

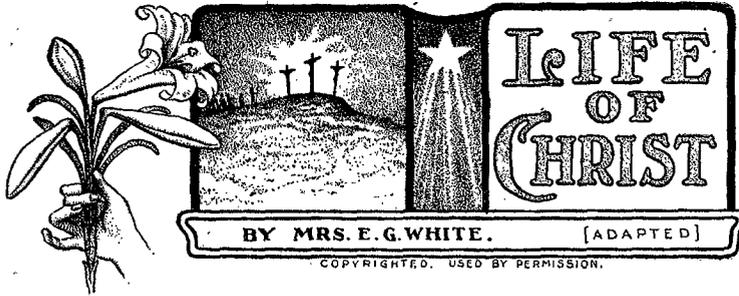
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 5.



JUDAS THE BETRAYER.

THE Jewish rulers had been anxious to get Jesus into their power, but for fear of raising a tumult among the people they had not dared to take him openly. So they had sought some one who would secretly betray him, and had found in Judas, one of the twelve disciples, the man who would do this base act.

Judas had naturally a strong love for money, but he had not always been wicked and corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life, and he could now sell his Lord for thirty pieces of silver [about \$17], the price of a slave. Ex. 21:28-32. He could now betray the Saviour with a kiss in Gethsemane.

Judas followed every step of the Son of God, as he went from the garden to the trial before the Jewish rulers. He had no thought that the Saviour would allow the Jews to kill him, as they had threatened to do. At every moment he expected to see him released and protected by divine power, as had been done in the past. But as the hours went by, and Jesus quietly submitted to all the indignities that were heaped upon him, a terrible fear came to the traitor, that he had indeed betrayed his Master to death.

As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. All at once there rang through the hall a hoarse voice, which sent a thrill of terror to the hearts of all present:—

"He is innocent! Spare him, O Caiaphas! He has done nothing worthy of death!"

The tall form of Judas was seen pressing through the startled crowd. His face was pale and haggard, and large drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. He eagerly grasped the robe of Caiaphas, and begged

him to release Jesus, declaring that he had done no wrong. Caiaphas angrily shook him off, and said with scorn:—

"What is that to us? see thou to that." Matt. 17:4.

Judas then threw himself at the Saviour's feet. He confessed that Jesus was the Son of God, and begged him to deliver himself from his enemies.

The Saviour knew that Judas did not really repent of what he had done. The false disciple feared that punishment would come upon him for his terrible deed; but he felt no real sorrow because he had betrayed the spotless Son of God.

Yet Christ spoke to him no word of condemnation. He looked with pity upon Judas, and said:—

"For this hour came I into the world."

A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward his betrayer.

Judas saw that his entreaties were in vain, and he rushed from the hall, crying: "It is too late! It is too late!"

He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.

Later that same day, on the road from Pilate's judgment hall to Calvary, the wicked throng were leading the Saviour to the place of crucifixion. Suddenly there came an interruption to their shouts and jeers. As they passed a retired spot, they saw at the foot of a lifeless tree the dead body of Judas.

It was a revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and the dogs were now devouring it.

His remains were immediately buried out of sight; but there was less mockery, and many a pale face revealed the fearful thoughts within. Retribution seemed already to be visiting those who were guilty of the blood of Jesus.

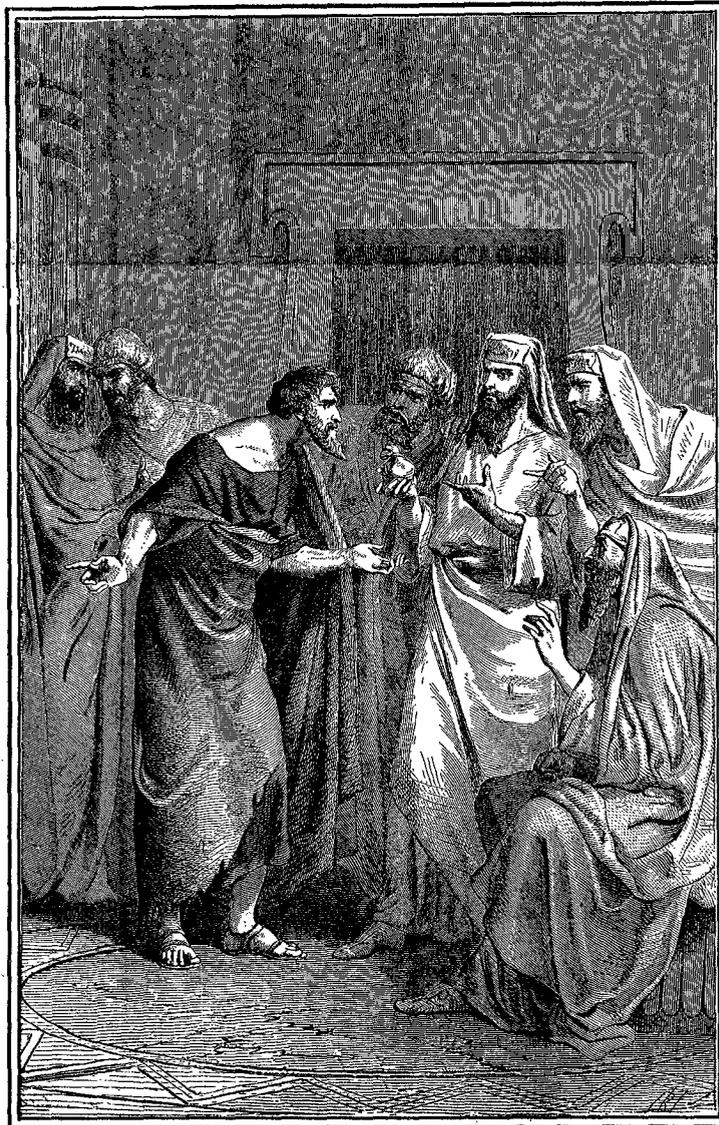
CHRIST BEFORE PILATE.

After Christ had been condemned by the judges of the Sanhedrim, he was taken at once to Pilate, the Roman governor, to have the sentence confirmed and executed.

The Jewish priests and rulers could not themselves enter the judgment hall of Pilate. By the ceremonial laws of their nation, they would become defiled by so doing, and thus be debarred from taking part in the feast of the pass-over.

In their blindness they did not see that Christ was the real pass-over lamb, and that since they had rejected him, this great feast had for them lost its meaning.

As Pilate beheld Jesus, he saw a man of noble countenance and dignified bearing. No trace of crime was to be seen in his face. Pilate turned to the priests and asked:—



Judas Selling Christ.

"What accusation bring ye against this man?" John 18:29. His accusers did not wish to state particulars, and so were not prepared for this question. They knew that they could bring no truthful evidence on which the Roman governor would condemn him. So the priests called the false witnesses to their aid. "And they began to accense him, saying:—

"We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." Luke 23:2.

This was false, for Christ had plainly sanctioned the payment of tribute to Cæsar. When the lawyers had tried to entrap him in regard to this very matter, he had said:—

"Render therefore unto Cæsar the things which are Cæsar's." Matt. 22:21.

Pilate was not deceived by the testimony of the false witnesses. He turned to the Saviour, and asked:—

"Art thou the king of the Jews?"

Jesus answered, "Thou sayest." Matt. 27:11.

When they heard this answer, Caiaphas and those who were with him called Pilate to witness that Jesus had admitted the crime of which they had accused him. With noisy cries they demanded that he be sentenced to death.

As Christ made no answer to his accusers, Pilate said to him:—

"Answerest thou nothing? behold how many things they witness against thee.

"But Jesus yet answered nothing." Mark 15:4, 5.

Pilate was perplexed. He saw no evidence of crime in Jesus, and he had no confidence in those who were accusing him. The noble appearance and quiet manner of the Saviour were in direct contrast to the excitement and fury of his accusers. Pilate was impressed with this, and was well satisfied of his innocence.

Hoping to gain the truth from him, he took Jesus by himself, and questioned him:—

"Art thou the king of the Jews?"

Christ did not give a direct answer to this question, but asked:—

"Sayest thou this thing of thyself, or did others tell it thee of me?"

The Spirit of God was striving with Pilate. The question of Jesus was intended to lead him to examine his own heart more closely. Pilate understood the meaning of the question. His own heart was opened before him, and he saw that his soul was stirred by conviction. But pride arose in his heart, and he answered:—

"Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Pilate's golden opportunity had passed. But Jesus desired Pilate to understand that he had not come to be an earthly king, therefore he said:—

"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate then asked, "Art thou a king then?"

"Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate had a desire to know the truth. His mind was confused. He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what the truth really was, and how he could obtain it. He asked Jesus:—

"What is truth?"

But he did not wait to receive an answer. The tumult of the crowd outside the hall of justice had increased to a roar. The priests were

clamorous for immediate action, and Pilate was recalled to the interests of the hour. Going out to the people, he declared:—

"I find in him no fault at all." John 18:33-38.

These words from a heathen judge were a scathing rebuke to the base perfidy and falsehood of the rulers of Israel who were accusing the Saviour.

As the priests and elders heard this from Pilate, their disappointment and rage knew no bounds. They had long plotted and waited for this opportunity. As they saw the prospect of the release of Jesus, they seemed ready to tear him in pieces.

They lost all reason and self-control, and gave vent to curses, behaving more like demons than like men. They loudly denounced Pilate, and threatened him with the censure of the Roman government. They accused Pilate of refusing to condemn Jesus, who, they affirmed, had set himself up against Cæsar. They then raised the cry:—

"He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Luke 23:5.

Pilate at this time had no thought of condemning Jesus. He was sure of his innocence. But when he heard that Christ was from Galilee, he decided to send him to Herod, the ruler of that province, who was then in Jerusalem. By this course Pilate thought to shift the responsibility of

the trial from himself to Herod.

Jesus was faint from hunger, and weary from loss of sleep. He was also suffering from the cruel treatment he had received. But Pilate delivered him again to the soldiers, and he was dragged away, amid the jeers and inults of the merciless mob.

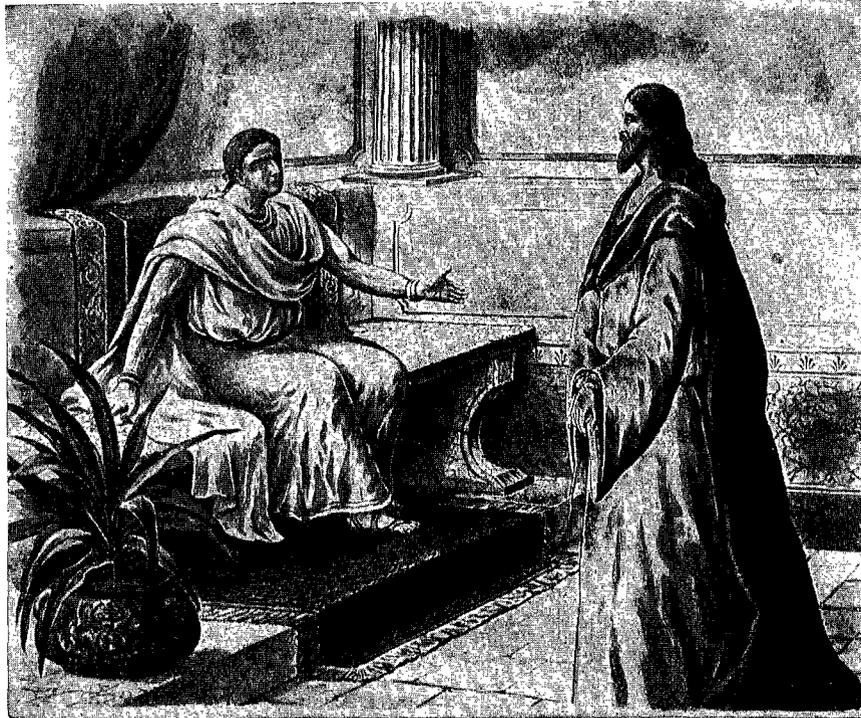
THE STRAIT GATE.

THE belated traveler, hurrying to reach the city gate by the going down of the sun, could not turn aside for any attractions by the way. His whole mind was bent on the one purpose of entering the gate. The same intensity of purpose, said Jesus, is required in the Christian life. I have opened to you the glory of character which is the true glory of my kingdom. It offers you no promise of earthly dominion, no selfish sovereignty; yet it is

worthy of your supreme desire and effort. I do not call you to battle for the supremacy of the world's great empire, but do not therefore conclude that there is no battle to be fought, nor victories to be won. I bid you strive, agonize, to enter into my spiritual kingdom.

The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The old ways, the hereditary tendencies, must be given up.

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that strive for the mastery. We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But he can not work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. We must open the heart to its transforming power. Our energies are required to co-operate with God. For it is God who worketh in us to will and to do of his good pleasure. —*Thoughts from the Mount of Blessing.*



"Art Thou the King of the Jews?"

PROVIDENCE.

THE word "providence" is not heard so often now as it was formerly, and the reason is that there is not as much belief in Providence as there was in the days of our forefathers. Christians generally do not believe, at least not with any strength of conviction, that God does provide for and protect his people. There is a great deal more faith in luck or in chance than there is in God, so far as the control of unforeseen contingencies in this life is concerned. And there is a great deal more faith in the wisdom of man, and in the teachings of experience, than there is in the promises of God, or in the wisdom of his supervision of the affairs of men.

Men can not see how God can interfere for their benefit in the affairs of every-day life without working visible miracles to accomplish his purposes; and as they do not see the miracles, they do not believe that God does interfere.

This is, in fact, a species of atheism; for while it is not a denial of the existence of God, it is a virtual denial of his sovereignty over the material and other forces with which we come in contact in this life. It is atheism (without God-ism) as far as this world is concerned.

This idea that God could control events in this world only by working miracles is due to an entire misconception of God's relations to the world. It is the natural outcome of the habit of thinking of God as an absent potentate who is not in touch with the forces which contend for supremacy in nature and in humanity.

That is not the view of matters which the Bible gives us. It constantly represents God as the great I AM, the continuous source of all things, of all forces, and of all life, the always present, always active, always efficient and beneficent Master of the universe.

The word "providence" is itself the solution of the problem as to how God can control events without working miracles, before which the faith of so many Christians falters. Providence means *seeing before*, and it is because God sees beforehand what is going to be, and plans long in advance to meet every situation, that he can cause all things to "work together for good" to those that love him without needing to show his hand at any point of the long chain of events through which he brings about the results which he desires.

Thus providence implies not only seeing before, but also going before. Foresight would not be of any avail if it did not lead to action, to preparation for the right use of all foreseen opportunities, and the avoidance or overcoming of all foreseen obstacles.

And this is just what the Bible teaches us that God does. To him all the future as well as all the past is ever present. He sees beforehand, not only the events which are to take place, but the causes which are to produce these events, and his hand is always on the throttle of the engine, always at the wheel which controls the rudder. As all life and all power originate with him, and have their being only in him, he can regulate all forces so that they will work out his purposes.

The only force which is beyond God's control is the will,—the power to choose between evil and good. By his own act in giving to man a responsible moral nature, he deliberately made

man independent of his control to the extent of having full power to choose his own character, and in choosing his character to choose his destiny. But while man can, if he chooses, set God at defiance, and follow his own evil inclinations to his own destruction, God can and does control the effects of the actions even of the worst men, and makes them subservient to the working out of his plans.

No stronger evidence of this truth need be asked for than can be found in the transcendent fact that the consummation of God's glorious plan for man's salvation, which he had prepared before the world was created, was brought about by the most diabolical conspiracy that was ever hatched, and the most diabolical murder that was ever committed.

We who love and trust God should always think of him as going before us to prepare the way for us, as he went before the Israelites into the promised land. We should not forget, however, that we have need not only that God should go before and prepare the way for us, but also that he should prepare for us the way which he has marked out for us,—prepare us to choose his way, and to contend manfully and hopefully with all the obstacles to be encountered therein. For, be it noted that God's preparation of the way does not involve the removal of obstacles: the Israelites had to do their own fighting to get possession of the land of promise. And although God had spent forty years preparing them, they did not take full possession.

Looking still farther ahead: We need quite as much that Christ should prepare us for the mansions which he has promised us as that he should prepare the mansions for us; else we should not find these mansions at all to our liking, if we could get into them. And it is because we are so badly in need of preparation for the future life that God leaves so many obstacles in our way in this world, to give us opportunity for spiritual training and development.

O Lord, go thou before us and prepare the way for us! O Lord, prepare us for the way which thou has chosen for us!—*Sabbath Reading.*

ENSLAVED IN ORDER TO BE FREED.

GOD has bought us in order to make us free; for his service is the only real freedom. The more firmly we are bound to him, the freer we are. "He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." 1 Cor. 7:22, 23. He has "delivered us from the power of darkness," and he assures us that sin shall not have dominion over us. That which he has purchased with his blood, he will guard with his life.

"Servant of God" is the highest title any creature in the universe can bear; for it is borne by him by whom all things were created. God refers to Christ again and again as "my servant." When Christ came to this earth he "took on him the form of a servant" (Phil. 2:7); the *reality* he already had in heaven. To his disciples, even while justly claiming to be their Lord, he said, "I am among you as he that serveth" (Luke 23:27); and his greatness is due to the fact that he willingly performs the

greatest, or as men would regard it, the lowest, service. So he says to us, "Whosoever will be chief among you, let him be your servant." Matt. 20:27. E. J. WAGGONER.

SYSTEMATIC GIVING.

THE first person who introduced me to the principle of systematic giving was a widow who was my landlady many years ago. She had been very poor. She was talking about this matter, and she told me her income once was only ten shillings a week, and she gave a tenth then. I said, "How did you manage it?" She said, "When I got my ten shillings, I put them on the Bible in a row, and I took the best looking of the ten out, and I put that in the Lord's box. I had nine shillings left." I said, "How did you live?" She said, "I do not know, unless it was this: I believe when I had taken one shilling for the Lord, the Lord made every penny of the nine shillings go as far as twopence." She believed that the God of Elijah was not dead yet, and that he who had power to increase the cruse of oil and the handful of meal could make a penny go as far as twopence if she honored him.

In the North of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. They were enthusiastic in religion. They were determined to give to the Lord, and they made an agreement that the Lord Jesus Christ should be a partner in the concern, and that a fixed proportion should be given to him out of all the profits. They so gave, and these lads prospered.

The first year they had a nice lot of money to give. The second they had still more. The third they had still more. At the fourth year the profits were so great that they went into four figures.

Then they thought the proportion to be set aside for God was too much to give to charity. They did not say, to the Lord Jesus Christ, but to charity. Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a big lot, they divided it, took half for themselves, and sent the other half away. The next year (I have it on the testimony of the brother who is now living) they did not make a copper. And before the end of six months of the following year they came to a crisis.

The two brothers met one day, and locked themselves in the office to face the situation. And William said to James, "We have never prospered, James, since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed, and made this promise. Before the end of the year the business pulled around. Strange enough, after another four years they made a similar mistake and had a similar experience. To-day they are among the wealthiest Methodist people. They never failed when they honored God in their giving.—*Samuel Chadwick.*

The battle of our life is won
And heaven begun
When we can say, "Thy will be done!"
But, Lord, until
These restless hearts in thy deep love are still,
We pray thee teach us how to do thy will.

—*Lucy Larcom.*

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LOT IN TROUBLE.

THERE is much in the fourteenth chapter of Genesis to arrest and to hold the attention of the student of the Scriptures.

Here we have a striking example of the faithfulness of the Scriptures to historical details. And here again modern research confirms the Biblical narrative. Some years since there were found in Chaldea bricks upon which was inscribed the name *Kudar-Mapula*, identified by scholars as Chedorlaomer of Genesis fourteenth. Here assurance is made doubly sure by one of the titles given *Kudar-Mapula*, namely, "Ravager of the west."

But that which is of most striking interest to one who studies for principles rather than for facts, is the insight which we here get into the character of Abraham.

Abraham might have felt that he was under little obligation to Lot, who had acted so selfishly when they separated probably five years before, but no sooner did he hear of the disaster that had befallen his nephew than he took steps for his rescue.

"Abraham, dwelling in peace in the oak groves at Mamre," says the author of "Patriarchs and Prophets," "learned from one of the fugitives the story of the battle, and the calamity that had befallen his nephew. He had cherished no unkind memory of Lot's ingratitude. All his affection for him was awakened, and he determined that he should be rescued. Seeking first of all, divine counsel, Abraham prepared for war. From his own encampment he summoned three hundred and eighteen trained servants, men trained in the fear of God, in the service of their master, and in the practice of arms. His confederates, Mamre, Eschol, and Aner, joined him with their bands, and together they started in pursuit of the invaders. The Elamites and their allies had encamped at Dan, on the northern border of Canaan. Flushed with victory, and having no fear of an assault from their vanquished foes, they had given themselves up to reveling.

"The patriarch divided his force so as to approach from different directions, and came upon the encampment by night. His attack, so vigorous and unexpected, resulted in speedy victory. The king of Elam was slain, and his panic-stricken forces were utterly routed. Lot and his family, with all the prisoners and their goods, were recovered, and a rich booty fell into the hands of the victors.

"To Abraham, under God, the triumph was due. The worshiper of Jehovah had not only rendered a great service to the country, but had proved himself a man of valor. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed. His heroic act gave him a wide-spread influence among the surrounding tribes. On his return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors;

but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled.

"Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits. Abraham regarded the claims of justice and humanity. His conduct illustrates the inspired maxim, 'Thou shalt love thy neighbor as thyself.' 'I have lifted up mine hand,' he said, 'unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich.' He would give them no occasion to think that he had engaged in warfare for the sake of gain, or to attribute his prosperity to their gifts of favor. God had promised to bless Abraham, and to him the glory should be ascribed."

Here, too, we find the first mention in the Scriptures of the paying of a tithe to the Lord. The reader will be well repaid if he will carefully compare Gen. 14:18, 19, and Heb. 7:1-8.

The payment of the tithe long antedates the Levitical priesthood. It belongs not to the order of Aaron, but to the order of Melchizedek, and it is declared that Christ is a priest forever after that order.

WHO IS SATAN?

THE Scriptures leave no reasonable doubt that Satan is a personal being, once an exalted angel, but long since fallen and become "the enemy of all righteousness."

In Luke 10:18 our Saviour declares that he saw "Satan as lightning fall from heaven." The occasion of his uttering these words was the return of the disciples, saying, "Lord, even the devils are subject unto us through thy name."

The Saviour's statement was equivalent to saying, "It is not a matter of surprise to me that devils are subject to you through my name, for Satan, the prince of devils, was once cast out of heaven by my power. He and all his host are, therefore, conquered foes."

This casting of Satan out of heaven is described in the twelfth chapter of Revelation. The prophet there tells of seeing the dragon—Satan acting through the Roman power—standing ready to destroy the infant Saviour as soon as he should be born.

But why such malice? The explanation is given in verses seven to nine—it was this babe, who, as captain of the angelic hosts, expelled Satan from heaven immediately after his rebellion. The controversy between Christ and Satan is not one for principle alone, but on Satan's part it is to gratify personal malice.

Isaiah fourteen and Ezekiel twenty-eight tell us quite fully what caused Satan's fall. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

Again, in Ezekiel twenty-eight, Satan is addressed as "the prince of Tyrus." Though a man sat upon the throne and was called king, Satan was the real ruler of that wicked city. The Lord speaks at once, therefore, both to the human instrument of the arch enemy and to Satan himself. It will richly repay the reader to carefully peruse Eze. 28:1-19 in the light of this suggestion.

In verse three the one addressed is described as "wiser than Daniel; there is no secret that they can hide from thee." Again, in verses twelve to fifteen, it is said:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

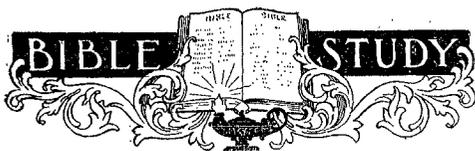
Fifty years ago the common way of representing Satan in pictures was to paint him with horns, hoofs, and a tail. He is now more commonly represented merely with a sinister expression of countenance, and with bat-like wings. The evil expression he doubtless wears, but there is as much room to question the particular style of wings given him by the artists of to-day as there is to discredit the horns, hoofs, and tail of a generation ago.

That Satan has wings is probably true, but that he might appear without showing his wings must be admitted also, since angels have usually appeared to human beings in the form of men; so that they have been mistaken for men.

In the second apartment of the sanctuary erected by Moses in the wilderness, was the ark of God's testament. Over this ark, forming its cover, was the mercy-seat, representing the throne of God. On either side of the mercy seat was placed the figure of an angel. The wings of these angels were so extended as to form an arch or covering over the mercy-seat. In the light of Heb. 9:23 we must conclude that the mercy-seat in the tabernacle represented the throne of God, and that the golden figures with outstretched wings represented angelic beings who stand by that throne.

If, then, the question be asked, What was Satan before his fall? Eze. 28:14, 15, R. V., gives definite answer: "Thou wast the anointed cherub that covereth; and I set thee so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

No comment could add to the force of these words. They leave no room for doubt that Satan was once an exalted angel standing by the throne of God. What a lesson is there for us; "for if God spared not the angels that sinned," how shall we escape if we neglect the great salvation provided in Jesus Christ?



THE SECOND PERSECUTION.

International S. S. Lesson for February 16.

GOLDEN TEXT: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." *Matt. 5:10.*

SCRIPTURE: ACTS 5:32-42. Commit verses 40-42. Study also verses 17-31.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

THERE is nothing so wicked and unreasonable as religious intolerance. The apostles were not harming anybody; on the contrary, they were healing very many who were sick with various diseases. If they had been doing this as physicians, or as sorcerers, or in their own names, probably little or no offense would have been given. But they healed only in the name of Jesus. But Jesus had been condemned by the church, and crucified by the state, and thus to work miracles in His name was to reproach both church and state. This was the height of the apostles' offending.

The high priest saw power slipping from his hands. He had condemned Jesus, and had delivered him to the Roman authorities as one worthy of death. Now the people were likely to discover the truth, that Jesus was indeed the Christ, unless the apostles could be silenced.

But providentially there was one in the council to advise that they leave the matter in the hands of Providence, lest by any means they might be found fighting against God.

However, even after this counsel was nominally accepted, they called the apostles and whipped them, and commanded them not to speak any more in the name of Jesus.

But this did not serve to deter the apostles from speaking in the name of the Saviour. Their Lord had said, Go, preach to all nations; and nothing short of death could keep them from preaching. They were not even discouraged by being whipped, but "departed from the presence of the council rejoicing that they were accounted worthy to suffer shame for His name."

The Christian's business is to witness for Christ. Said the Saviour, "Ye shall be witnesses unto me." The apostles did not rejoice because they were brought into prominence, but because of the opportunity they had of witnessing for Jesus.

It is wrong to court persecution; but it is right to seek opportunity to testify for Jesus. If that brings persecution, or as it does bring it, the Christian may well rejoice that he is accounted worthy to suffer for His name.



BELIEVING AND TRUSTING.

I do not know just what the days will bring,

As I, footsore and weary, travel on,
But I believe that I am journeying
Forever toward my dear beloved home.

I do not know what shadows dark and deep
Will hide me from the blessed light of day,
But I believe if I life's pathway keep,
God's hand will lead me in the storm-vent way.

So I go on, just trusting all the time,
And clinging ever to his faithful hand,
Believing that he leads this soul of mine
Forever toward his own beloved land.

And it is sweet to thus believe and trust
In one whose precious promises are true,
Who saves from sin because his laws so just
Are crowned with mercy all the ages through.

—Mrs. M. A. Holt.



THE TWO SONS.

Lesson for February 16.

SCRIPTURE: *Matt. 21:28-32.*

THEE two sons represent two classes of people.

Both sons did wrong; the first in refusing to go when requested by his father, the second in failing to go after professing his willingness to do so.

But certainly the sin of the second was the more grievous, for it was deliberate disobedience unrepented of; while the first son soon turned from rebellion to obedience.

There are a great many people who are always ready to assent to truth, to acknowledge that they ought to obey, and who even promise compliance, but who fail when the testing moment comes. They are not quite ready, and so, like the second son, they do not go.

The Jewish rulers professed great reverence for God, and perfect willingness to obey Him, but failed at the very time the service ought to have been rendered. On the other hand, there were many who made no such high profession, but whose hearts were touched by the simple truths of the gospel, and who, repenting of their sins, did the very work that ought to have been done by those who professed to be willing to do it.

It is not what we promise, but what we do, that determines our standing with God. The higher the profession, in one sense, the greater is the obligation. The profession shows that we know what is right. There can be no excuse for not doing duty seen and acknowledged. "It is better not to vow than to vow and not pay." We should keep faith with God.



THE JUDGMENT DAY COMING.

THERE is to be a judgment and a judgment day. To this end all things are ripening and hastening. Toward this event all lines are converging. Little as men think about it and little as they are influenced in their conduct by

it, that day approaches. Admonition on admonition, warning on warning, rings out from God's word.

Three days before Calvary, with his disciples Christ walked out from the precincts of the temple toward Bethany. Somewhere on the Mount of Olives and at a point overlooking Jerusalem, they came to a halt and sat down. All were in a serious mood. The disciples asked, "Master, what is to be the sign of thy coming, and of the end of the world?" As He talks, the sky is overspread with clouds of thick darkness. The voice of the thunders of judgment fills the whole earth. Through the twenty-fourth chapter of Matthew and partly through the twenty-fifth, the great fact and the principles of judgment are taught by parables. With verse thirty-one he drops the parabolic form.

The judge of all the earth will be the "Son of man," "because he is the Son of man." Man will be judged by one who is of man's own nature—man's peer. This Son of man will come from heaven to earth; the same Christ who was born in Bethlehem, reared at Nazareth, taught in Judea and Galilee, and was crucified under Pontius Pilate, but no longer clothed in the garments of humiliation. He will come in his glory, all the angels will be with him, and he will sit on the throne of his glory. All the people of all the nations of the world, from Adam to the last born, will stand before him. He will separate them one from another. There will be two grand divisions—just two. The wheat and the tares are now growing together, but when the harvest comes they will be separated. The line of cleavage will be drawn through families. It will then be a question of spiritual affinity. There will be nothing arbitrary in this work of separation. There will be no mistakes made. The result will be unaffected by human sentiment.—*Word and Way.*



HOW TO THINK RIGHT THOUGHTS,

ONE of the most common questions asked by old as well as youthful enquirers is this: "How can I control my thoughts?"

To this we are obliged to answer, You can not do it at all; there is only one remedy for your wicked, wayward thought; and that is found in Isa. 55:7-9: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Better than trying to control our own thoughts is to get an entirely new lot, and then leave the Lord to do our thinking in us. This is possible; for we have the assurance: "Commit thy works unto the Lord, and thy thoughts shall be established." *Prov. 16:3.—Present Truth.*



"CAST thy burden upon the Lord, and he will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, he just lifts up his child, burden and all, and bears him all the way home.—*Charles A. Fox.*

WITH THE CHILDREN



HOW THE ELEPHANT GOT THE CAKE.

A STORY is told by an English magazine of an elephant that, when a mere baby, was sent as a present to Queen Victoria by an Indian prince.

He was shipped as a deck passenger by one of the Indian mail steamers from Bombay, and as he had attained but the height of a well-grown calf, and was always most docile and tractable, he was permitted to have the run of the decks for an hour or two every morning when the state of the weather permitted. By the sailors he was called the "bos'n's mate," owing to the penchant he had for carefully picking up every loose coil of rope that he could find and then throwing it over the side, being, as Jack said, "as bad as a naval lieutenant for keeping the decks tidy."

Among other acquaintances that he formed was that of the ship's baker, whose address he soon discovered to be the place of origin of all the sweet dainties with which he was petted. Here he took to making a regular morning call for something sweet, and was generally regaled with a stale tart or piece of cake; but upon calling one morning and extending his trunk, as usual, he found that his visit was unwelcome, as something had occurred to irritate the baker, and instead of a cake he received a blow on the trunk with the rolling pin.

The blow was not severe, but the "bos'n" turned tail and went trumpeting to the deck, where he took a post that would enable him to watch for his assailant. Before long he saw the baker leave his "shop," and mischief being his object rather than malice, he promptly marched down, and with several vigorous sweeps of his trunk he swept all the shelves in the bakery clear until loaves, tarts, cakes, patty pans, and cake tins lay in confusion on the deck. This achieved, he bolted like a schoolboy and was locked up in disgrace; but upon the circumstances being known, the popular verdict was in his favor, and he was allowed his liberty as before.

"Bos'n" marched down instantly to the baker, and never failed from that day to exact tribute, which was regularly paid, and from that time he and his opponent became fast friends.

THE REWARD.

L AURA and Bessie Mason were spending a week at Grandma Strong's. Grandma was a sprightly old lady, and although so aged, she did her own work. Almost the last thing Mama Mason said when her daughters left her was, "Now, girls, I hope you won't be a care to your grandma; I'm sure if you try you can help her in many ways."

The morning after their arrival, when they had finished a hearty breakfast of broiled chicken and golden corn-cakes with delicious syrup from grandma's own maple grove, Bessie said, "Do let us help you do up the work, grandma."

Grandma smiled. "I like to wash my china myself," she said, "but I'll tell you, my dears,

if you really want to help me, I'd like to have you sweep up the kitchen and dining-room every morning. You can take turns doing it."

"Well, let me do it this morning, then," said Laura. "Bessie is so poky particular about everything that it takes her forever and a day! And I'm in a hurry to run out and play!"

Laura went vigorously to work—too vigorously, perhaps, for she tossed the broom so high that the dust rose in great clouds and set grandma sneezing and made the yellow cat seek refuge under the stove. He wasn't troubled there, for I must confess that Laura didn't sweep under the stove at all. She slighted other places, too. She let the big rocking-chair stay where it was, and merely swept around it; she never looked behind the door for bits of lint collected there; not a corner was swept, nor did she stir grandma's footstool.

Grandma Strong said not a word, however. She went on washing her pretty pink and white china, and hummed her favorite hymn, "A Charge to Keep I Have!"

The next morning it was Bessie's turn. First of all she dusted the chairs and set them in a row out in the entry. Then she took a newspaper and covered the stand of plants. "Mama says plants breathe through their leaves, and it isn't good for them to get dusty," she remarked. She put a newspaper over the little table on which lay grandma's work-basket and "Saints' Rest." She removed from the room the garments hanging there. Then she began to sweep, taking short, quick strokes. Not a spot was left untouched, all the corners, behind the lounge, under the stove. Last of all she lifted up grandma's footstool.

"Why-ee!" she exclaimed in surprise, stooping and picking up a tiny, round, yellow—something. "Here's money—a real gold dollar!"

"Yes," said Grandma Strong, composedly, though her black eyes twinkled as she looked at Laura. "Yes, Bessie, I put it there yesterday morning for some little girl who, in sweeping clean, should find it."—*Youth's Companion*.

TACT.

A LITTLE boy said to his mother, when he found himself getting into close quarters about something which they disagreed over, "Don't make me do it, mamma; let me do it."

It is easier to do a thing when they let us do it, than it is when they undertake to make us do it.

Little four-year-old Bud was playing with his older sister, Ethel, when some plaything was wanted from below.

"Bud, you go down stairs and get it."

The young man hesitated, and looked as if he was thinking. "You might have said please."

"Bud, Bud, you must, I am the mother, and I am the oldest."

The little chap straightened himself up, and stamped his little foot, and said, "Well, Ethel, if I must, I won't."

Bud had a great deal of human nature, and Ethel was slightly lacking in tact. If the older brothers and sisters will put on fewer airs and less authority, they will get on much better managing their little brothers and sisters than they do when they are trying to show off their dignity. Patience and meekness help much about managing little ones.—*Christian Observer*.

The Household

PROTECTING THE SOIL.

TO thoughtful observers who begrudge the ocean the tons of rich soil which the rivers are every year carrying to it, "contour cultivation," as practised in many parts of the South, is one of the hopeful signs of the times. The rows of corn and cotton, under this system, are not planted straight, but are maintained at a level around the hills and on the slopes. At intervals a brake or "balk" takes the place of a row, still further to prevent the soil from washing away. The constructions may consist simply of dead briars and brushes, or they may be made of certain stubborn grasses, or of carefully pruned shrubbery.

Reckless tillage on sloping ground and careless lumbering are responsible for much of the ocean's present harvest. The "visible load" which the Mississippi each year carries down stream would cover a square mile to a height half that of the Washington Monument.

The Po and the upper Ganges, it is estimated, lower the entire area which they drain one eight hundredth of a foot each year. The Potomac eats away its hydrographic basin about one third as fast. The St. Lawrence is a remarkably clear stream because the Great Lakes, which form its principal supply, act as settling basins.

Although there is no danger that the land will all run into the sea, because there are powerful counteracting forces, it should not be forgotten that rivers are tremendous workers. They cut down in places and build up in others. Because of them even the everlasting hills are everlastingly changing.—*Youth's Companion*.

LAYER MUSH.

INTO a cupful of cold mush work one well-beaten egg. Spread a thin layer on a granite pie tin, then a thick layer of rich apple sauce. Dash over this, braized or walnut gratings. Again, mush, apple, and nuts. Bake fifteen or twenty minutes. With jelly it is very appetizing. Quinces and cranberry also make nice fillings.

HANNAH TYSZKIEWICZ.

CORN DODGERS.

PUT one quart of Southern cornmeal into a bowl; pour over it sufficient boiling water to just moisten—it must not be wet; add a rounding tablespoonful of butter. Throw a towel over the bowl and allow it to stand for fifteen or twenty minutes. When ready to bake, have the oven moderately hot. Beat one egg without separating until light; add to it two tablespoonfuls of milk; stir this into the mixture; mix, and drop by spoonfuls upon greased pans. Bake for thirty minutes.—*Hygienic Caterer*.

GOOD macaroni contains four times as much nourishment as the best beefsteak, and causes none of the ill effects produced by eating meats in hot weather.

DON'T read by a poor or unsteady light; it is poor economy. Have a good light with a shade, and sit with your back toward the light. Eyesight is too precious to trifle with.



"I AM THE VINE, YE ARE THE BRANCHES."

BURIED deep in the rich, moist soil is the big tap-root of the vine, with its tiny rootlets wandering far out in many directions, gathering nourishment. Rising above the earth is the vigorous trunk of the vine, sending off branches here and there, and reaching over to the opposite side of the trellis, covering the whole top and both sides with its grateful shade.

I gathered a handful of the shining leaves, and laid them down on the grass near the vine. In a few hours I returned for them, but they were wilted; their beauty had departed. I looked on the farther side of the summer house to see if the leaves on the vine were withered; but no, every tiny leaf and tendril on the farthest little twig was as fresh and green as ever, though many yards away from the tap-root or trunk of the vine.

I asked the vine why this was; why it could not keep fresh and green the leaves I had gathered and laid so close to it. Did it not care for them since they were plucked?

"Yes," it said, "but my means of communication are all cut off. Every avenue through which I could communicate my life to those leaves has been severed. I am powerless to help them."

Then I pondered over my morning's scripture lesson. "I am the vine, ye are the branches." Did Christ have such a picture as this in mind when he said, "If a man abide not in me, he is cast forth as a branch, and is withered"? Did Christ mean physical life or spiritual? or does he supply both? Am I as dependent upon him for my life to-day, as I stand here in the garden, as I am for the eternal life I look forward to when I shall stand on the streets of gold in the New Jerusalem? And the birds that warbled in the trees above me, the bees that hummed among the flowers at my feet, sent back a soul-full, convincing, answer, "Yes, dependent, dependent upon him for everything. He gives it all. Apart from him there is no life for any of us."

I walked into my office, but the fifteenth of John meant more to me than ever before.

My physical life, I mused, is a gift from God. He gave it to me at birth, and he has been supplying it ever since from his own infinite store. David thought of this when he called him the "Fountain of life." How does he supply this gift to me? What are the channels through which it comes? Before night I had found an answer to my question.

I grew tired and nervous working half bent at my desk, with the windows all closed. Suddenly I realized what I was doing. I stopped immediately, opened the windows, walked briskly

half a block, taking deep inhalations, and returned ready for work again. I really had more life—more of God's life—when I returned with my blood bounding to the very tips of my fingers, than when I left. How had I gotten it?—Through the pure, fresh air. Air, then, must be one of his roads, one of his channels, to us—to every living creature.

Other experiences or remembrances that day taught me that sunshine (a means of warmth), food, and water are other channels leading directly from the Source of life to me.

"I am come that they might have life, and that they might have it more abundantly," he says. He has divided his very own life with every creature. It surely glorifies him, then, to have us possess this in full, rich measure. And any habit or practice which enables me to receive and appropriate more fully one of these streams of life, will glorify him. Any habit or practice which interferes with the most perfect reception of one of these streams of life would be a certain means of severing me, in time, from the Fountain of life, from the true Vine.



ALL the blood in the body passes through the lungs once every minute. During five minutes in the fresh, pure air, every tissue of the body is bathed five times in blood laden with the life-giving oxygen. During every five minutes spent in a close, confined room, every tissue has its own poisons thrown back in its face five times. Is it any wonder we sometimes come out of church with a headache?

The house must be ventilated! This is perfectly accomplished only when the air in the room is as pure as the surrounding air out of doors. When we remember that each person spoils three cubic feet of air at each breath, and takes about twenty breaths a minute, we can readily see that the whole amount of air in an ordinary sized bedroom, with only one occupant, would be wholly unfit for breathing—poisoned—in less than half an hour. Two occupants would poison it in half that time. Shall we go on breathing the same air over and over, or shall we open the windows,—more or less according to the temperature,—and allow a free interchange with the big, unlimited supply outside?

The lungs must be ventilated! The average lung capacity is 325 cubic inches. The ordinary respiration is about twenty-five cubic inches. In a deep breath, one expels and receives one hundred more cubic inches. Every human body needs every tiny air cell in its lungs. To allow any of them to become inactive through disuse is to shorten the span of life. Hundreds of people die every year from this very cause.

One might as well try to blow up a toy balloon while clenching it tightly in the fists as to expect to inflate the lungs properly while binding them about by compressed ribs, stationary diaphragm, and stooped shoulders. "Chest up! Deep breath!" is the only emancipation proclamation for the army of hollow-chested prisoners.

The body must be ventilated! We may live in the purest of air, and take deep, full breaths; but unless the body is exercised, thus causing a full flow of blood to every part, the system is bound to suffer from accumulated poisons. All ye who are looking for tonics, go out and *exercise* in the open air! Breathe deeply. Oxygen is a wonderful tonic. It has saved more lives than all the patent medicines since time began. *Try it.*

KEEPING THE LAWS.

THE laws of health promote health; the more perfectly we keep them the more health they pour into our veins, until it leaps through us in a rich, red tide that makes every breath a joy. In the same way the laws of thought promote the growth of the mind. Education consists largely in finding out how to obey mental laws, and then these laws enlarge our mental liberty and power.

Moral laws promote the growth of character and regulate conduct. They forbid certain lines of conduct just as the steel rails forbid the movement of the locomotive in certain directions; but they forbid wrong directions only because these are harmful to us, and that they may send us in right directions along which we may drive ourselves with speed and safety. Moral commandments and all true laws are thus the steel rails of life, which, instead of restricting our real liberty, give us all the liberty we have. When we have kept them so that they have become inwrought in us as habits, then in obeying them all sense of restriction is lost, and they become our boundless and joyous liberty. This is the glorious liberty of the sons of God, even the liberty of God himself.—*Presbyterian Banner.*



MEDICAL TESTIMONY.

At the late Congress on Tuberculosis, held in London, Professor Brouardel, who was described as the greatest living sanitary authority in Europe, made a most important statement to the effect that alcoholism was the most potent factor in the propagation of tuberculosis. The strongest man who had taken to drink was powerless against it. There was a universal cry of despair from the whole world at the sight of the disasters caused by alcoholism, and any measures, state or individual, tending to limit the ravages of alcoholism, would be a most precious auxiliary in the crusade against tuberculosis.

This statement "is of the utmost importance," says *Christian Work*. "The medical practitioner has tremendous power to stem the tide of intemperance; and if to his influence is added that of the sanitarian and of the scientist, we may hope that at last enlightened opinion will no longer doubt the evil effect of alcohol upon the individual, and the state may point back to its cause, and that the cause may bear upon its face the condemnation of those high in authority."

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NASHVILLE, TENN., FEB. 5, 1902.

"THE more faith men have in God the more faith they will have in one another."

ADMIRAL SCHLEY visited this city on the 31st ult. He was most enthusiastically received.

AN excellent rule in studying the Scriptures is to let one text explain another. The Bible is its own best expositor.

MUCH damage was done to telegraph and telephone wires in this vicinity last week by ice forming on them. Many were broken.

ALL the promises of Christ's first advent were literally fulfilled. Why should anybody think of trying to spiritualize the promises of his second coming?

JANUARY 30 the House Committee on Ways and Means adopted a resolution in favor of abolishing all war taxes except the tax on mixed flour, that is, flour made partly from corn-meal.

WHEN Christ came the first time, there was in the world a general feeling of expectancy, a feeling that some great event was going to take place. There is a similar feeling among men to-day.

WHEN heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to bodily privation.—*Mencius*.

It seems strange indeed that there should be so little genuine faith in God. All things testify of him. Manifestly, the Creator must be above, not simply one, but *all* the forces of nature. Surely there is nothing too hard for God.

It is stated that peace negotiations are now progressing favorably between the British and the Boers, Dr. Kuyper, the Dutch Premier, acting as intermediary. It is to be hoped that the report is true, and that terms as favorable as possible to the Boers will be arranged.

IN reply to the question, "Do you 'booze' any?" put by a companion, a young man recently said in the hearing of the writer: "Only a glass of beer occasionally." That young man, and all others, ought to understand that beer drinking in this country produces the lowest forms of inebriety.

IN replying to objections to signing the pledge, a reformed drunkard said: "Strong drink occasioned me to have more to do with pledging than ever teetotalism has done. When I used strong drink, I pledged my coat, I pledged my bed, I pledged, in short, everything that was pledgeable, and was losing every hope and blessing, when a temperance friend met me and convinced me of my folly. Then I pledged myself, and soon got my other things out of pledge, and got more than my former property about me."

MISS STONE, the American missionary held for ransom by brigands on the border between Turkey and Bulgaria, has not yet been released. The money for her ransom was to have been paid last week, but Turkish troops followed so closely in the wake of the agents who were to meet the bandits that the freebooters failed to keep their appointment. It is stated that both Turkey and Bulgaria deny that Miss Stone is being held in their territory, and neither government is willing that the transfer shall be made on its soil. No fears are now entertained for Miss Stone's safety.

"AN American brewery did between August 1, 1900, and July 31, 1901, what no such institution ever did before since the world was made," says *Christian Work*. "It made and sold over 4 million barrels of beer. The President was in Europe when the year closed, and the figures were added together. He felt so rejoiced over the news that he telegraphed his congratulations to all employees. Wonder what message he would send to the poverty stricken men who drank the stuff, and to the women and children whose homes were cursed by it, and to the men who went into drunkards' graves soaked and besotted by his accursed beer?"

"WHEN we are inclined to think that we have a right to say whatever we please," remarks an exchange, "it will be well for us to read the following: 'The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us?' Ps. 12:3, 4. Our lips are not our own, for we ourselves are not our own. Every organ of our bodies belongs to the Lord, for him to use as he will, to his glory; and since 'the tongue can no man tame,' we do well to deliver ourselves unreservedly over to the Lord, praying, 'Set a watch, O Lord, before my mouth; keep the door of my lips.'" Ps. 141:3.

WHAT AWAITS THE WORLD.

MANY persons are looking for a good time to come, an era of peace and good will, when all the world will be converted. But the Spirit of God says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Peter 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist in the last days, if all were converted long before his coming?

The last days embrace the very last day, reaching down to the coming of the Son of man. The days just before the second advent were to be like the days of Noah and of Lot. "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30. Destruction, not conversion, awaits the world.

HIS CALL TO PREACH.

BISHOP MATTHEW SIMPSON has told in a most touching manner the story of the early struggles that led him to the ministry. As he left boyhood behind, the conviction grew upon him that he must preach. But how could he? He was halting in speech, with a harsh voice, and with an impossible manner of declamation—the last one to face an audience.

After turning the question over in his mind many times, with increasing discouragement, he at length reluctantly dismissed it, and took a three years' course in a medical college.

But the idea of entering the ministry haunted him day and night, so that it almost seemed to say to him, as he said, that if he "did not become a preacher he could not be saved."

This led him to pray over the matter, and, as a result, the morbid anxiety that had grown upon him vanished entirely one day at the sight of a Scripture text: "Trust in the Lord with all thine heart." The words had been written on purpose for him, he said to himself; and from that time he felt content to let God decide his course.

A day came when his obedience to the divine direction was tested. The impression came upon him very strongly that he ought to speak at a certain prayer-meeting because the minister was away. "But how can I?" he said. "I shall make a fool of myself. What will my friends say—and my uncle?" Above all people, young Matthew dreaded that old uncle.

Afternoon came. He was trembling with indecision. To his amazement his uncle looked up and said:—

"Don't you think you could speak to the people to-night?"

"But do you think I ought to?"

"Yes. I think you can do good," was the grave reply.

The young man spoke. He carried the crowded audience with him. His words had power because they came from a full heart.

The experience of that evening was like a revelation. After those three years of unwilling study, he recognized his "call," and in no uncertain voice. But even now he was troubled, so that he did not dare to decide "yes." His mother was a widow, and Matthew felt that it would break her heart to have him change his profession and leave home. After many struggles he decided to tell her what he thought God required of him.

"Never," he said, "shall I forget how my mother turned upon me with a smile and said, 'My son, I have been looking for this hour ever since you were born.'"

Then she told how she and his father—who was then a dying man—kneeled beside the infant in the cradle, consecrated him to God, and prayed that he might become a minister. And she added that not a day had passed but that the repetition of that prayer had mounted to the throne of God.

And yet that mother had never intimated to her son the secret of her heart's desire. She was one of the reserved women of the older times. That talk crystallized the young man's purpose, and young Simpson went forth to his wonderful career.—*Youth's Companion*.

O. GIVE thanks unto the Lord; for he is good,