

THE GOSPEL HERALD

ON EARTH
PEACE

TOWARD
GOOD WILL
MEN

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Riding into Jerusalem.

JESUS was nearing Jerusalem to attend the passover. He was surrounded by multitudes who were also going up to this great yearly feast.

At His command, two of the disciples brought an ass's colt that He might ride into Jerusalem. They spread their garments upon the beast, and placed their Master upon it.

As soon as He was seated, a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. More than five hundred years before, the prophet had foretold this scene:—

“Rejoice greatly, O daughter of Zion; . . . behold thy King cometh unto thee; . . . lowly, and riding upon an ass, and upon a colt the foal of an ass.” Zech. 9.

All in the rapidly increasing throng were happy and excited. They could not offer Him costly gifts, but they spread their outer garments, as a carpet, in His path.

They broke off the beautiful branches of the olive and the palm, and strewed them in the way. They thought they were escorting Christ to take possession of the throne of David in Jerusalem.

The Saviour had never before allowed His followers to show Him kingly honors. But at this time He desired especially to manifest Himself to the world as its Redeemer.

The Son of God was about to become a sacrifice for the sins of men. His church in all succeeding ages must make

His death a subject of deep thought and study. It was necessary, then, that the eyes of all people should now be directed to Him.

After such a scene as this, His trial and crucifixion could never be hidden from the world. It was God's design that each event in the closing days of the Saviour's life should be so plainly marked that no power could cause it to

The cripples whom He had healed leaped for joy, and were most active in breaking the palm branches and waving them before Him.

Widows and orphans were exalting the name of Jesus for His works of mercy to them.

The loathsome lepers who had been cleansed by a word, spread their garments in the way.



Riding into Jerusalem.

be forgotten. In the vast multitude surrounding the Saviour were the evidences of His miracle-working power.

The blind whom He had restored to sight were leading the way.

The dumb whose tongues He had loosed, shouted the loudest hosannas.

Those who had been raised from the dead by the life-giving voice of the Saviour were there.

And Lazarus, whose body had seen corruption in the grave, but who was now enjoying the strength of glorious manhood, was with the happy throng

that escorted the Saviour to Jerusalem. As new numbers were added to the throng, they caught the inspiration of the hour, and joined in the shouts that echoed and re-echoed from hill to hill and from valley to valley:—

"Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest." Matt. 21:9.

Many Pharisees witnessed this scene, and were displeased. They felt that they were losing their control of the people. With all their authority they tried to silence them; but their threats and appeals only increased the enthusiasm.

Finding that they could not control the people, they pressed through the crowd to where Jesus was, and said to Him:—

"Master, rebuke Thy disciples."

They declared that such a tumult was unlawful, and would not be permitted by the rulers.

Jesus said, "I tell you that if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40.

This scene of triumph was of God's appointing; it had been foretold by the prophets, and no earthly power could stop it. The work of God will ever go forward, in spite of all that man may do to hinder it or tear it down.

As the procession came to the brow of the hill overlooking Jerusalem, the full splendor of the city met their view.

The vast multitudes hushed their shouts, spell-bound by the sudden vision of beauty. All eyes turned upon the Saviour, expecting to see in His countenance the admiration which they themselves felt.

Jesus halted, and a cloud of sorrow gathered upon His countenance, and the multitude were astonished to see Him burst into an agony of weeping.

Those who surrounded the Saviour

could not understand His grief; but He wept for the city that was doomed.

It had been the child of his care, and His heart was filled with anguish as He realized that it would soon be made desolate.

Had her people given heed to Christ's teaching, and received Him as the Saviour, Jerusalem would have "stood forever."

She might have become the queen of kingdoms, free in the strength of her God-given power.

There would then have been no armed soldiers waiting at her gates, no Roman banners waving from her walls.

From Jerusalem the dove of peace

"Who is this?" Matthew 21:10.

The disciples, filled with the Spirit of inspiration, answered: "Adam will tell you, it is the Seed of the woman that shall bruise the serpent's head."

"Ask Abraham, he will tell you, It is Melchisedek, King of Salem, King of Peace."

"Jacob will tell you, He is Shiloh of the tribe of Judah."

"Isaiah will tell you, Immanuel, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

"Jeremiah will tell you, The Branch of David, the Lord, our righteousness."

"Daniel will tell you, He is the Messiah."



Viewing Jerusalem.

would have gone to all nations. She would have been the glory of the world.

But the Jews had rejected their Saviour; they were about to crucify their King. And when the sun should set that night, the doom of Jerusalem would be forever sealed. (About forty years afterward, Jerusalem was destroyed by the Romans.)

Reports had come to the rulers that Jesus was nearing the city with a vast company of followers. They went out to meet Him, hoping to scatter the throng. With a show of much authority they asked:—

"Hosea will tell you, He is the Lord God of Hosts, the Lord is His memorial."

"John the Baptist will tell you, He is the Lamb of God that taketh away the sin of the world."

"The great Jehovah has proclaimed from His throne, This is My beloved Son."

"We, His disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer."

"And even the prince of the power of darkness acknowledges Him, saying, I know Thee who Thou art, the Holy One of God."

The Lord's Dwelling Place

I DWELL in the high and holy place." This is what God, the King of heaven and earth, says about His dwelling place. He is the "Most High," so wherever He dwells is a high place; He is the Holy One; so wherever He dwells is a holy place.

And He has chosen you to be His dwelling place. So you may be "a high and holy place," made so by the presence of God.

In the tabernacle which God taught the Israelites to build in the wilderness, there were two apartments. The larger and outer one was called the Holy place, and the inner and smaller one was the "Most Holy." The space for a certain distance round the tabernacle was railed off, and this was also holy.

What was it that made the tabernacle and its surroundings such a holy place? It was the presence of God there. He did not dwell in it because it was a holy place, but His dwelling there made it holy.

Do you remember His words to Moses at the bush: "The place whereon thou standest is holy ground"? It was God's presence in the bush that made it a holy place. "The temple of God is holy, which temple ye are."

So we have not to make ourselves holy for God to dwell in us. His dwelling in us is what makes us holy. Do you know that your body is a holy place, because God made it for His own dwelling place, and fills it with His own Spirit of life?

The Most Holy place, the innermost apartment, the secret chamber where none but God and one person ever met together, teaches us what the heart should be, the center of God's dwelling place in the human body, where He is to be enthroned.

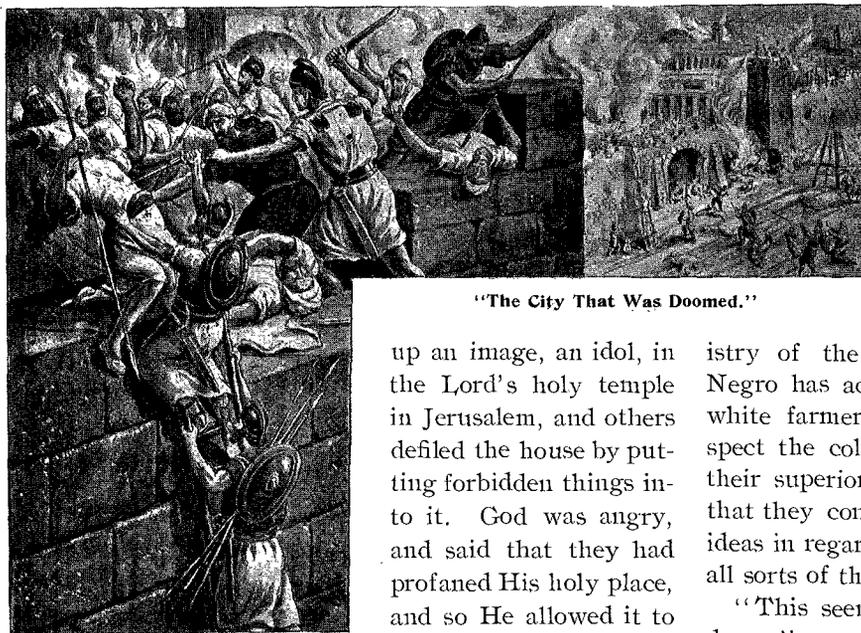
But not this place alone was holy. The other apartment, and the outer court, were made holy by that sacred Presence in the Most Holy place. So

God dwelling in our hearts makes the whole being holy. The mind, all the thoughts, are to be His; and every member of the body is to be set apart for His service.

With what reverent care we should treat our bodies if we remembered always that they are God's holy dwelling place. We should be very careful to keep them clean and pure, and to do nothing that would harm them.

Just after telling us that our bodies are the holy temples of God, the Word of God says, "If any man defile the temple of God, him shall God destroy." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Long years after the building of the tabernacle, one of the kings of Israel set



"The City That Was Doomed."

up an image, an idol, in the Lord's holy temple in Jerusalem, and others defiled the house by putting forbidden things into it. God was angry, and said that they had profaned His holy place, and so He allowed it to be destroyed by fire.

Afterwards the temple was built up again; but when Jesus came to it, you remember that He found in the sacred court, merchants, and money-changers, making confusion. And He sent them all out, saying, "My house shall be called an house of prayer but ye have made it a den of thieves."

Have we, any of us, an idol in the Lord's holy temple? Is self, or some other being, allowed to take His place upon the throne of the heart? If so we are defiling the temple of God.

Are thoughts and things of this world allowed to fill our minds, and take up

our time and use the powers of mind and body that He has given us for His service? Is the thought of God shut out by other things, so that we have no time to worship, to praise, and to pray? If so, we are making God's temple a den of thieves,—of things that are robbing God, and profaning His holy place.

But, thank God, Jesus can cast them all out. No idol can stand in His holy presence, if only we will let Him in to rule His own house. All those things that are robbing Him of our love, our worship, our time and our service, must go out from His presence as the money-changers of old fled from before His face.

So let us give ourselves to Him that He may fill our whole being, body, soul, and spirit, with His own presence, that we may be holy and undefiled, and "meet for the Master's use."—*Selected.*

Mixing Brains With The Soil.

BOOKER T. WASHINGTON says that the colored graduates of Tuskegee have raised over two hundred and fifty bushels of sweet potatoes from an acre of ground in the same locality where the uneducated colored man raises less than fifty bushels to the acre.

Mr. Washington attributes the great difference in the crops to the knowledge of the chemistry of the soil which the educated Negro has acquired. He says that the white farmers in the neighborhood respect the colored graduates, because of their superior knowledge and skill, and that they come to them for progressive ideas in regard to farming, building, and all sorts of things.

"This seems to be pretty strong evidence," remarks the *Youth's Companion*, "that the kind of education given at Tuskegee comes nearer to solving the Negro question than anything else that has been suggested."

"THOSE who perform only manual labor frequently work to excess, while brain-workers suffer for want of the healthful vigor physical labor gives. If the intellectual would share the burden of the laboring class to such a degree that the muscles would be strengthened, the laborers might devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should take physical exercise."

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The Sure Word

PROPHETCY has been defined as "history in advance." God, who knows the end from the beginning, has always forewarned His people of events intimately connected with their welfare. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

As we learned last month, the Lord foretold by the mouth of the prophet Daniel the exact time of the first advent of our Saviour, of His baptism, His death, and of the turning of the apostles from the Jews to the Gentiles.

The time of "the beginning of the end" of Christ's work as priest upon His Father's throne is no less clearly revealed. When that work will end is something that the Father has not revealed, and will not until the work is done.

We learn from Heb. 8:1-5, that the tabernacle erected by Moses in the wilderness was only a pattern of the "sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Likewise the priests who ministered therein served "unto the example and shadow of heavenly things."

A complete round of service in the earthly sanctuary occupied an entire year.

Every day penitent sinners brought their offerings to the door of the tabernacle. There the sinner confessed his sins over the head of the victim. He then slew that victim with his own hand. The priest then carried some of the blood into the first apartment of the sanctuary and sprinkled it before the veil, behind which was the ark containing the violated law of God.

The blood represented the life of the penitent, forfeited because of the violation of the law of God. As that life was sinful the blood likewise represented the sins of the penitent.

By that blood his sins were borne into the sanctuary and deposited there, not literally, it is true, but in figure. Thus throughout the whole of the year the

sins of God's people were accumulating in the sanctuary.

Upon the last day of the year the service changed. It was the day of atonement, or a day of cleansing the sanctuary from the sins confessed there.

Upon that day the offerings were not the same as on other days, or rather, there were additional offerings. (See Lev. 16:1-22.)

The service of this last day of the year was a service of cleansing, for it is written: "For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:30.

The Bible teaches very plainly that a record of sin is kept in heaven. In Dan.

A Record of Sins 7:9, 10 we have a description of the judgment scene in heaven; one specification is, "The books were opened." Again in Rev. 20:12, 13, we read: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

That the record is not blotted out when sins are forgiven we know from the truth taught in Matt. 18:23-35. Even though the debt was once forgiven it was held against the cruel and unforbearing servant; and the Saviour plainly declares, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

But as each name is called in the judgment, Christ, our High Priest, confesses before His Father and before the angels those who have remained faithful, and the record is cleared; their sins are blotted out and their names are retained in the book of life.

Manifestly this work is done before the Lord comes the second time, and while men are living upon the earth. When Jesus comes He raises to life immortal the righteous dead and changes to immortality the righteous living. 1 Cor. 15:51-54. Obviously it has previously been decided who are worthy to receive this gift.

It was to this work of blotting out the

sins of God's people that the angel referred when as recorded in Dan. 8:14 he declared to the prophet, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Naturally the work would begin with the dead. Doubtless Abel's name would be the first one called. For the benefit of angels and other created intelligences, the recording angel would present the record of Abel's life. Christ would confess his name before the Father and his sins would be blotted out.

And so the work goes on, until the last case is decided; then the decree goes forth recorded in Rev. 22:11, the destiny of every soul is fixed and the Lord comes.

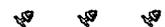
In our article of last month, we showed that the twenty-three hundred days, or

The Advent Message years, of Dan. 8:14 began B. C. 457, and that the seventy weeks, or four hundred and ninety years of the period allotted to the Jews, expired in A. D. 34. Taking 490 from 2300 there remains 1810. Adding 1810 years to A. D. 34 brings us to 1844, the time of the great Advent movement, when more than a thousand ministers of the gospel in this country and in Great Britain preached with power the message of Rev. 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

It is true that they thought Christ was to immediately appear; but so did the disciples think that Jesus was at once to take the throne of David when He rode into Jerusalem amid the shouts of the people and the genuine praise of the children. But mistaken even though they were they fulfilled prophecy.

It was even so in this case. The hour of God's judgment did come in 1844. The Spirit of God witnessed powerfully to the preaching of that message at that time, and still witnesses that it is true.

We are living in the time of the judgment. Cases are being decided for eternity. Soon, very soon, dear reader, your case will be called in that court. Have you an Advocate there?



It is a most solemn thought that our cases may be called in the judgment while we are going about our accustomed duties—following our ordinary vocation, whatever it may be. This will certainly be true of some. Should not each soul living now consider seriously how it would fare with him were his case called to-day? "Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.



Christ and Caesar



WHEN Christ came to earth, it was "the midnight of the world. Everywhere within the confines of the civilization that then existed, "the iron monarchy of Rome" ruled. Only the Roman citizen had rights, and even He enjoyed those rights not because they were acknowledged as a natural endowment, but by favor of the Roman state.

All this was presently changed by the preaching of the gospel. In His oft-quoted answer to the Pharisees, "Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's," Jesus plainly showed that instead of possessing all power over the people, according to the Roman theory of the state, Cæsar's was a government of limited powers; limited not indeed by a written constitution (for before this time constitutional government had perished in Rome), but by the law of "nature and of nature's God."

Some things belong to Cæsar, and some to God; and Cæsar may claim only his own. Godward, the king himself is only a subject, in duty bound to render to God; equally with the humblest in his kingdom, that which is due to God, and accountable also to God for all abuse of his power.

This same doctrine was taught again in the court of the high priest. When smitten by one of the officers, Jesus said, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" Here was a plain intimation that the high priest and his officers were amenable to the laws of justice.

Again, the same lesson of obligation to a higher power is taught by Christ's words to Pilate: "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Pilate knew less of God and His law than did the high priest; therefore his sin was not as great as that of Caiaphas, but it was sin nevertheless. Here, again, we find the truth plainly taught, that human power is not supreme; that it is limited by the law of justice, and that the ruler who goes beyond this is guilty of sin for which he must answer in the judgment.

How unlike the pagan maxim, "The king can do no wrong."

But it is pre-eminently in the gospel commission that this principle is most plainly taught. It was the law of Rome that if anyone introduced any new religion, he was to be put to death, if one of the common people; if of the higher rank, he was to suffer confiscation of goods and banishment. Christ, who knew all things, was not ignorant of this law; yet in the face of it He commanded His disciples, "Go ye into all the world, and preach the gospel to every creature." He knew they would suffer persecution; that they would be arrested, and imprisoned, and whipped, and that many of them would be put to death as violators of the Roman law; and yet, knowing all this, He said, "Go," and "lo I am with you alway, even unto the end of the world."

Thus Christ not only sent forth His disciples to set at naught the laws of the proudest empire that the world had ever seen, but He went with them Himself by His Spirit; and again, as in the wilderness, "in all their affliction He was afflicted."

And what was the result?—The Roman Empire was leavened by the gospel. Not only were men made free spiritually, but thousands everywhere awoke to the fact that rights are a natural endowment, and not a gift from the state. So pronounced was this influence, that in less than three centuries freedom of conscience was proclaimed throughout the empire.

This was only a legitimate fruit of the work of Christ, and of the commission that He gave to His apostles. The Master's attitude toward Cæsar, or the civil power, was not one of hostility, for He headed no insurrection. He even forbade His followers to use force in His own defense. It was not one of insolent bravado and defiance; when on trial for His life His language was dignified and His answers respectful. Neither was it one of supine surrender. As we have seen, He reminded Pilate that there was a law to which even he was subject, Roman governor though he was. Christ therefore held not only himself as a man, but all men, even kings, as subject first

of all to the Supreme Being and to the supreme law, and necessarily subject to human authority only in so far as such authority is in harmony with the law of justice. Thus the doctrine of Christ makes every man superior to all human governments or codes of laws, in this,—that every man who is true to God necessarily sits in judgment upon governments and codes, to determine the lawfulness of the laws and the justice of the government. This was Christ's attitude toward Cæsar—civil authority—and "as He is, so are we in this world."

What Do These Answers Show?

WHERE did they get the answers?" was the remark of the examiner, who had just finished looking over a pile of examination papers which contained the answers of children of from five to eight years of age. The questions were printed and read to the child whose answer was written down by the examiner just as the child gave it. So writes A. H. McKinney, Ph. D., in *Sunday School Times*.

"Give the Golden Text, 'they that sow,'" was a question. To this, in addition to the correct answer, the following were given: "They that sow seed have grass." "They that sow seed must wet them." "They that sow must also pray." "They that sow kill Jesus." "They that sow in riches shall reap in joy."

"Why did Ezra wish to go to Jerusalem?" Here are some of the answers: "To go on the boat." "To see his father." "To build up idols."

"What did Ezra do before he started on his journey?" To which was answered, "Packed his things." "Did sell things."

"What position did Nehemiah hold at the king's court?" brought forth the following answers: "Set the trap for rats." "He cleaned his house and prayed." "To teach the king to pray." "Wouldn't pray." "Steal."

"Why did Nehemiah go to Jerusalem?" elicited the following: "He thought it was nice." "To sell things." "To kill the Jews." "There were too many Jews." The child who gave this last answer probably lives in the neighborhood from which the Jews are driving out the Christians. "He had a fight with Jerusalem." On inquiry it was found that this child thought Jerusalem was a man

It must be borne in mind that these

**Truth vs.
a Pagan Maxim**

**As He Is
So Are We**

**Changed by
the Gospel**

**Rulers only
Subjects**

**The Gospel vs.
Roman Law**

children were well taught, and that two days before the examination the lessons on which these questions were based were thoroughly reviewed by teachers and pupils.

It is an interesting study to endeavor

to find just how the little minds of children work, and just why these answers were given. These mistakes are of special interest, when it is remembered that a great majority of the answers given were correct.

rest in the midst of the sea, or on top of a mast? And, worst of all, the one who has been stricken and beaten by this enemy, which appeared to be a friend, will say, "When shall I awake? I will seek it yet again." He is bound in chains, so that he follows after that which brings him all his wretchedness and misery.

But it must be noticed that it is only a certain kind of wine that effects these results. It is the "mixed wine" that sparkles and carries a "bead," that is, it is fermented wine. Natural, unfermented wine, the kind that the Lord makes for man, is good and wholesome, refreshing and health-giving. It is not simply harmless, but it is actively beneficial, being the pure fruit

of the vine. It does not deceive.

Now that we have looked at the picture of a drunkard, — a picture with which we are unfortunately too familiar without the Bible presentation of it, — we come to the heart of the matter, and ask, What is the sin of wine and spirit-drinking? Why is it wrong to drink alcoholic liquor of any kind, no matter what its name?

The answer must be that the evil is in the effect produced. The act of drinking is not sinful, for it is the same when wine is drunk as when the beverage is water. If wine never produced any more ill effects than water does, it would be no more sinful to drink it than to drink water. So of any other article of food or drink. There is no arbitrary command, no list of things that must not be touched; but there is the command: "Keep thyself pure;" "abstain from fleshly lusts, that war against the soul;"

"whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." We are to be "ready to every good work." We belong to God, and are to yield our members to Him as instruments of righteousness; whatever habit or practice tends to lower our vitality, or in any degree, even though temporarily, to unfit us for the best service it is possible for us to render, is a sin against God.

The thing that is most lauded in the



BIBLE TEMPERANCE

By E. J. Waggoner, M. D.



WHO hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth down upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again. Prov. 23:29-35, R. V.

Here we have a brief but complete description of the drinking habit and its results. It brings woe, or wailing and lamentation. It brings sorrow, or want, poverty, wretchedness; for all these ideas are conveyed by the Hebrew words rendered "woe" and "sorrow."

The drunkard also has "contentions." The Hebrew word from which this is translated has the root idea of judging, and primarily means "to attack one judicially," "to contend before a judge," not excluding, of course, ordinary strife between men. So a litigious

disposition is one of the products of wine-bibbing. Wine inflames the passions, makes one self-important, gives one an exaggerated sense of his own dignity, and an inclination to resent any affront, together with a quickness to detect affront where none is meant.

The drinking habit also produces "babbling" or complaining, as it is in the Revised Version. Who has not seen a strong man manifest all the querulousness and pettishness of a spoiled child, making

a most shamefully ridiculous exhibition of himself, simply because he had put an enemy into his mouth, to take away his brains?

The wine-drinker has also "redness of



Nature's Drink for Man and Beast.

eyes," or, as in the margin of the Revised Version, *darkness* of eyes. The Hebrew lexicon gives as the rendering of the Hebrew word in this place, "dark flashing" of eyes, "referring to the fierceness arising from intoxication." The drinking of intoxicating liquor makes men silly, quarrelsome, and stupid, according to the degree of intoxication.

The loss of sense is most vividly depicted in the last verses. What could be more foolhardy than to lie down for

Bible is wisdom,—true wisdom that comes from above,—wisdom that shows itself in all one's acts. It is the Spirit of God that gives wisdom, and so we have the exhortation: "Be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess [riot]; but be filled with the Spirit." Eph. 5: 17, 18. The spirit of wine—alcohol—is in direct opposition to the Spirit of God; and it is absolutely useless to pray for wisdom, or to be filled with the Spirit, while at the same time one is putting into the body that which drives out wisdom.

A little thought will show any one that the principle is far-reaching, having to do with many things besides wine. Whatever article of food, or combination of food or drink, or quantity of it, tends to produce dullness, stupidity, irritability, heaviness, or in any way to diminish one's physical or mental powers should be shunned as rigidly as alcoholic liquors. It is certainly as bad to brutalize one's self by indulgence in eating as by indulgence in drink.

Moreover since the stream of life flows fresh and full, and free for all, it follows that when we are not fresh and active, we are not taking of that pure stream, but are in some way perverting or adulterating it. Then our duty is to find out as soon as possible what it is that is hindering its free flow, and remove it.

There is no ground here for anybody to say, "Well, if the sin consists in the evil effects, then it is not wrong for *me* to drink wine, since it doesn't harm me," or to use the same argument about any habit of eating or drinking, by which men curtail and destroy their usefulness, for the truth is, that whatever is injurious to anybody, is injurious to everybody. Some people are stronger than others, and can longer endure abuse without succumbing, just as some people can carry a heavier load than others. But it would be absurd for the man who can easily lift twenty stone, to say, that there is no muscular power required, and no cell structure broken down, in lifting ten stone, beyond which another man cannot go without serious injury. This of course is not a perfect parallel, because exercising the muscles within bounds is beneficial, while alcohol is always poison; but the parallel is here, that although one man may be able apparently to resist its effects for a long time, the fact that it is poison, and that thousands die from it, is evidence that it is surely, yet in-

sidiously, undermining his constitution.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Danger to Health in School.

MANY people who are scrupulously careful of the health of their children in the home are strangely indifferent to the conditions prevailing in the school. Hygiene in the public schools is a subject that is yearly receiving more and more attention, with the result that new school buildings in the larger towns and the cities conform generally to sanitary standards, but this is not true of many of the old buildings and of many schoolhouses in small places. It is the duty of all parents to know how far they fall short, and why, and what is needed to make school buildings.

The rules as to contagious diseases should be more strict, or rather more strictly enforced, and parents should remember that danger may lurk in complaints often considered of slight importance. Whooping-cough, for instance, is thought by many people to be an unimportant and necessary trouble of childhood which it is better to get over and have out of the way. They do not know, or they forget, that while whooping-cough is not a dangerous disease for older children, it is dangerous and often fatal to very young children, and is easily carried by the children attending school to the babies in the nursery.

Too much attention cannot be paid to the question of light in the schoolroom. Many children are made premature wrecks from unrecognized eye-strain, and school visitors may often see small, helpless children sitting blinking in the sunlight which streams through a large window in front of them, making frowning efforts through the glare to read from a blackboard, and using up in a few hours the nerve force of a week. Light should be abundant and should come from the left side, so that no shadow is thrown on slate or book, as is the case when the light comes from behind or from the right.

Another most important matter is the properly constructed desk, which will prevent undue stooping, contortions, or impediment to correct breathing.

In considering the subject of ventilation, there should, of course, be some system in every schoolroom by which air

can be introduced from outside and then allowed to escape without using the windows, which cannot always be depended upon on account of drafts and storms. These and many other points should be insisted upon by parents.—*Youth's Companion*.

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The Source of Strength.

AS a theory every one admits the truth of the words of our Saviour, "Without me ye can do nothing."

But how is it in practice? Are we not prone to be continually trying to help ourselves—to do at least a part of the work?

THE Lord has likened His people to a vineyard: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isa. 5:7. The divine word concerning not only to this vineyard, but concerning each individual vine, is, "I the Lord do keep it; I water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3.

ONE of the most comforting texts in all God's word, it would seem, should be Isa. 27:5: "Let him lay hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Every sinner realizes that there is an issue between him and the Lord. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Enmity is warfare. But there is no enmity on the Lord's part. And He says of each of His enemies: "Let Him lay hold of My strength."

THE Lord offers us His strength, not that we may continue in sin but that we may be victorious over sin. As long as Jacob struggled with the Angel as with a foe, he accomplished nothing. But when at last he clung to Him only for support and blessing, he prevailed.

THE Lord offers peace to every one who will accept it. But peace is possible only in harmony with the law of God. "There is no peace, saith my God, to the wicked."

Sin is rebellion, not against arbitrary government, but against the eternal principles of right. God Himself would cease to be God were He to violate these prin-

ciples; but this He cannot do for "He cannot deny Himself."

PEACE comes from yielding to God's law. "Great peace," says the Psalmist, "have all they which love Thy law: and nothing shall offend them."

It is this peace to which Jesus refers when He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

THE world cannot appreciate this peace. Satan promises his servants liberty, but he gives only the most cruel bondage. There is no freedom but "the glorious liberty of the children of God." There is no peace but "the peace that passeth understanding." "O taste, and see that the Lord is good!"

Suicide Increasing.

ONE of the proofs of the rapid deterioration of the human race, says *Good Health*, is found in the alarming increase in the number of suicides.

Statistics continue to show this increase in the United States from one decade to another, the greatest percentage being in the large cities, but the tendency is noticeable throughout the country. Between 1870 and 1880 there were 461 suicides in Chicago. In the next ten years, the number increased to 1,066, while in the decade that closed with 1899 there were 3,132 suicides in this city. New York shows a similar increase in the three decades, the three totals being 1,369, 2,063, and 3,508. This means that New York has had nearly one suicide daily in the last ten years, with Chicago not far behind.

The increase in suicides is considerably more rapid than the growth of population. In the last thirty years the suicides in fourteen large cities aggregated 28,563. In 1870 the ratio in these cities was 87 suicides to 1,000,000, persons, while in 1898 the ratio had increased to 205 in 1,000,000. The figures do not increase from year to year, but there is a constant tendency to a larger ratio of suicides. Years of financial panic always bring an increase in self destruction, and the figures never drop so low as before. Thus the panic of 1873 caused a jump from 103 to 121 in the million. By 1892 the ratio had risen to 153, and

the panic of 1893 forced it up to 185. In the last four years it has never dropped below this number, and, while the figures for 1900 are not yet at hand, it is safe to say they will show about 200 suicides in the million in these fourteen cities.

The country as a whole presents the same tendency. The total number of suicides during the year just ended was 6,774. In 1890 the cases reported throughout the nation averaged 42 to the million, while in 1900 they average 88. The suicides have increased more than 100 per cent, while the population has increased only about 20 per cent.

These figures were taken from the *Chicago Tribune* which concludes as follows: "Whether the cause is the rapid pace of American life, or a change in religious beliefs, or something else, it is a matter serious enough to demand the careful attention of sociological students."

THE *Dietetic Magazine* has this to say about cheese, and as it is only the truth everyone ought to know it:—

"What is the matter with cheese?"

"Simply this, that it has come to be an almost universal belief that conglutated casein and butter fat, which are its constituents, must be 'cured.' The 'curing' process is chiefly accomplished by time. It is not considered fit to eat until it is old enough and rank enough—from the gradual process of decomposition—to be buried.

"The average palate has been gradually educated to relish cheese after it has undergone butyric acid fermentation, and is, in fact, putrid. This is plain English and it flies in the face of the reigning authorities on gustatory standards. Certain brands of the stuff, as Roquefort, Limberger and several other varieties, sell at enormous prices simply because they represent the ideal degree of rankness—putridity.

The flavor comports with the smell, and either one would cause a respectable canine to drop his astonished tail and sneak out of the rankest soap factory or tannery on the face of the earth.

"Of the semi-putrid, rank-smelling and acrid-tasting stuff now sold for cheese, many persons cannot partake with impunity; and those who do eat it are compelled to be very sparing in their indulgence, making it a relish or condiment, rather than a food. This is because it belongs with the embalmed 'beef,' moldy bread and gangrenous game."