

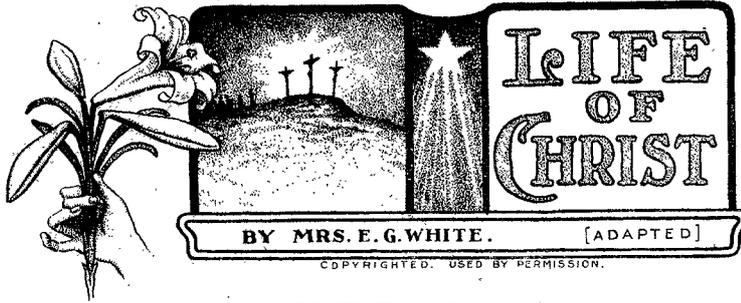
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 1.



"TAKE THESE THINGS HENCE."

THE next day Christ entered the temple. Three years before, He had found men buying and selling in the outer court, and had rebuked them and driven them out.

Now as He came again to the temple, He found the same traffic still carried on. The court was filled with cattle, sheep, and birds. These were sold to those who wished to offer sacrifice for their sins.

Extortion and robbery were practiced by those engaged in this traffic. So great was the babel of sounds from the court, that it seriously disturbed the worshippers within.

Christ stood on the steps of the temple, and again His piercing gaze swept over the court. All eyes were turned toward Him. The voices of the people and the noise of the cattle were hushed. All looked with astonishment and awe upon the Son of God.

The divine flashed through the human, and gave Jesus a dignity and glory He had never manifested before. The silence became almost unbearable.

At last He said in clear tones, and with a power that swayed the people like a mighty tempest:—

"It is written, My house is the house of prayer; but ye have made it a den of thieves." Luke 19:46.

With still greater authority than He had manifested three years before, He commanded:—

"Take these things hence."

Once before the priests and rulers of the temple had fled at the sound of this voice. Afterward they were ashamed of their fear. They felt that they would never flee in this way again.

Yet they were now more terrified, and in greater haste than before to obey His command, and they rushed from the temple, driving their cattle before them.

Soon the court was filled with people who brought their sick to be healed by Jesus. Some were dying. These afflicted ones felt their distressing need.

They fixed their eyes imploringly upon the face of Christ, fearing to see there the severity which had driven out the buyers and sellers. But they saw in His face only love and tender pity.

Jesus kindly received the sick, and disease and suffering fled at the touch of his hand. He tenderly gathered the children in His arms, soothed their fretful cries, banished sickness and pain from their little forms, and handed them back, smiling and healthy, to their mothers.

What a scene to greet the priests and rulers as they cautiously made their way back to the temple! They heard the voices of men, women,

and children praising God. They saw the sick healed, the blind restored to sight, the deaf receive their hearing, and the lame leap for joy.

The children took the lead in these rejoicings. They repeated the hosannas of the day before, and waved palm branches before the Saviour. The temple echoed and re-echoed with their shouts:—

"Hosanna to the Son of David!"

"Blessed is He that cometh in the name of the Lord!" Matthew 21:9.

"Behold thy King cometh unto thee; He is just, and having salvation." Zachariah 9:9.

The rulers tried to silence the shouts of the happy children, but all were filled with joy and praise for the wonderful works of Jesus, and they would not be silenced.

The rulers then turned to the Saviour, hoping that He would command them to cease. They said to Him:

"Hearst Thou what these say?"

Jesus replied, "Yea; have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?" Matthew 21:16.

The blessed privilege of heralding the birth of Christ and forwarding His work in the earth had been refused by the haughty rulers of the people.

His praises must be sounded; and God chose the children to do it. Had the voices of those rejoicing children been silenced, the very pillars of the temple would have cried out in the Saviour's praise.



Cleansing the Temple.

PATIENCE AND PERFECTION.

BY PASTOR E. J. WAGGONER.

"LET patience have its perfect work, that ye may be perfect and entire, lacking in nothing." James 1:4., R. V.

COMMON as is the word "patience," few people realize its true meaning. That it is wonderfully comprehensive, is seen by this, that the one in whom patience is perfected, will lack nothing. Patience, therefore, contains the sum of all that is needful for any person in this world or the world to come.

The verse before the one just quoted gives us a hint of the meaning of patience. "The trying of your faith worketh patience." This is identical with Rom. 5:31, "Tribulation worketh patience." Keeping these two statements in mind, we are prepared to appreciate the fact that the Greek word rendered "patience" is a compound of two words, meaning, *remaining under*. Patience is endurance.

Temptation, the trying of faith, works patience, provided one is willing that it should. The test not only determines the quality, but improves it. Gold, even though it be tried in the fire, will nevertheless perish; but the trial of our faith is much more precious than that of gold. The testing of gold by fire merely shows what it is, but adds nothing to it. The trial of faith, on the contrary, develops it, increasing the quantity and improving the quality.

The common way of regarding trials is that the sooner one can get away from them the better; but this is not the teaching of Scripture. The Apostle Paul tells us, it is true, that God will in every temptation provide a way of escape; but the way of escape which He presents is different from the usual method. He says: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. We escape the temptation or trial by remaining under it.

How can this be? The question is not difficult to answer. The truth is that God has a purpose for every one of us,—a work for us to do,—a place in His kingdom for us to fill; and He is fitting us for it. "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10. Then as a matter of course suffering is the only method by which we can be made perfect, and brought to glory. If we are to shine, we must be polished. Now if we object to the polishing, becoming irritated under the roughness to which we are subjected, and petulantly shake ourselves free from it, there is no other way but that we must again be subjected to the polishing process, unless the Lord should cast us off altogether as useless material. It is also evident that when we have pettishly rushed out from a trial, all that we have already undergone counts for nothing. The whole testing process must be gone over again; the lesson must be studied from the beginning. So the more we reject trials and chastisement, the more of them we

bring upon ourselves, so long as God works for our salvation. But if we quietly endure the trial, letting patience—endurance—have its perfect work, we shall be complete as far as the work to be accomplished by that particular trial is concerned, and it will not need to be repeated. Thus by enduring trials, we escape them.

But how is it that patience will bring us all things? for that is really what the text says: When patience has completed its work, we shall lack nothing. This we can also readily see, if we remember and believe two familiar texts of Scripture. One is this: "A man can receive nothing, except it be given him from heaven" (John 3:27); and the other is James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Now if we believe these two statements, we shall never proceed rashly to help ourselves to anything that we desire or think we ought to have, but will wait for God to give it to us. All things



Out of the mouths of babes and sucklings thou hast perfected praise"

come from above, and are to be obtained only in Christ. Outside of Him we can really have nothing. If we choose for ourselves, determining that we will have this, or we will not endure that, we can never be sure of anything; for we can not know that we have chosen what God wishes us to have. And if we have that which He wills that we should not have, it is certain that we can not keep it; and what we can not keep we do not indeed have.

Or, suppose that we are sure that God has designed a certain thing for us, but we can not wait for it, and so we seize upon it at once. That shows unbelief. We either doubt if God did really intend it for us, or we doubt His ability to carry out His purpose, or else we fear that He may change His mind. We have plucked the fruit at an unseasonable time, and so instead of enjoying it, we are injured by it, and lose the fruit besides.

But if we believe God, then we can calmly endure the privation and hardship, knowing that all things are ours, and that no power is great enough to keep God's good gifts from us when He sees that they will benefit us. And then when we have waited for the desired thing, and it has come to us direct from the hand of God, we know that it is ours, and we can enjoy it to the full.

"It is good that a man should both hope and

quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth." Lam. 3:26, 27.

Christ is the head of all principality and power, and we are "complete in Him;" and here is how His perfect fulness as man was obtained, and how we share it:—

"Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in

the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 1:5-11.

It is the demands, not the promises, that make men of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—*Forsth.*

TRAIN yourself to find the good in what seems evil; to make of disaster an opportunity for your courage; to master suffering by patience; to learn from sorrow sympathy.—*G. S. Merriam.*

EMPTY hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.—*Wm. Arnot.*

THE sensitiveness of Mohammedanism to the ethics of its profession was illustrated in a peculiar way recently in the city of Constantinople. A book was published by one of the missions there; and, like all other books, was required to pass through the hands of the government censor before it could be offered to the public. In a paragraph on the sincerity of Christian esteem the author quoted this text: "If a man say, I love God, and hateth his brother, he is a liar." The censor erased this verse, claiming that it was an insult to Mohammedanism. He said that even in a work on Christian ethics this text might call to mind the massacres where Turks were accused of killing their Armenian brethren. The verse would teach that the Turks were liars, because they, too, claim to love God. The Turk was willing to compromise the matter if the author would make the text read: "If a man say, I love God, and hateth his sister, he is a liar." This, he thought, would remove the difficulty, as women were not generally slain in the massacres. But the text is true. We can not love God, and at the same time hate and destroy those whom God loves.—*Signs of the Times.*



THE MILLENNIUM

By E. J. Waggoner



1. "Over whom will God's saints sit in judgment during the millennium?"

DO ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

"For the Lord taketh pleasure in His people; He will beautify the meek with salvation. Let

Honor to the Saints the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all His saints." Ps. 149:4-9.

To the Son, God says: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and

Promise to the Son the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." And Christ in turn says to His people: "He that overcometh and keepeth My words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father." Rev. 2:26, 27.

The earth was given to man in the beginning, as His dominion; and "whatsoever God doeth,

Given Forever it shall be forever;" He never takes back a gift. But the earth was given to man in his perfect state, and when Adam sinned, he lost his crown of glory and his dominion. Only righteousness can really rule. So Christ, the Just One, has won the kingdom back, and the earth is now the rightful inheritance of the saints. "Blessed are the meek; for they shall inherit the earth." When Christ comes in His kingdom, sitting on the throne of His glory, He will say to the righteous: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The kingdom prepared for God's people from the foundation of the earth, was the perfect,

When Prepared new earth; but now it is

marred by the curse, and overrun with weeds and thorns; and the chief of these cumberers of the ground are the rebellious ones who will not have Christ to reign over them. Therefore when the earth is given over to the saints, they have, with Christ, the work of clearing it from its defilement and fitting it for habitation by a perfect people. This is properly the work of man; for since the earth was given to man as his kingdom, it is but proper that he should pass judgment upon offenders. So Christ says: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5:26, 27.

As for the righteous themselves, they do not

come into judgment at all, since Christ has

Righteous Not Judged appeared in the presence of God for them. He says: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24, R. V. The mere fact that they are counted worthy of the first resurrection, or of being changed to immortality if alive, at the coming of Christ, shows that judgment is passed for them. So the coming of Christ to judgment concerns only the wicked, and it is upon them that the saints will sit in judgment during the thousand years.

2. "Will the persons reigned over and judged during the millennium be dead or alive?"

Let the Scriptures answer this also. "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming." 2 Thess. 2:8.

"Our God shall come, and shall not keep silence; a fire shall devour before Him." Ps. 50:3.

"A fire goeth before Him, and burneth up His enemies round about." Ps. 97:2.

"Destruction upon destruction is cried; for the whole land is spoiled. . . for My people is

The Earth Desolate foolish, they have not known Me; they are soti-

tish children, and they have none understanding, they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, it was without form, and void, [compare Gen. 1:2]; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:20-28.

This presents the earth as it was in the beginning, before any living thing was created—"the

Wicked All Dead deep," an abyss, the bottom-

less pit, into which Satan is to be cast and shut up for a thousand years; for the Greek word rendered "bottomless pit" in Rev. 20:1, 3, is the same that appears in Gen. 1:2, in the Greek version, the Septuagint. The wicked will be all dead during that thousand years; for

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great

A Great Whirlwind whirlwind shall be raised up from the coasts of the

earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:32, 33.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he that fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high [compare Eph. 6:12], and the kings of the earth that are upon the earth. And they shall be gathered together, as prisoners are gathered in the pit; and after many days shall they be visited." Isa. 24:17-22.

"They shall be visited" at the close of the one thousand years; for then the second resur-

They Shall Be Visited rection will take place, —the resurrection to

the announcement and execution of judgment. This resurrection will be necessary, in order that all who have ever lived upon the earth may be together at one time, when all the thoughts and actions of men, and all of God's dealings with them, will be set forth, so that every one may confess that God is just, and on bended knees swear that all His ways have been right.

3. "Where will these judges be enthroned, and where will the judged persons exist during the millennium?"

Only Satan and his angels will inhabit the desolate earth during that time. Satan can

A Merciful Warning then see to what he would have brought heaven

itself, if he had been allowed to stay there. Then he will realize that his kingdom is a prison-house of death, and that his freedom is bondage. The picture of that time is presented to us in advance, in order that we may see the inevitable result of Satan's rule, and throw off his yoke in time.

THE OBEDIENCE OF FAITH.

IT is no piece of theological legerdemain which counts that faith is righteousness. But, just as all sin comes from selfishness, so, and therefore, all righteousness will flow from giving up self, from decentralizing, as it were, our souls from their old center, self, and taking a new center, God in Christ. Thus the germ of all practical obedience lies in vital faith. It is, if I might so say, the mother-tincture which, variously combined, colored, and perfumed, makes all the precious things, the virtues and graces of humanity, which the believing soul pours out as a libation before its God. It is the productive energy of all practical goodness. It is the bottom heat in the greenhouse which makes all the plants grow and flourish. Faith is obedience, and faith produces obedience. Does my faith produce obedience? If it does not, it is not faith.—*Baptist Times*.

It is the Christian's privilege to have each moment jeweled with the joy of the conscious presence of the Saviour. The promise is, "Lo, I am with you always." Faith not only believes the promise, but transmutes the hope into a blessed reality; for "it is the substance of things hoped for, the evidence of things not seen."

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THE OLD AND THE NEW.

THE old year is past. Its record is made up. Though we would all doubtless gladly make some changes in our acts, our words, our thoughts, for the past year, if we could, we can not change even the smallest thing.

Opportunities once gone never return. Other opportunities may, in mercy, be given, but the neglected ones live only in the history of our lives, and can only witness against us in the Judgment.

But the future is big with possibilities. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Wherein we have failed in the past, it has been only because of lack of submission to His leading. The Saviour lives in every heart responsive to his call.

"I am crucified with Christ," says the apostle, "nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

This text describes not merely the apostle's experience, but Christian experience. Jesus Christ came to this world and lived and overcame in human flesh nineteen hundred years ago, that He might do the same thing in the flesh of every repentant sinner till the end of time. "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.

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:16-18.

Because of the weaknesses of the flesh in which He overcame, He condemned sin in the flesh by demonstrating that it can be overcome, and is therefore without excuse. Were this not true, sin would be justified and God would be condemned as a tyrant demanding of His creatures something beyond the possibility of attainment.

Jesus Christ was made "in the likeness of sinful flesh," that He might overcome sin in its own stronghold. He entered the strong man's house and spoiled his goods not only in the sense that He went into the grave and came forth a victor, but first of all in that "He took not on Him the nature of angels, but He took on Him the seed of Abraham." God made Him who knew no sin "to be sin for us" "that we might be made the righteousness of God in Him." 2 Cor. 5:21.

Other systems of religion enjoin morality, but aside from Christianity not one gives moral

power. Other systems tell what to do; Christianity alone gives the power to do.

The original thought of God was a race of moral beings every one of whom should be so perfectly in harmony with the Creator as to respond to His will as naturally, as silently, and as swiftly as the needle responds to the magnetic current.

And to thus bring souls into harmony with God is the purpose of the gospel. "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."

Jesus Christ did not die to save men and women from punishment but from sin. Sin is a hard master, a slave driver, and Christ died that we might be made free. "Thou shalt call His name Jesus; for He shall save His people from their sins."

"Beloved, now are we the sons of God, and it doth not yet appear what shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And every man that hath this hope in him purifieth himself, even as He is pure."

THE BOOK OF BOOKS.

BIBLE means book. The Bible is the book. It is often called the "Book of books," for two reasons: first, it is the most important of all books, for it is God's word.

The Bible is called the "Book of books" also because instead of being a single book by a single writer, it is in fact a library of sixty-six books by many different writers.

But while written by so many different men and at widely different periods of time, the Bible is one harmonious whole so far as revealing one and the same great God is concerned.

The style of each writer is preserved, yet all testify the same great truths; and the language of the Bible as a whole, is just as plainly marked and just as distinguishable from that of other books as is the language of each of the several writers.

The Bible though written by men is the word of God. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Men die and likewise their words die, and even their thoughts perish. Therefore we are exhorted thus by the Psalmist:

Living Word "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. But the Lord lives, and His is a living word. In Heb. 4:12 the apostle tells us that "the word of God is quick [living], and powerful." And our Saviour tells us, "Heaven and earth shall pass away, but My words shall not pass away."

God's word is "powerful," or full of power. Being full of power, there is nothing but power in it. "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." Ps. 33:6.

God "spake, and it was done; He commanded and it stood fast." Ps. 33:9. Moreover, He is

continually upholding all things by "the word of His power." Heb. 1:3.

In His conversation with Nicodemus, Jesus said: "Ye must be born again." His Word in Conversion This means that before a man can enter the kingdom of God he must be re-created. In 2 Cor. 5:17 (margin), we read: "If any man be in Christ, he is a new creation."

It was by the power of His word that God created all things in the beginning, for "He spake and it was." It is by Creative Power the power of His word that He re-creates us new creatures in Christ. "For God, who commanded the light to shine out of darkness," says the apostle, "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

This power is all in Jesus Christ. "All power," says our Saviour, "is given. In Christ unto Me." Matt. 28:18. The Revised Version says, "Hath been given unto Me."

This power was not given for the first time when Jesus gave the gospel Christ the Creator commission. It was by the Son of God that all things were made in the beginning.

"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." "And the Word was made flesh, (and dwelt among us and we beheld His glory, the glory as of the only begotten of the father,) full of grace and truth." John 1:1-3, 14.

Again in Heb. 1:1, 2 we have these words, "God, who at sundry times and in divers manners spake in time 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 again, in Col. 1:14-16, the apostle, speaking of the Lord Jesus Christ, says: "In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

It is worth while to read carefully the first chapter of Hebrews to see just the relation, not only that our Saviour sustains

The Son Is God to creation, but the relation that He sustains to the Father. After telling us of the nature and position of the angels, and how the Father regards them, the apostle adds: "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1:8-12.

The Father Himself calls the Son God; and

why not? does not the son always take the father's name? Certainly; therefore **His Name** in contrasting Christ's estate with that of the angels, the apostle says: "He hath by inheritance a more excellent name than they."

In Gen. 2:1-3, we have this record of the finishing of creation: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Since it was God the Son who created all things, it was God the Son who rested. The same one who rested blessed the day wherein He had rested. And in Ex. 20:8-11 we find He calls it "the Sabbath of the Lord thy God." In Isa. 58:13 the same day is by the Lord called "My holy day." Again, when Christ was on earth as a man and the Jews falsely accused Him of breaking the Sabbath, He told them plainly that He was "Lord of the Sabbath day." Mark, 2:28.

Still again, in the last book in the Bible, (Revelation 1:9-11) we read the words of the beloved John: "I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.'"

John was very old at this time. He had been long faithful, and while meditating on the Sabbath day in lonely Patmos, the Lord, whom he loved so much, gave him a heavenly vision, and a message to the church in its seven different periods. That vision is revealed in the book of Revelation, and is a prophecy of most absorbing interest. Like all other scripture given by inspiration of God, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and the Lord says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

THERE is a power stronger than both sin and death, which is able to make us triumph over them both. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Christ "condemned sin in the flesh" by living a life of spotless righteousness; and He has the keys of death and the grave. He went into the grave solely to demonstrate His power over it. But this power of His against sin and over death was due to the fact that the law of God was in His heart. It was His life, and He is our life. So while on the one hand sin and death show the power of the law, on the other hand the righteous life of Jesus reveals its power in still greater measure. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—*Selected.*



THE PROMISE OF POWER FULFILLED.

International S. S. Lesson for Jan. 12.

GOLDEN TEXT: Acts 2:39: "The promise is unto you, and to your children."

SCRIPTURE: Acts 2:1-12.

1 AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

THE day of Pentecost was the fiftieth day from the 16th of the month Nisan, or Abib. Indeed "Pentecost" is only the anglicized form of the Greek word meaning fifty.

Being reckoned from a certain day of the month, Pentecost did not always fall on the same day of the week, but varied something like the Fourth of July, Christmas, and other modern holidays.

It is thought by some that the Pentecost upon which occurred the outpouring of the Spirit at Jerusalem, fell upon the first day of the week, commonly called Sunday; but Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution, says: "It is generally supposed that the Pentecost signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on the Original Text of the Acts, pp. 50, 51.*

Evidently, however, it is a matter of little moment what day of the week it was. It was the fiftieth day, and not the day of the week that was to be honored. The Pentecost was the harvest feast. On that day the first fruits of the harvest were offered before the Lord, and no part of the new crop might be used until such offering had been made.

This harvest feast of the Jews was only a type. The first fruits of the harvest, offered before the Lord upon that day, were typical of the first fruits of the gospel as preached by the apostles.

When the gospel commission was given, the disciples were told to tarry in Jerusalem until "endued with power from on high." The day of Pentecost found them assembled together seeking and awaiting this power, when suddenly it came as the sound "of a rushing mighty wind."

Here was the fulfillment to them of the promise of "the Father;" or we might better say, the

beginning of the fulfillment of that promise; for it is impossible to restrict it to that day, or even to the time of the apostles.

In explaining this mighty manifestation of power to the people, Peter said: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:16-21.

Joel's prophecy began to be fulfilled on the day of Pentecost, but it includes also the closing events of the history of this world. It was not until worldliness entered the church that the Spirit of God was withdrawn, and there is every reason to believe that the church from the day of Pentecost until the present time has had all the power that God could safely trust it with.

If the gifts of the Spirit of God are not in the church to-day, it is because of the sins of God's people, and not because He is unwilling to give His Holy Spirit to those who ask Him.

In 1 Cor. 1:7 we find described the church that shall be awaiting the second coming of the Lord. Says the apostle, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

The apostle did not write these words for those then living. He well knew, as revealed by 2 Thess. 2:1-5, that the Lord was not coming in his day. Reader, the Spirit of God knew that you needed this precious truth, and so put it right there for the present day. The Lord, when He comes, will find a church without spot or wrinkle or any such thing; a church that will have all the gifts of the Spirit of God.

THE EARLY CHRISTIAN CHURCH.

International S. S. Lesson for Jan. 19.

GOLDEN TEXT: Acts 2:47.

SCRIPTURE: Acts 2:37-47.

37 NOW WHEN they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people.

And the Lord added to the church daily such as should be saved.

ONE can not read Acts 2:37 without thinking of Heb. 4:12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

This power was more manifest in the "early church" than it is now, only because there was more faith. The Scripture is still true that "the word of God is quick [living], and powerful."

There is a great difference how the word of God is received. The Lord leaves men free to accept or to reject His truth. He does not force the will of any man; hence only those who believe, get the blessing. Said the apostle to the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth; the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

The modern church has been educated away from the word of God and from faith in that word; hence, receiving it only as that of man, it brings into the soul only human power. God has not changed, neither has His word become weak, but there is a failure to lay hold by faith upon God's strength, as we are exhorted to do in Isaiah 27:5: "Let him lay hold of My strength," saith the Lord, "that he may make peace with Me; and he shall make peace with Me."

It was only when Jacob ceased to strive for the mastery, and helplessly clung to the angel for a blessing, that he prevailed with God and with man.

In the history of the early church we find evidence of a faith far beyond that which is exercised to-day. The same faith would bring the same power now that it did then, for God is still the same. We have to deal with "Jesus Christ, the same yesterday, to-day, and forever."

THE PARABLE OF THE GREAT SUPPER.

Lessons for January 11th and 18th.

SCRIPTURES: Luke 14:12-24.

THERE are a great many persons who, like the man in verse 15, say, "Blessed is he that shall eat bread in the kingdom of God," yet who by their acts show but little appreciation of the value of that blessing.

Almost every one expects that some time, in some way, he will get into the kingdom of heaven; but very many put pretty much everything else ahead of that kingdom in their daily lives. This the Saviour showed by the parable of the great supper. This is the general truth taught in this lesson.

The parable has a special application to the time just before the second coming of our Lord. Even the nominal churches will be unprepared for that event. The message of the Saviour's soon coming will come to thousands who have been bidden to the supper by the general preaching of the Gospel, and who have nominally accepted the invitation, but they will begin to make excuse.

Many persons believe that the last days of this world's history will be days of peace and pros-

perity. But the Scriptures do not so teach. Says the apostle:—

"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, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Observe that those here described have a form of godliness; they make a profession, but know nothing of "the power of an endless life." Let us heed the injunction: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

"BIBLE NATURE STUDIES."

Revised Edition.

THE first edition of "Bible Nature Studies" consisted of one thousand copies. This has long since been exhausted, and the revised work may now be ordered. The new form of this work is much more convenient than that of the first edition. Page and type is the same as that of "Christ's Object Lessons," but the book has between five and six hundred pages. In all there are 260 lessons, covering the different phases of creation as mentioned in the first chapter of Genesis.

The constant aim of its author is to exalt the Creator through His creation. To the Christian Nature's voice declares continually that there is but one God, that He is thrice holy, and that the whole earth is full of His glory. This work will be especially valuable to parents and teachers in training the children and youth to grasp and appreciate the wonderful truths in nature about them.

When the searchlight of God's Word is turned upon the things of nature, there is a new interest aroused, and not only is the mind enlightened, but the heart is impressed with the goodness and the love of God as revealed in His handiworks. This book of over five hundred pages is placed at the nominal sum of \$1.00 per copy. It is neatly and substantially bound in cloth, and will serve as an excellent text-book in the hands of pupils in the 6th, 7th, 8th, and 9th grades. It should be in the hands of teachers who are teaching below the 6th grade. At the end of each lesson are notes and suggestions as to how the studies should be conducted.

Those desiring copies of this book should address the author, Prof. M. E. Cady, President of Healdsburg College, Healdsburg, Cal.

NO WORK is menial that is done for a noble purpose. Love to God and man dignifies the humblest task. It is not the greatness of the service that is commended, but the faithfulness: "thou hast been faithful in a few things," says the Lord; "I will make you ruler over many things."



HEADACHE.

ONE of the most unpleasant symptoms of an unhealthy condition, and one which is most common, is that of headache. A common cause of this is indigestion, although there are many other causes, such as eye strain, a morbid nervous condition, and acute or chronic disease. If it is due to indigestion, remedy the cause, if possible, by using nutritious, easily digested food, in as small quantity as possible. In fact it is a good plan to fast for a day or two occasionally; or if this can not be done, a diet of fruit alone for several days will be beneficial. This clears the overloaded system of impurities, and produces a clear brain and mind. Vigorous exercise in the open air, with deep breathing exercises, is also beneficial. Alternate hot and cold applications to the forehead and base of the brain very frequently give temporary relief; massage to the head is sometimes soothing, also. The best way to remedy the headache is to treat the cause; for whosoever nature's laws have been violated, pain will sooner or later result. There is no use of trying to get rid of the pain, and at the same time continue doing the things which produce it. "Whatsoever a man soweth, that shall he also reap."—Emma A. Perrine, M. D., in *Worker's Bulletin*.

PURE MILK.

IN nothing that is bought for human food is the necessity of cleanliness and purity more manifest than in milk. Meats and vegetables are for the most part thoroughly cooked before they are eaten, fruits are peeled and nuts are shelled; but milk is more or less injured in flavor and in nutritive properties by boiling, and it has no protective covering to keep it clean.

In view of the importance of this question the provider for the family should if possible himself inspect the dairy his milk comes from, and should satisfy himself that perfect cleanliness is the rule in every stage.

In many dairies and farms all essentials are now strictly observed, and if the milk is then bottled at once and the bottle is kept sealed until delivered, one may feel reasonably certain that the milk is fit to drink. If this certainty is denied one, especially if there are young children in the family, the only recourse is sterilization. Boiling for a few minutes will kill all germs.

Another and less objectionable process is what is called "Pasteurization," by which is meant keeping the milk at a temperature of about one hundred and seventy degrees for twenty minutes, but never letting it come to a boil.

Either boiling or Pasteurization will destroy the germs which cause acid fermentation or putrefaction, as well as the germs of tuberculosis; but if these changes have occurred, boiling will not annihilate the poisonous products already formed; it will not make bad milk good.

The addition of any of the various "preservatives" to milk is only an exchange of one poison for another, and should be condemned. —*Youth's Companion*.

WITH THE CHILDREN



WORK AND PLAY.

THE boys were waiting in the road,
For Joe to come and play;
"We'd like to know what keeps you so,"
Impatiently cried they.
"We've waited nearly half an hour;
Do hurry, Joe," they cried.
"I'll be there—when my work is done;
Not till then," he replied.

"Come on, come on; the work can wait,"
They urged, "till by-and-by."
"It might, of course, but I don't think
It will," was the reply.
"When I've a task to do, I like
To do it right away;
Work first, my father says, then fun;
And what he says, I say."

Hurrah for Joe! Such talk as that
Is what I like to hear;
But many boys will not agree
With Joe and me, I fear.
Play first and last, and all the time,
Would suit most boys, I know;
But that, I'm very glad to say,
Is not the way with Joe.

When you've a task to do, my boys,
Don't put it off, and say
You'll do it when you've had your fun,
But do it right away.
This "putting off" soon forms, my lads,
A habit to deplore;
Who promptly does his work, enjoys
His pleasure all the more

—Selected.

BE SLOW TO ACCUSE.

MOTHER, I can't find my seventeen cents anywhere," said Authur, coming into his mother's room with quite an anxious face. "I put it right here in my overcoat pocket. It had been hanging up in the hall all day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your pockets, Authur. A little boy who is so apt to forget, things must not be so positive that he put his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money, and accuse you of stealing it? Remember the Golden Rule."

"But mother, she looked very guilty when I said I had lost it, and that I knew that some one had taken it out of my pocket."

"Very likely she did look confused on hearing you make such an unkind speech. She knew very well there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty when accused of a crime than one who is hardened in wrongdoing. The latter usually has a face ready made up to suit any occasion. A gentleman once said that the most guilty-looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own."

"But what has become of my money, mother? It is gone—that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I can't have left this in the grape-vine arbor this weather."

"But there are plenty of other hiding-places about. Did you have on that jacket last evening?"

"No, mother; I believe I had on my gray one; but then I know I put it into my pocketbook."

"Don't say you know, my dear, for it may be an untruth. Please bring me your gray jacket."

Authur walked slowly up to his room, but he walked slower still and looked very foolish when he came into his mother's room again.

Mother comprehended it all at a glance, and smiled as she said:

"I wonder who looks guilty this time?"

"O mother! I am sorry, but I did not mean to accuse Susan so wrongfully. I remember now just as plainly as can be, wrapping up these three five-cent pieces and two pennies in that bit of paper, and putting them into my jacket pocket."

"It is a very serious thing, Authur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your schoolmates? It would be told all about—(Susan at Mr. Reynold's steals, I wonder they keep her.) If she ever wanted to get another place, it might be a difficult matter. Though you should contradict the story afterward, it would never undo the mischief. Many will repeat an injurious story, who will never take the trouble to correct it.

"I will pray for you, my dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never correct a bad habit until you pray over it. Run, now, and tell Susan that you have found your money; and try to make amends for your injustice by being more than usually thoughtful and obliging."—*The Defender.*

BIRD KINDNESS.

I HAD seen in early spring, for several mornings, a half dozen sparrows lighting on a sunny spot on the kitchen roof. At last I became curious to know why they always lit on that one spot. So I went into a room from which I could see them more closely. I was there in time to arrange the slats in the window blind, so that I could be close to them but out of their sight. Standing behind the blind, I waited for them.

When the sun's rays shone on that certain spot, the sparrows began to light on it. As they came, each one dropped a morsel of food. Then they chirped and hopped about as if enjoying the morning air. Soon another bird dropped down, and the rest all flew away. This one slowly hopped about picking up the food. I opened the window, but it did not fly. I put out my hand, but the sparrow did not notice it. I picked up the bird, and then it struggled to get free. On looking more closely, I saw that it was blind.—*Selected.*

EXPLORERS have recently uncovered in Babylon walls which they believe to have been part of the palace of Nebuchadnezzar. One of the walls is faced with glazed tiles artistically ornamented with flowers and tracery. In the courtyard near by were found bricks, evidently part of the Mosaic pavement. The chief value of such discoveries is that they corroborate Old Testament history.

"THE GOD OF BATTLES"

MANY times do we see this expression in accounts of fierce battles among men, and always it is misapplied. It is true, indeed, that "the Lord is a Man of war," and one of His most frequent titles is "The Lord of Hosts," or armies: but He does not fight with weapons invented by men. Neither does He design that His people shall ever fight with such weapons. When Peter struck out in His Lord's defense, the Master said, "Put up thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

In the deliverance of Israel from Egypt, God showed how unnecessary it is for people, and His people above all, to fight. He showed also that it was not His purpose that Israel should do any fighting and killing on the way to the promised land, nor in the conquest of it. Think of how they came out of Egypt. Not a blow did they strike. Human arms would have been of no avail; and even if they could have been able to fight their way out, it would have been with the loss of many lives; but not a soul was left to die in Egypt when God undertook their deliverance. At every step God worked in such a way as to demonstrate that man had no hand in the matter; and at the last the whole Egyptian army, with the king, was destroyed without the striking of a single blow. Now read how it might have been all through the subsequent history of Israel:—

"The Lord your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes." Deut. 1:30. God said to them: "I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee." Ex. 23:27, 28. Whatever instruments of warfare men may invent, their enemies can make their equal, and so meet them on even terms; but nobody can invent weapons that will be of any value against an army of hornets. The simple weapons that God calls into use are far more effective than all the ponderous machinery that men can devise.

How much better, then, to allow God to do our fighting for us. Yet professed Christians will declare that if we did not defend ourselves we should doubtless lose all our possessions and even our lives. Have they forgotten the story of God's power in Egypt and at the Red Sea? or do they not believe it?—*Present Truth.*

THE Christian life is not theory but fact. The Christian faith is not believing the truth of the gospel as we believe history and scientific truth, merely, but a belief that takes hold of the life itself, moulding the whole being into a new life, a new man, a new creature in Christ Jesus.

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MOMENTS are the comb cells in which we store either the nectar of loving service to God and man or the poison of a self-centered life.

THE HERALD is a little late this week. This is due to delay in getting our department headings. We expect hereafter to get the paper into the mails each week on Tuesday evening.

TO LIVE for self is to imitate Satan, and finally, to share the wages due him. To live for others is to imitate Christ, to have His companionship even here, and to receive, finally, a home in His everlasting kingdom.

GOD did not create this world to be the everlasting abode of sin, but of righteousness; hence the words of the apostle, "We, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness."

OUR readers will observe that the GOSPEL HERALD contains much more reading matter than formerly. In addition to being issued weekly instead of monthly, as last year, it is set in smaller type, so that each paper contains about one-third more matter than before.

ARE you taking the GOSPEL HERALD? If not will you not send us your subscription at once? The subscription price for one year, postage prepaid, is only fifty cents, or one cent per copy. To tract societies, agents, and clubs, a reduction from this price will be made. Such a paper at such a price can be scattered like the leaves of autumn.

Forty cents a week for fifty weeks in a year pays for a club of fifty copies of THE HERALD. We will accept club subscriptions on this basis, the money to be sent monthly in advance. By this method large clubs can be taken without its becoming a burden. One dollar a week pays for a club of one hundred and twenty-five papers. How many churches and individuals will undertake to use large numbers of THE HERALD on this installment basis?

Christian Work of the 2nd inst. notes that "the indignation visited upon King Leopold for South African barbarities committed in his African State bids fair to be transferred to the German Government, although there is not the slightest reason for believing that Government has been knowing to the cruelties up to the present time. Be that as it may, however, the fact seems to be authenticated that a citizen of Hamburg, in German South Africa, has indulged in the practice of impaling negroes upon ramrods, after the fashion of Sioux and Apaches, while another, from Cologne, has been pouring kerosene upon negroes' hands and setting fire to it. Other cruelties can not be named here, and, let us say, these are not mere rumors, but facts established in courts of law."

It is stated that Russia has abolished saloons. Vodka will be sold only from government shops. Drinking will not be permitted on the premises. The object is to discourage drunkenness.

A SEAT in the New York stock exchange sold recently for \$80,000.00. A seat simply makes a man a member and entitles him to do business on the floor of the exchange. The price for a seat is likely to advance to \$100,000.00 in the near future.

"VERY clearly," says a prominent New York paper, "the Isthmian Canal is the one supreme object upon which the attention of both Houses of Congress is centered at the present time, and which will continue until its construction has been provided for by law."

THE trouble between Germany and Venezuela grows out of Venezuela's failure to pay the seven per cent. interest guaranteed on the bonds of the Caracas-Venezuela Railroad, which are held in Germany, principally in Hamburg. There is also said to be another claim against the Venezuelan Government of \$125,000 for damage to the railroad by revolutionists when General Castro, now president, was at their head. It does not seem that this Government can become involved in the difficulty unless Germany should threaten the integrity of Venezuelan territory.

THE New York *World* is authority for the statement that in January, 1902, there will be disbursed as dividends and interest in four American cities—New York, Boston, Philadelphia and Chicago—\$210,000,000.

These will be record-breaking dividend disbursements. And \$210,000,000 is nearly one-half the total expenditures of the United States Government.

In New York city alone dividends and interest aggregating \$150,000,000 will be paid this month—nearly \$2 per capita for the entire population of the country.

GOD is "not far from every one of us," "for in Him we live, and move, and have our being;" so it is exceedingly strange that more people do not "feel after Him" and find Him. It was a heathen poet that gave expression to the Christian truth, "We are also His offspring," and another one of the same class recently said that "what is cohesive power in a block of marble is intelligence in man." This also is Gospel truth, for the cohesive power in marble is the Spirit of God; yet men who assent to it will refuse to be as passive to it as is the marble, which is the only way that they can be as perfect as men as the marble is as marble.—*Present Truth*.

NEWS from various quarters of the earth indicates that the bubonic plague is on the increase. Where it has already gained a foothold the plague shows but small signs of abating, and the disease is constantly cropping up in fresh localities. In India the Eastern pest rages with as much virulence as when it first occurred on a large scale. Glasgow has had a recurrence of the epidemic. Liverpool has been invaded. The plague situation in San Francisco is at the present time somewhat of a mystery, but there can be no doubt that several Chinese are plague-stricken. The hope is confidently expressed, however, that the disease can be controlled so that it shall not become epidemic.

NO MAN ever yet regretted in his last moments that he had lived a godly life. The regret always is that the service to God was not more perfect; the consecration not more complete.

GOD was manifest in the flesh nineteen hundred years ago that he might be manifest in the flesh of every man who would yield to him until the end of time. The gospel "is Christ in you the hope of glory."

AS THE unaided eye can not discern the several colors there are in light, so the natural man can not discern the glory there is in the character of God. As the light of the sun must fall upon the prism before the eye can discern the beauty there is in it, so the light of God's character must fall upon souls surrendered to Him before the world can see the beauty in holiness.

NEWS comes from Pittsburg, Pa., that it is now proposed to combine all the soft coal corporations under one head and then to affiliate them with the United States Steel Corporation. One of the principal concerns interested is the Shaw Coal Company, worth about \$1,500,000. The deal also includes the Midway and Oakdale railway, which is about twelve miles in length, and 4,200 acres of coal land located in Allegheny, Fayette, and Washington counties.

The companies thus far consolidated have an annual tonnage to the lakes of 21,000,000 tons. The deal for the Hocking Valley and the West Virginia interests are, it is said, under way, and it is believed will be closed within a few days.

Such movements as this can not fail to bring to mind James 5: 1-8.

Never in all the history of the past was there ever such a heaping together of treasures as is now seen on every hand. For years men and companies accumulated immense fortunes. Now these are being combined—heaped together—in a way that astonishes everybody.

STRENGTH FROM TEMPTATION.

NOT even to the poorness of one's temperament will the earnest wrestler yield. There is one example in the world most touching and inspiring; it is that of a man wrestling hard with his inherited burden, when it takes the form of a besetting sin. But even if it be a devil of his own wanton raising, we watch him, we cheer him, we tell him we know all about it, and that he is helping us in our struggle; we pity him if he falls; we reverence him as holy if he wins. Let such a struggler know that we know that he is the hardest fighter of us all.

And if he wins, his besetting temptation actually turns into his guardian angel, and blesses him through life. Our besetting sin may become our guardian angel—let us dare to say it! Let us thank God that we can say it! This sin that has sent me weary-hearted to bed, and desperate in heart to morning work, that has made my plans miscarry until I am a coward, that cuts me off from prayer, that robs the sky of blueness, and the earth of spring-time, and the air of freshness, and human faces of friendliness—this blasting sin that has made my bed in hell for so long—*this can be conquered*. I do not say annihilated, but, better than that, conquered, captured, and transfigured into a friend; so that I at last shall say, "My temptation has become my strength! for to the very fight with it I owe my force."—*Wm. C. Gannett, in Present Truth*.