you call it, may help you to think when tempted to do wrong, so that the rest of the leaves may bear a better, nobler account of your daily life. Try to keep every page so clean that you will not be ashamed but glad to read them over at the end of the year. And by and by Jesus will cross out the record against you if He sees you are sincere.' Tell you what, Charlie, I don't suppose I shall or can ever be half as good as mother is, but I can and will try to keep such a diary that I won't feel so small and mean when I come to read it over."

"I never thought anything about that" said Charlie, very slowly. "Those pranks of yours did not sound very funny, somehow. They did not make me want to laugh at all. I have half a mind to try your new way of keeping a diary that it will do me good to read over now and then."

"Good for you Charlie! Let's shake hands on it. But remember, if we should forget and do some little mean thing, it must be put down all the same."

"Certainly," answered Charlie, "and we must look out for those same little mean things and not do them, and then they won't have to be written down."

"Guess I shall have to look sharp pretty often," said Teddy. "I'm always seeing a chance to do mischief. But there is ma calling and I must run. We'll put down to-night the bargain we made to day, won't we?"

"Yes, Ted; and let's see how long it'll be before we break it."—*Christian Work.*

MUCH of the sickness and discontent of society is due to the unnatural relationship we established with the free world. We creep into the cities and shut out the light by erecting high buildings, enclosed palaces of delight. We forget that beyond is a sphere of life from which we can learn much upon which the best things of life are based.—*The American Hebrew.*



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ARE you a Christian?

If you are not a Christian why are you not?

THE Lord wants to save you. Will you let Him do it?

NO MAN can do a more honorable thing than to give his heart to God.

THE gospel does not set men free from the law of God, but from the law of sin and death.

OF course you expect finally to be saved. This means that some time you intend to be a Christian. Then why not give your heart to the Lord now?

WHEN the Lord saves He saves not only from the penalty of sin, but from its power—that is from *sinning*. If you want this sort of salvation tell the Lord so and He will give it to you.

THE purpose of the gospel is to bring men into harmony with the divine law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8 : 3, 4.

"It is interesting to remember," says the *Central Christian Advocate*, (Methodist), "that previous to her war with Japan, China had practically no debt, or at most it was but trifling. But since that war she has been compelled to float a debt of \$300,000,000 at ruinous rates of interest. At present the interest and sinking fund charge is \$20,000,000. And now the debt and the yearly charge are to be doubled. It is a question of the most common place humanity to inquire how this can be done. The people live from hand to mouth and are slightly removed from starvation."

According to Luke 21 : 25 "distress of

nations, with perplexity" is one of the signs of the last days. The nations are few that are not burdened beyond measure with debts contracted either in war or by preparation for it.

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SUBSCRIPTIONS for the GOSPEL HERALD are coming in at a very encouraging rate; we are, however, very far short of the number required to enable us to make the HERALD a weekly.

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.

Remember, brethren, that for each forty cents received on the GOSPEL HERALD missionary fund, we will circulate by means of faithful Christian workers, fifty copies of the GOSPEL HERALD.

OUR appeal for donations to the GOSPEL HERALD missionary fund is meeting an encouraging response. We need, however, and must have many more orders for each issue of the HERALD than we now have before it can be made a weekly. Our prayer is that God will touch the hearts of thousands who have as yet done nothing to aid in this work, that they may have a part in it.

SALVATION is re-creation, therefore, only the Creator has power to save. "If any man be in Christ, he is a new creature [margin, "a new creation."]; old things are passed away; behold all things are become new." 2 Cor. 5 : 17.

The question is sometimes discussed, whether is greater, creation or redemption?

We answer, neither. They are equal; for redemption is creation—re-creation. "Except a man be born again, he cannot see the kingdom of God."

When the Lord created the earth He gave to man, that is to the race, the Sabbath as a memorial of His work. That day was to be a constant reminder of His divine power. See Ex. 20 : 8-11.

Again, when the Lord exercised His divine power in delivering His people from Egypt, opening the Red Sea before them so that they passed over dry-shod, He pointed them to the Sabbath as the memorial of His power.

And finally, of His true Israel in every age, the Creator says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20 : 12. The Sabbath is not only a memorial of what the Lord has done, but it is the symbol of His present saving power.

THE word of God says: "Train up a child in the way he should go; and when he is old he will not depart from it." If, therefore, the children are unruly it is because of failure on the part of the parents. The importance of good family government is emphasized also by the apostle Paul in 1 Tim. 3 : 5, in these words: "If a man know not how to rule his own house, how shall he take care of the church of God?" Not half the attention is given to this subject that should be.

APPROPRIATE to the article on page 62, by Dr. Otis, is this paragraph from the current number of the *Woman's Home Companion*:—

"Americans do not pay sufficient attention to fruit on their tables. More fruit and fewer vegetables should be a household's policy. The buying of fruit that is in season means no unnecessary outlay of money, and the results both as to health and satisfaction of the appetite will be encouraging. There are qualities peculiar to each kind of fruit that render it of value to the system."

SINCE the year 1000 England has suffered from fifty-seven famines, Ireland from thirty-four, Scotland has had twelve, France ten and Italy twenty-six. Russia, India and China have been frequent sufferers.

"Be not thou envious against evil men, neither desire to be with them."