

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV,

1025-27 Jefferson St., NASHVILLE, TENN., February 19, 1902,

NO. 7.



CALVARY.

JESUS was hurried to Calvary amid the shouts and jeers of the crowd.

As he passed the gate of Pilate's court, the heavy cross which had been prepared for Barabbas was laid upon his bruised and bleeding shoulders. Crosses were placed also upon two thieves, who were to suffer death at the same time with Jesus.

The load was too heavy for the Saviour in his weary, suffering condition. He had gone but a few rods when he fell fainting beneath the cross. When he revived, the cross was again placed upon his shoulders. He staggered on a few steps, and again fell to the ground as one lifeless. His persecutors now realized that it was impossible for him to go farther with his burden, and they were puzzled to find some one who would carry the humiliating load.

Just then there came from the opposite direction Simon, a Cyrenian, whom the soldiers seized and compelled to carry the cross to Calvary.

The sons of Simon were disciples of Jesus, but he himself had not accepted the Saviour. Simon was ever after grateful for the privilege of bearing the cross of the Redeemer. The burden he was thus forced to carry became the means of his conversion. The events of Calvary and the words uttered by Jesus led Simon to accept him as the Son of God.

Arriving at the place of crucifixion, the condemned were bound to the instruments of torture. The two thieves wrestled in the hands of those who stretched them upon the cross; but the Saviour made no resistance.

The mother of Jesus had followed him on that awful journey to Calvary. She longed to minister to him as he sank exhausted under his burden, but she was not allowed this privilege. At every step of that wearisome way she had looked for him

to manifest his God-given power, and release himself from the murderous throng. And now that the final scene was reached, and she saw the thieves bound to the cross, what an agony of suspense she endured! Would he who had given life to the dead suffer himself to be crucified? Would the Son of God suffer himself to be thus cruelly slain? Must she give up her faith that he was the Messiah? She saw his hands stretched upon the cross,—those hands that had ever been reached out to bless the suffering. The hammer and nails were brought, and as the spikes were driven through the tender flesh, the heart-broken disciples bore from the cruel scene the fainting form of the mother of Jesus.

The Saviour made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood on his brow. His disciples had fled from the dreadful scene. He was treading the wine-press alone; and of the people there were none with him. Isa. 63:3.

As the soldiers were doing their work, the mind of Jesus passed from his own sufferings to the terrible retribution that his persecutors must one day meet. He pitied them in their ignorance, and prayed, "Father, forgive them; for they know not what they do."

Christ was earning the right to become the advocate for men in the Father's presence. That prayer for his enemies embraced the world. It took in every sinner who had lived or should live, from the beginning of the world to the end of time.

Whenever we sin, Christ is wounded afresh. For us he lifts his pierced hands before the Father's throne, and says, "Forgive them; for they know not what they do."

As soon as Christ was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused intense suffering to the Son of God.

Pilate then wrote an inscription in Latin, Greek, and Hebrew, and placed it upon the cross, above the head of Jesus, where all might see it. It read:—

"Jesus of Nazareth, the King of the Jews."

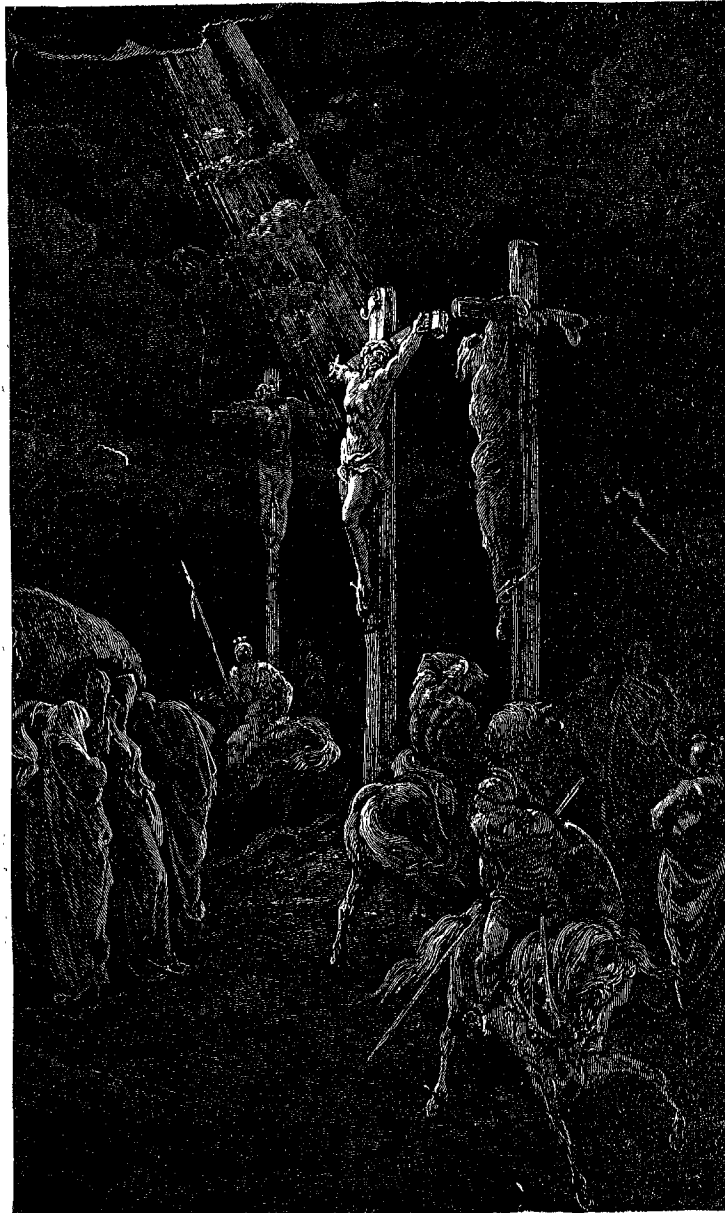
The Jews requested that this might be changed. The chief priests said:—

"Write not, The King of the Jews; but that he said, I am King of the Jews."

But Pilate was angry with himself because of his former weakness. He also thoroughly despised the jealous and wicked rulers. So he answered:—

"What I have written I have written." John 19:19, 21, 22.

The soldiers divided the clothing of Jesus among themselves. One gar-



Darkness on Calvary.

ment was woven without seam, and about this there was a contention. They finally settled the matter by casting lots. God's prophet had foretold that they would do this. He wrote:—

"Dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture." Ps. 22:16-18.

As soon as Jesus was lifted up on the cross, a terrible scene took place. Priests, rulers, and scribes joined with the rabble in mocking and jeering the dying Son of God, saying:—

"If thou be the King of the Jews, save thyself." Luke 23:37.

"He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." Matt. 27:42, 43.

"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." Mark 15:29, 30.

Christ could have come down from the cross; but if he had done this, we could never have been saved. For our sake he was willing to die.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

CHRIST'S DEATH.

In yielding up his precious life, Christ was not upheld by triumphant joy. His heart was rent with anguish and oppressed with gloom. But it was not the fear or the pain of death that caused his suffering; it was the crushing weight of the sins of the world, a sense of separation from his Father's love. This was what broke the Saviour's heart, and brought his death so soon.

Christ felt the woe that sinners will feel when they awake to realize the burden of their guilt, to know that they have forever separated themselves from the joy and peace of heaven.

Angels beheld with amazement the agony of despair borne by the Son of God. His anguish of mind was so intense that the pain of the cross was hardly felt.

Nature itself was in sympathy with the scene. The sun shone clear until midday, when suddenly it seemed to be blotted out. All about the cross was darkness as deep as the blackest midnight. This supernatural darkness lasted fully three hours.

A nameless terror took possession of the multitude. The cursing and reviling ceased. Men, women, and children fell upon the earth in abject

terror. Lightnings occasionally flashed from the cloud, and revealed the cross and the crucified Redeemer. All thought that their time of retribution had come.

At the ninth hour the darkness lifted from the people, but still wrapped the Saviour as with a mantle. The lightnings seemed to be hurled at him as he hung upon the cross. It was then that he sent up the despairing cry:—

"My God, my God, why hast thou forsaken me?"

In the meantime the darkness had settled over Jerusalem and the plains of Judea. As all eyes were turned in the direction of the fated city, they saw the fierce lightnings of God's wrath directed toward it.

Suddenly the gloom was lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried:—

"It is finished." John 19:30. "Father, into thy hands I commend my spirit." Luke 23:46.

A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed his head upon his breast, and died.

The multitude about the cross stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a hoarse rumbling like heavy thunder was heard. This was accompanied by a violent earthquake.

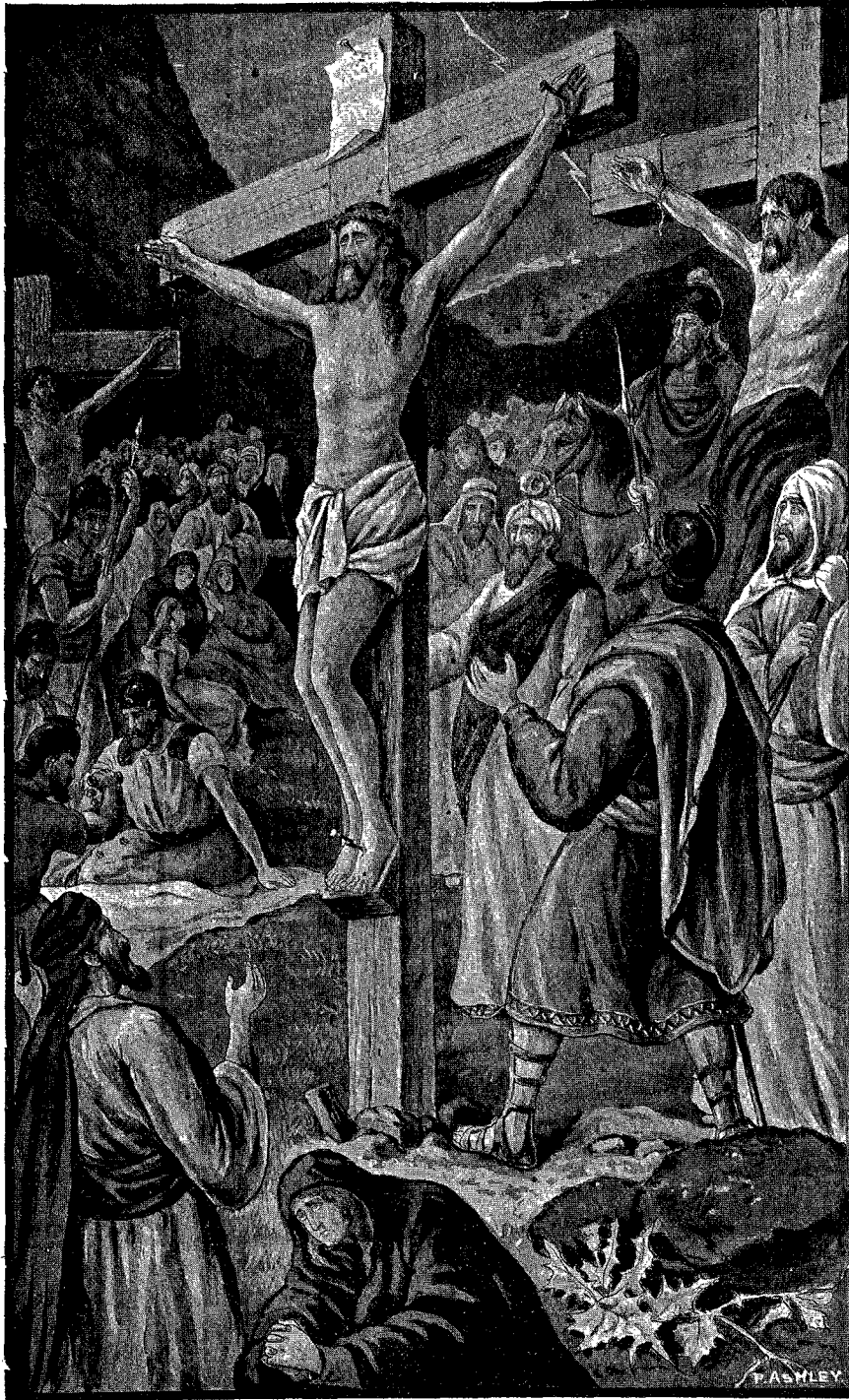
The people were shaken into heaps by the earthquake. Priests, rulers, soldiers, and people, mute with terror, were lying prostrate upon the ground. The wildest terror and confusion ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down to the plains below. Tombs were broken open, and many of the dead were cast out.

At the time of the death of Christ, some of the priests were ministering in the temple at Jerusalem. They felt the shock of the earthquake, and at the same moment the veil of the temple, which separated

the holy from the most holy place, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace.

The most holy place of the earthly sanctuary was no longer sacred. Never would the presence of God again overshadow that mercy-seat. Never would the acceptance or displeasure of God be manifested by the light or shadow in the precious stones in the breastplate of the high priest.

Henceforth the blood of the offerings in the temple was of no value. The Lamb of God, in dying, had become the sacrifice for the sins of the world. When Christ died upon the cross of Calvary, the new and living



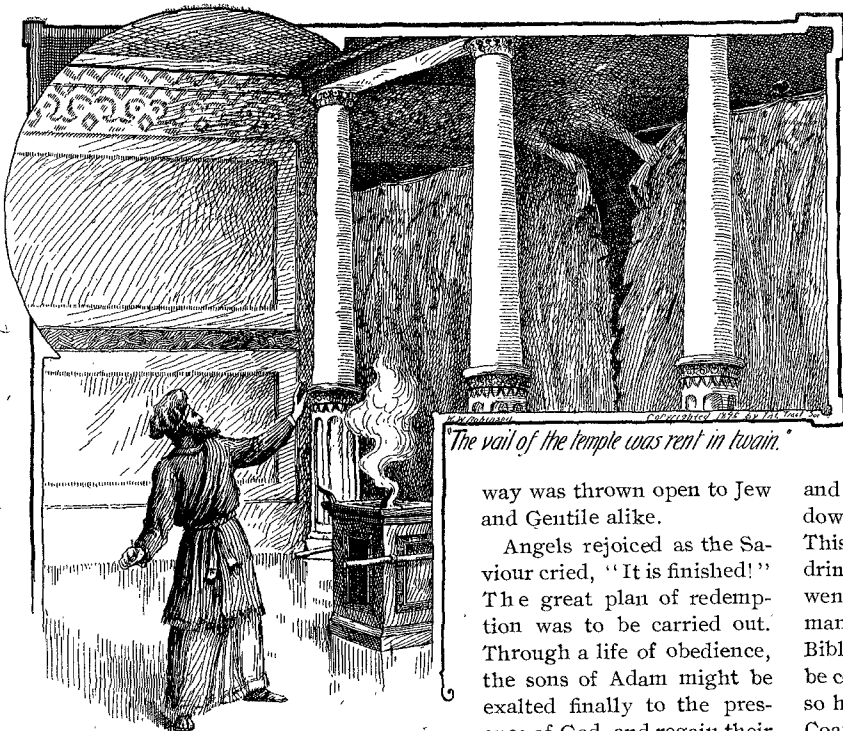
The Crucifixion.

PREACHING THE GOSPEL.

THERE is a great deal of talk about the gospel that is not the preaching of the gospel. One may go to the heathen and talk the gospel, yet not truly preach it. The trouble the world over to-day is that so few who are attempting to preach the gospel are really preaching it. The gospel must be lived in order to be preached. It must be set forth in loving ministry by those in whom Christ dwells. Words alone can not tell the wonderful story of redeeming love. Human language is utterly inadequate to do this.

A minister went on to a battlefield to talk the gospel to the wounded and dying. Finding a poor soldier half dead, he stooped down with open Bible, and said, "My good fellow, do you love the Lord?" The dying man looked into his face, and said with a faint voice, "I wish that my head could be raised out of this hole, and placed on something soft." Not finding anything about the ground that was suitable for a pillow, he took off his overcoat and placed it under the poor man's head. Then a second time he stooped down with his Bible in hand, and asked the soldier if he loved the Lord. This time the response of the poor fellow was, "I wish I could have a drink of water; I am so thirsty." The preacher laid his Bible down, and went in search of water. When it was found, he brought it to the dying man, and placed it to his parched lips. This done, he picked up his Bible, and again asked the soldier if he loved the Lord. "I wish I could be covered," said the soldier, "I feel so chilly." No wrap could be found, so he took off his undercoat, and wrapped the man up the best he could. Coatless, the minister picked up his Bible, and bent low again to ask the soldier if he loved Jesus, but before he could speak, the dying man looked into his face with a smile, and said, "Sir, if there is anything in that Book that will lead a man to do for another what you have done for me, please read it to me."

That man had preached the gospel to the dying soldier. He had preached it with a convincing, saving power; not by what he said, but by what he did for the man. And yet he had not supposed he was preaching



The veil of the temple was rent in twain.

way was thrown open to Jew and Gentile alike.

Angels rejoiced as the Saviour cried, "It is finished!" The great plan of redemption was to be carried out. Through a life of obedience, the sons of Adam might be exalted finally to the presence of God, and regain their

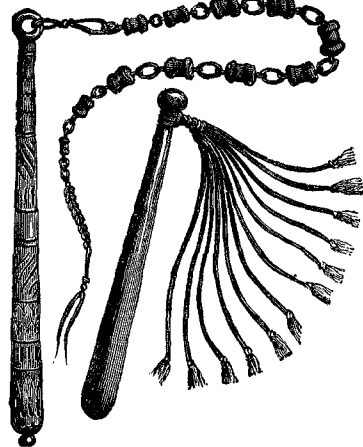
lost inheritance. Satan was defeated, and knew that his kingdom was lost.

BEECHER AND HIS TEACHER.

HENRY WARD BEECHER certainly owed a debt of gratitude to his teacher in mathematics, says an exchange, not only for the knowledge acquired through his tuition, but for lessons tending to produce strength of character. He tells this story to illustrate the teacher's method:—

"I was sent to the blackboard, and went, uncertain, soft, full of whimpering.

"That lesson must be learned," said the teacher in a very quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reasons why I don't get it,' he would say.



Scourges.

"I did study it two hours.'

"That's nothing to me. I want the lesson. You need not study it at all, or you may study it ten hours, just suit yourself. I want the lesson.'

"It was tough for a green boy," says Beecher, 'but it seasoned me. In less than a month I had the most intense sense of intellectual independence

and courage to defend my recitations. His cold and calm voice would fall upon me in the midst of a demonstration, 'No!'

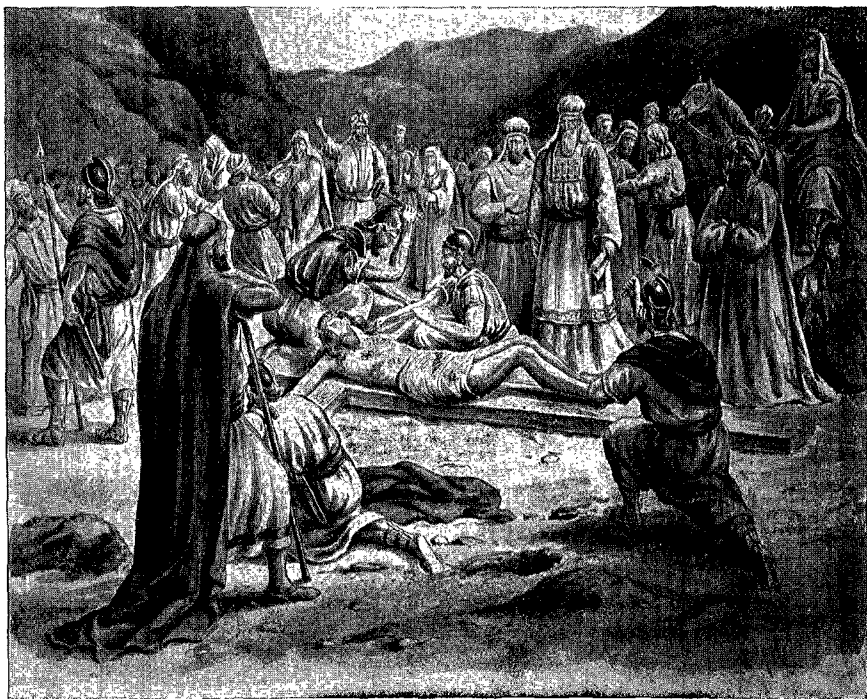
"I hesitated, and then went back to the beginning, and on reaching the same spot again, 'No!' uttered with the tone of conviction, barred my progress.

"The next,' and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finished and sat down, and was rewarded with, 'Very well.'

"Why,' whimpered I, 'I recited just as well as he did, and you said, 'No!'

"Why don't you say, Yes! and stick to it? It is not enough to know your lesson. You must know that you know it. You have learned nothing till you are sure. If all the world says, No! your business is to say, Yes, and prove it.'"



"They pierced my hands and my feet."

the gospel. No, he thought that he must talk about it in order to preach it. The Lord knows that the gospel can not be told in words alone, so he sends us to teach it by loving ministry.—A. G. Daniels.

Do NOT ever attempt to teach any theory of the Godhead, or to tell what the Holy Spirit is. He is the Spirit, and that is sufficient. God has not set forth any theory of his existence, and we should not make any. We know that God is; and we may know by experience the presence and power of the Holy Spirit, and that is sufficient. We know his protecting presence always and everywhere; but as to how it is, we must always say: "Such knowledge is too wonderful for me."—Sel.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.
NASHVILLE, TENN., FEB. 19, 1902.

PRAYER.

THE true object of prayer is not to persuade the Lord to bless us, but so to relate ourselves to him that he can give us the thing that we need. The Lord knows just as well, before we ask him for a certain blessing, whether we need it or not, and just how great our need is. The asking, therefore, is not for the Lord's information, but for our good.

The writer has often thought of this matter in this way: Let us suppose that A and B, both wealthy men, have each a son. A says to his son, "John, I have unlimited wealth. I want you to have every advantage that money can secure. I give you, therefore, access to all that I have. Here is a large book of signed checks. You may fill them out and use them at your pleasure. You need not come to me for anything. I love you so much that I have placed everything at your disposal."

B takes a different course; he says to his son, "James, I have wealth, and I want you to have everything you need. I invite you, therefore, to come to me frequently, come at any time, come as often as you feel any need; tell me all your wants, and you shall have everything that will be for your good."

All can see which would be the wiser course. A would alienate his son from him. His mistaken kindness would be the young man's ruin. John would soon forget his father as the source of the things which he received. Intercourse between them would become less and less frequent, until it would finally cease; love would grow cold until, on the young man's part, at least, it would expire in a flood of selfishness.

But how different would be the experience of the other young man! His father would be his constant counselor. He would be made to feel every day the depth of his father's love for him, and of his unselfish interest in him; and thus the bonds binding him to his father would grow constantly stronger. While John would go down to ruin, James would develop a beautiful, self-respecting manhood, honorable alike to his father and to himself.

The illustration is so plain that we need not make the application. God loves his children so much that he wants to see them frequently. He wants us to come to him every day, yea, many times a day. He wants us to tell him our joys, our sorrows, our perplexities, our wants; and he promises to supply all our needs.

Prayer, real prayer, is communion with God. As the desires of the heart take definite form and find expression even in broken utterances, God speaks to the soul as truly as does the earthly parent to the child who comes presenting his needs.

Communion with God is not a figment of the imagination. It is not a pleasing fancy, nor is it the echo of our own thoughts. The great heavenly Father who loves us with an everlasting love, and who has invited us to make him our confidant, really speaks to us when we

place ourselves in a receptive attitude before him.

We may not talk to God face to face as did Moses; we may not even see the visible manifestation of his glory as did the elders of Israel, but he speaks to us by his word, he draws us by his Spirit, he constrains us by his love; and so real is this communion that he who enjoys it is never alone. His word instructs us; his spirit renews us; his presence gives us songs in the night; and these blessings all come to us in answer to heartfelt prayer.



ABRAHAM AND THE ANGELS.

BE not forgetful," says the apostle, "to entertain strangers: for thereby some have entertained angels unawares."

How frequently such experiences come to people nowadays nobody knows, nor are we told of many instances of this sort even in "Bible times," but a most interesting account of this kind is given in Gen. 18:1-8.

In verse one we are told that "the Lord appeared unto him [Abraham] by the oaks of Mamre, as he sat in the tent door in the heat of the day."

We have quoted the verse as it is in the Revised Version because we like the expression, "by the oaks," better than the words, "in the plains," as it is in the King James version. We like to think of the patriarch pleasantly camped in a grove of magnificent oak trees, rather than dwelling in the open plain.

But the principal thing is the statement that "the Lord appeared unto him." In the next verse we read that "the men stood by him;" and by reading the entire chapter we discover that these "three men" were three heavenly messengers, one of whom is called "the Lord."

There are several other places in the Old Testament in which this same being is mentioned, and to us it seems clear that he was none other than the Son of God.

In the account of the burning bush (Ex. 3:1-6) we are first told that "the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush." Verse 2.

In verse 5 we learn that Moses was commanded to remove his shoes, because the place where he stood was "holy ground;" and in verse 6 we read that "Moses hid his face; for he was afraid to look upon God."

Now we know from other Scriptures that angels do not receive worship; but the one who appeared to Moses in the burning bush required it; moreover, the record calls him not only "the angel of the Lord," but "God." Who could this being have been other than God the Son, the one who has by inheritance "a more excellent name" than the angels? Heb. 1:1-4.

Angel means messenger. The "angel of the Lord" is the Lord's messenger. Therefore the Son might very appropriately be called "the angel of the Lord," since he himself speaks of being sent by the Father. See John 12:49.

In Ex. 23:20, 21 we have mention again of the same being. "Behold, I send an Angel before thee," says the Father; and again, "My name is in him." Comparing this with 1 Cor. 10:1-4, the conclusion is irresistible that the Angel of Ex. 23:20 was Christ, and that he was the one who, in the pillar of cloud by day and in the pillar of fire by night, went with the children of Israel.

Joshua 5:13-15 gives us another glimpse of the same divine being, "the Angel of the Lord," and again he not only accepts, but demands worship, and declares himself "Captain of the host of the Lord." Turning to Rev. 19:11-14, we find that Christ is captain of the armies of heaven.

No one can doubt that it was the same divine Being who appeared to Gideon, and who accepted sacrifice at his hands. See Judges 6:16-23.

Other texts might be referred to, touching the same great truth of our Saviour's personal care for his people, and of his constant leadership in all ages, but space forbids.

A careful reading of the narrative in Genesis eighteenth, shows that after being entertained by Abraham, partaking of his fare, the "three men," or angels, one of whom was none other than our Lord himself, started on their way to Sodom. As was the custom of that age and country, Abraham, as host, went some distance with them. "And the men [two of them evidently] turned their faces from thence, and went toward Sodom." Verse 22.

The next mention of these two "men" is in the first verse of the nineteenth chapter, when they are called angels.

Abraham's interview with the Lord after the withdrawal of the two angels is given in the latter part of the eighteenth chapter. It will repay a careful study. But as the object of these articles is to interest as many as possible in Bible reading, we can not do more than merely refer to the more prominent points in each chapter, giving from time to time suggestive hints relative to those features not generally emphasized in the various helps to Bible study.

GOD'S PLAN.

"God has his plan
For every man."

WHEN Solomon was building the first great temple at Jerusalem, the plans for the house were made so perfectly, and the work of the laborers was so exact, that the building was put together without the sound of ax or hammer. "The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." 1 Kings 6:7. No hewing or chiseling, no squaring of corners, no defects to be remedied, but a building so perfect and glorious that it became the wonder of the world.

That building represented the spiritual temple, and the stones were the individual members of the church of God. "Ye are the temple of the living God." 2 Cor. 6:16. "Ye also, as lively stones, are built up a spiritual house." 1 Peter 2:5. As the literal stones of the earthly temple were hewed and fashioned before they were brought to the place of building, so these human stones are to be chosen and tried and fitted for their place in the spiritual temple.

How easy it would be if all the stones were alike, as are the bricks of which we build our houses. But no, no two are alike. Some are large and some small; here is a great rock that has stood the storms of years; here is a pebble from the beach; some are square and some

found, some oblong and some conical. But they all fit into the plan.

And then the chiseling and polishing. Can you not hear those stones cry out as the workman takes them in hand, one after another, "I do not need chiseling there, O master, that is such a little defect!" "O that was such a beautiful curve! He has spoiled my looks!" "That little depression will not matter. The mortar will fill it up." "That point could not have hurt a robin's egg." But the relentless chisel goes on, cutting away excrescences, straightening crooked lines, evening up depressions, till the stone is ready for the polishing.

And again the stones cry out, "O, how that sand hurts! It is eating into my very heart!" "What a dreadful looking creature I shall be, with all this oil and grit on my face!"

But by and by the work is done. The stones come from the polisher a thousand-fold brighter for the process through which they have gone. How they glitter and shine as the rays of the sun fall upon them! And the master-workman comes to look at them. "Yes, they are perfect, and I can use every one of them. I have a place for each one in my plan. This great granite block, so tried and true, shall be one of my foundation stones. This beautiful cone, so perfect in outline, shall adorn a minaret. This tiny agate shall be set in the very altar itself." And so he goes on, assigning each stone its place till all—all are used. Not one too many, not one lacking. And the temple is complete.

Friend, does the way seem rough to you? Are you faint and weary with the burdens? Have you lost heart on the road to heaven? Look up. He sends no burden that he is not willing to share, no cross that he is not willing to lift. But it is in the bearing of the burden, in the lifting of the cross, that we are being fitted for our place in the heavenly temple. We know not what that place may be, but God knows, and he makes no mistakes. He who sees the end from the beginning, who knows our talents and capabilities, will not err in the process of fitting us for his use. Then let us submit ourselves unto him, to be hewed and chiseled and polished as he sees is best for us, that when the time of building comes he may find us ready, "without spot or wrinkle, or any such thing," to be placed in the spiritual temple.

"If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find there a key;
But not to-day.

"Then be content, poor heart,
God's plans, like lilies pure and white, unfold,
We must not rear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knew the best.'"

M. A. S.

"THE elect are whosoever will, and the non-elect are whosoever won't," says Beecher. He who has mastered the alphabet may become an educated man if he so wills. If he does not so will, all the colleges in the world cannot make him one. "Mr. Dooley" has wisely said, "You may lead a boy to college, but you can't make him think."



THE STONING OF STEPHEN.

International S. S. Lesson for March 2.

GOLDEN TEXT: "Pray for them which despitefully use you and persecute you." *Matt. 5:44.*

SCRIPTURE LESSON: ACTS 7:54 to 8:2.

54 And when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him, and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

61 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

STEPHEN'S discourse was cut short by the wrath of the people. He could see that they were rejecting his message, but instead of toning it down in the least, he charged them with being the betrayers and murderers of the Saviour.

This charge, backed up as it was by indisputable evidence, filled them with rage. They could reply to it only with violence, "and they gnashed upon him with their teeth."

But how different was it with Stephen. In this hour of trial he was not left alone. The Spirit of God filled his heart, and the Lord graciously granted him a heavenly vision. "And he said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

To the unbelieving Jews this was blasphemy, "and they stopped their ears" in token of the abhorrence they professed to feel. They had before closed their hearts, now they literally closed their physical ears to the words of truth they were rejecting.

The Jews had no right at this time to put any one to death, but they were so enraged that they assumed the prerogative in Stephen's case. That there was some form of trial seems probable from the fact that "the witnesses laid down their clothes at the feet of a young man, whose name was Saul."

The Lord makes the wrath of men to praise him. The persecution which began with the stoning of Stephen, instead of hindering the gospel, only caused it to spread the more. The believers "were scattered abroad throughout the regions of Judea and Samaria, except the apostles." This, of course, caused the truth to be spread the more.

There is one expression in this lesson that ought not to be overlooked; it is this: "And when he had said this, he fell asleep."

In many places, especially in the New Testament, death is spoken of as a sleep. (See 1 Thess. 4:13-18.) It is a beautiful thought that

in his last conscious moments Stephen saw his Saviour "standing on the right hand of God." The next moment, as it will seem to this martyr, he will see Jesus "coming in the clouds of heaven."

Note, too, that he saw Jesus *standing* at the right hand of God. Elsewhere our Saviour is represented as sitting at the right hand of God. (See Heb. 8:1.) But Stephen sees him standing. He is not in an attitude of repose, but in one of activity, ready to go to the relief of his faithful witness. To Stephen it will appear as though his Lord did come to his rescue that very moment. As sound sleep blots out the time occupied by it, so the sleep of death brings time and eternity together. One moment it is the pain of death, the next, so far as the dying one knows, the glory of the coming Saviour is revealed. The living know the trials of weary waiting; "the dead know not anything." Hence, so far as their consciousness is concerned, the moment of death is the moment of their entrance into glory.

THE MARRIAGE SUPPER.

Lesson for March 1.

SCRIPTURE: *Matt. 22:1-14.*

THE parable of the marriage supper is designed to teach us a most important lesson. The natural disposition of the human heart is to grasp those things which are close at hand. The things of this world are seen by the natural eye. The things of the future world are discerned only by faith.

The marriage supper is the second coming of Christ and the events which follow it. Through all the centuries of the gospel dispensation the general invitation has been given. Now as the supper hour approaches, the message goes forth saying that the supper is ready.

There are three of these calls, corresponding to the three messages of Rev. 14:6-12. It is noticeable that the first message, the one announcing the fact that the supper is ready, goes to those who have been previously bidden.

The message of the hour of God's judgment which was given from 1840 to 1844 went almost exclusively to the churches. It was preached by probably three hundred ministers in this country, and by seven hundred in England. When the churches began to make excuse and to exclude the message, those who were preaching the doctrine of the Saviour's soon coming enlarged the sphere of their operations, and the work went on.

We are now in the time of the proclamation of the third call—the third angel's message of Revelation 14.

"IN one bird there is no gall—the dove. The only form the Holy Ghost ever took was that of the dove; and if he comes to dwell in the heart, all bitterness, wrath, clamor, evil speaking, strife, and malice will be put away. One can not have the spirit of the dove, and keep a malicious temper. We are to 'follow the Lamb.' The lamb-like spirit of Christ with the dove-like spirit of the Holy Ghost insures the transformation of the temper, not by its suppression by restraint, but by its displacement by love."

WHOM God calls, he qualifies; whom he qualifies, he calls.—*Matthew Henry.*

The Household

HOMELY DUTIES.

A WELL-KNOWN American writer, and a woman old and wise enough to understand the use and meaning of the past events of her life, recently told a friend of an incident of her youth which may interest and help others.

She resolved, on leaving school, to go on with the studies which she had begun. The day she divided systematically; so much time for Latin, so much for science, so much for the higher mathematics, music, painting, general literature, all had their hour. Besides these occupations she proposed to take exercise at stated and regular times.

But when she sat down to her Latin, dictionaries and note-books open, Will, her brother, was sure to rush in with a coat to mend, or a splinter to be taken out, or perhaps only wanted to tell her a long story of the foot-ball match, or the fight at recess. She always pushed the Latin aside while she listened or sewed.

When she was busy with logarithms and problems, she would catch sight of her mother stooping over a basket of un-mended stockings, or nursing the heavy baby. Books and slate were put aside while she took the task on herself, and sent her tired mother to rest.

When she wished to go to the gymnasium, the parlor was to dust; when she intended to glance over the last novel, there was old Peggy in the kitchen spelling out a verse in the Bible with her dim eyes.

Often when night came, the day, as she looked back, appeared to be filled with nothing; a little sewing, a little housekeeping, a thousand little trifles done for her mother, for the boys, for the old servant.

She was irritable and rebellious. Her plans had been for a higher work and a higher life than this!

At the age of sixty, she said, looking back: "I have never found occasion for the use of the higher mathematics or Latin in my life. But the old negro in the kitchen died trusting in her Saviour, whom she had learned to know as I read to her every day.

"When my brother Will, at twenty, fell into bad habits and ran away from home, I was sent to bring him back. He had grown fond of me because I humored him, and he came. It was the turning point of his life.

"I know now, too, that if I had not taken some of my mother's hourly burden of little duties upon myself, she would have sunk beneath them. As it was, she lived to a happy, helpful old age. God knew better than I what work was best for me in life."—*Our Church Record.*

TO BOIL POTATOES.

THE following is Mrs. Rorer's recipe for boiling potatoes, as given in the *Ladies' Home Journal*:—

"Pare the potatoes; throw them into cold water for at least thirty minutes. As the starchy portion of the potato lies nearest the skin, let the paring be very thin. When ready to cook, throw them into boiling, unsalted

water, and let them boil gently until they can be easily pierced to the center with a fork. Drain off every particle of water; dust the potatoes with salt, and shake them, uncovered, over the fire until dry. If cooked in this way, potatoes will be as white as snow. Serve in an uncovered dish."

IS THE FARMER LONELY?

ONE may read a great deal nowadays in the city papers about how the trolley, telephone, and rural mail delivery have been such boons to the farmers and other country folk, in breaking the chains of isolation, and giving them practically the freedom of the towns and cities. I object to any such assumption of superiority in his environment on the part of the town dweller. True, we country people, as a rule, fully appreciate the conveniences and comforts of the trolley, the mail, and the telephone, but not because of any particular good they bring us from the towns, but rather as additional advantages to our homes. The trolley only takes us on its route; our horses and carriages take us where we will. We use the telephone more to talk among ourselves and to transact local business than to hold converse with towns and cities. The rural mail delivery is a convenience if one is on the route, and as for the more expeditious delivery of the "great dailies," there are sound country thinkers who are almost prepared to say many of these dailies bring but little that is desirable to have in a quiet country home.

And granted that we are brought into closer touch with urban life and manners, what do we gain by it? Aside from music and art, what has the city to give of any value to the intelligent, thoughtful, contented countryman? And what awful things it has to give to poison the minds and mar the happiness and usefulness of the country boys and girls! By the trolley we can more readily reach the city's art and music, and quite as readily does the city's vice flow out into the country.

There is nothing new in the world of letters or science that is not as accessible to the reading country man as to the city man. No new light flashes out in literature that its glow does not come down to the country home, and many times finds its best appreciation there. Good men grow like bricks in towns—all alike. Bad men there have a thousand variations. The country man may not have as much polish as the other, but he has more individuality. He may be like his rocky field or his brambly hedgerow, but one never sees two fields or two old fences alike. The man who sees more glory in the hurry and bustle and fever of the town than he does in the peace and repose and inspiration of the country, will probably go to town or some place, as he should.

"As the heart panteth for the water-brooks," so turns the true man's heart to the basic goodness of the country ways.

We don't thank our city friends for either their commiseration for our isolation or their congratulations for the new order of things. When the old philosopher was banished from Athens, he said: "It is not I who lose the Athenians, but the Athenians who lose me."—*W. F. McSparran, in Country Gentleman.*

"HAPPY is the man that findeth wisdom."

WITH THE CHILDREN



WHAT RUTH HAD.

OH, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chatted this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons,"

"No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things; but you know, my dear, that it is far more important to be kind-hearted and gentle. When you go out into the world, no one will ask or know whether you got good grades in algebra or Latin. If you have done your best, it is wrought into you, whether your best is very good or only mediocre. But be sure of this: Every one you meet will know, without putting you through an examination, whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—*The Union Signal.*

A STREAK OF SUNSHINE.

WELL, grandma," asked the little boy, "what have you been doing here at the window all day by yourself?" And then grandma told of a little girl that she had learned to watch for.

"She has sunny brown hair," she said; "her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. See, here she comes now."

"That girl with the brown apron?" cried Arthur. "That's Susie Moore; and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from?"

"I'll ask her," said Arthur; and away he ran, and brought in his little friend.

"Grandma wants to know, Susie Moore, what makes you look so bright all the time," said Arthur.

"Why, I have to," said Susie. "You see, papa's been sick for a long while, and mama is tired out with nursing, and baby's cross with her teeth; and if I weren't bright, who would be?"

HOW THE TIGERS LOST THEIR CONFIDENCE.

MR. FRANK BOSTOCK tells this story of tigers whose powers of perception were certainly remarkable:—

"I once had a trainer, an old Irishman who had served in a British regiment in India, and who knew the ways of tigers in every detail. He taught three of them to do more work in the arena than I have ever seen done by any other tigers. I have seen him sitting down between two of them at rest-times during rehearsals, and examining their claws to see if any of them were sore or split. Any one who has ever tried that with even a house cat know that it strikes the feline nature as an unwarrantable familiarity; but they never did more than show their teeth and whine, and that half in playfulness.

"One day the old fellow got very drunk, the first time in his life, to my knowledge. Before he was noticed on his return to the cage he had gone in with his tigers and fallen in a heap on the floor.

"The other keepers made several attempts to take him out of the cage, but it was at once apparent that to do so meant a bitter and bloody fight with the tigers. They guarded him all night in his drunken slumber. But the next time he put them to work they balked, and he could neither persuade nor drive them.

"They had ceased to trust him or something of that sort, and his usefulness with them was at an end forever.

"That was indeed 'judgment . . . fled to brutish beasts.'"

"Put your arms around me—

There, like that :

I want a little petting

At life's setting ;

For 'tis harder to be brave

When feeble age comes creeping

And finds me weeping,

Dear ones gone.

Just a little petting

At life's setting ;

For I'm old, alone, and tired.

And my long life's work is done."

—Elizabeth Porter Gould.

NAPOLEON'S CHALLENGE.

BEFORE Napoleon Bonaparte invaded Russia, he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant Corsican, "that I am he that proposes and I am he that disposes." He challenged the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from his throne, but sent the crystal snowflakes from heaven, to punish the audacious boaster. Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses.

When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and by that decisive battle turn the fate of Europe. That crowning victory ushered in thirty years of peace. Napoleon found, at St. Helena, that God *does* dispose.

CURRENT EVENTS

ENGLAND and Japan have concluded an alliance.

THE selection of Booker T. Washington as commencement day orator for the University of Nebraska next June, has been announced by Chancellor Andrews.

HOLLAND'S attempt to end the Boer war has not proved successful, as almost everybody hoped it would, and the hopeless struggle still drags its weary length along.

THE State of Tennessee pays \$150,000 a year in pensions to Confederate veterans. These pensions are small, however, compared with those paid by the general government.

A DESERVEDLY popular movement is on foot in Jackson, Miss., to induce the State to purchase Beauvoir, the old Jefferson Davis mansion, and to maintain it as a home for Confederate veterans.

FEBRUARY 13 the Tipton County (Tenn.) Board of Health "passed resolutions announcing that it had quarantined against the State of Arkansas and Lauderdale County, Tenn., on account of the prevalence of smallpox there."

AT last reports the South African war had cost the British a total of 18,964 lives. Of the dead 931 were officers, and 18,033 privates. Nearly three fifths of these died of disease. These are the figures only to the end of December, 1901.

DESCRIPTIONS of the coronation robes of the King and Queen, now making in England, says the London correspondent of the *New York Tribune*, emphasizes the fact that the coming pageant will be the richest and most magnificent on record.

THE House on the 13th inst. unanimously adopted a resolution proposing an amendment to the Constitution of the United States for the election of Senators by direct popular vote. This is the fourth time the House has adopted a similar resolution.

"THE signing of the British-Japanese treaty of offense and defense has set the whole world by the ears," remarks the *Nashville American*. "Nothing since the Spanish-American war has so profoundly stirred the diplomats of the different civilized countries."

A RECENT Salt Lake dispatch says: "Despite emphatic denials on the part of the Mormon leaders, polygamy is still practiced according to the ministerial association here, and steps to employ spotters who will swear to affidavits to accompany a petition to Congress are being taken."

It is positively stated by "a high German official" that Prince Henry's visit to the United States is designed to "lead America to continue to maintain her neutral and friendly position toward Germany." "This is a frank admission," comments a Berlin dispatch, "that Germany, like other European powers, will bend every effort to court the friendship of the United States."

By a recent decision of the Supreme Court of Illinois a wife can be held liable for the debts of her husband, even for cigar and liquor bills.

THE Union Pacific Railroad Company has called for bids for half a dozen automobiles to replace the stages that transport passengers from points on its line to the Yosemite and Yellowstone Park. The vehicles must be capable of climbing hills rapidly. If successful, the road will replace all stages with automobiles.

SPEAKING of the Anglo-Japanese alliance at Youngstown, Ohio, on the 13th inst., Senator Foraker said: "It is a move of the nations against Russia for an open door. Russia occupied Manchuria with the intention of keeping out the other nations, and now England and Japan are standing for an open door in the East. It is the same position as was taken by the United States against Russia in the China affair, and the position will redound to the benefit of this country."

"THE immense improvement of the health of the Cuban community since it has been under American control is a testimony to the advantage accruing from modern sanitary knowledge and methods," says *The British Medical Journal*. "The island has been one of hygienic ill-fame for centuries, but vigorous methods have not only minimized the effects of yellow fever, but have greatly reduced the prevalence of malaria and the mortality generally. Such striking results will encourage those who have commenced a crusade against disease in the tropics."

MARCONI'S system of wireless telegraphy has reached a degree of success that is nothing short of marvelous. In December last, according to Roy Stannard Baker, in an article in February *McClure's*, this indefatigable man, with two assistants, made his way to the frozen shores of Newfoundland, and there established, in only three days, a telegraph station for the receiving of test messages from England. The tests were successful, and the demonstration of the practicability of wireless telegraphy is complete. One important result of this test was the discovery that the electrical waves generated by Marconi's instruments follow the curvature of the earth, and hence his conclusion that there is no barrier to their being sent from any point on the earth's surface to any other point, no matter how far distant. He expects soon to try sending them from England to New Zealand.

For some time the difficulty of keeping the messages secret was a serious one, but the system of "tuning" the instruments, which Marconi is now perfecting, promises complete success. The idea is simply this: the transmitter is tuned to, say, 800,000 vibrations a second, and the receiver for this special transmitter is tuned to the same number. Then no other receiver will record the messages intended for this one. It is calculated that the instruments for each company using them will all be tuned alike, but those of no two companies will be the same. Thus complete secrecy can be maintained. The time when messages will be regularly flashing between Europe and America is a matter of months now, not of years. "No one need be surprised," says the author from whom these facts have been obtained, "if the year 1902 sees his system in practical commercial operation."

The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July
BY THE

SOUTHERN PUBLISHING ASSOCIATION,
1025-27 Jefferson St., Nashville, Tennessee.

Subscription price: single subscriptions, one cent per week for five or more weeks; in clubs of ten or more copies to one address the paper will be furnished for any number of weeks at the rate of forty cents per year.

NASHVILLE, TENN., FEB. 19, 1902.

"Not what I have, but what I do, is my kingdom," remarks Carlyle.

DR. JOWETT, master of Balliol, was asked by a lady, "What do you think of God?" "It matters little," he replied; "the one all-important question is, what he thinks of me!"

THERE is no possible way of becoming acquainted with God without believing him, and it is impossible to love him without knowing him. In short, "without faith it is impossible to please him." Heb. 11:6.

A TOTAL-ABSTINENCE association in Berlin is establishing halls where laborers can hold their meetings without resorting to saloons or being obliged to order intoxicating drinks. The halls are to be offered free to working men.

In a recent speech in the Senate, Mr. Teller, of Colorado, urged strongly that the Filipinos be given the fullest possible measure of self-government, the United States simply maintaining a protectorate over the islands. He said he would prefer that this government should withdraw absolutely and without condition from the archipelago than that the present war should be continued.

AS NATURE made every man with a nose and eyes of his own, she gave him a character of his own, too; and yet we, O foolish race! must try our very best to ape some one or two of our neighbors, whose ideas fit us no more than their breeches.—*Thackeray*. It is no better to try to imitate some one else in manners or public speaking. Be thyself; but make that self as great and good as God gives thee power to do. Schiller said: "Let none resemble another; let each resemble the highest."

APROPOS to the article on "Prayer" on page 52, is the following paragraph from "Mount of Blessing":—

"It is our privilege to keep our wants, our joys, our sorrows, our cares, and our fears before God. We can not burden him; we can not weary him. He who numbers the hairs of our head is not indifferent to the wants of his children.

"The Lord is very pitiful, and of tender mercy.' He invites us to take our trials to his sympathy, our sorrows to his love, our wounds to his healing, our weakness to his strength, our emptiness to his fullness. Never has one been disappointed who came to him. 'They looked to him, and were lightened; and their faces were not ashamed.' In the secret place of prayer, where no eye but God's can see, no ear but his can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts."

GOD dwells only with him "that is of a contrite and humble spirit," and he can be known only by faith. In his prayer to the Father for his disciples, the Saviour said: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:6-8.

WHO ARE THEY WHO FAIL?

BUILD as thou wilt, unspoiled by praise or blame,
Build as thou wilt, and as thy light is given;
Then, if at last, the airy structure fall,
Dissolve, and vanish, taketh itself no shame—
They fail, and they alone, who have not striven.

—*Thomas Bailey Aldrich.*

"THE New Year begins ominously," remarks an exchange. "Famine in China, famine threatening in India, war in South America and more threatening, war in the Philippines, war in South Africa, and the nations in that condition that a breath may start the avalanche which would involve a world in war. But over all God rules, and all are safe in whom he rules."

"OUR Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom he has purchased with his own blood. He longs with inexpressible desire that they should come to him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life is begun in the soul."

THERE is a tradition that during the forty-years' wandering of the children of Israel, not only did "their raiment wax not old nor their feet swell," but their garments grew: what fitted the child when they left Egypt, covered the man on their reaching the promised land.

The records tell of the supply of manna and water, but scant reference is made to clothes, showing how little these people, bent on escaping from bondage, gave to their outward appearance.—*Hodges*.

It is said that "poppy cultivation is driving out wheat-growing round Foochoo, in China. Opium producing pays better." This is another instance of the shortsightedness of men. Because an acre of land devoted to opium will yield more money than if devoted to wheat, they think that it is more profitable. But wheat strengthens and builds up the human body, while opium weakens it and produces imbeciles. Weaklings are not wealth-producers; and therefore even from a money point of view, the substitution of poppies for wheat is bad business. The next generation, if there be another, would demonstrate this. But the truth will be demonstrated even sooner; for the insane desire for fleshly gratification, which makes pandering to vice the most profitable business in the world, will effectually cut short the human race. Thus the abounding iniquity and love of pleasure is a sign that the coming of the Lord is near.

NATURE loves paradoxes, and this is her chiefest paradox—he who stoops to wear the yoke of law becomes the child of liberty, while he who will be free from God's law wears a ball and chain through all his years.—*Hillis*.

"WITH God," says *Present Truth*, "there is no such thing as darkness, for to him 'the darkness and the light are both alike.' Ps. 139:12. 'The night shineth as the day.' The darkness with which he surrounds himself, and in which he hides from man, is but his bright glory, which so dazzles the eyes that it appears to be darkness."

THE pearl is nature's way of overcoming certain diseased conditions in the oyster; and a beautiful way it is too. Foreign bodies become imbedded in the mollusk. They can not be removed, but nature encysts, or surrounds, them with carbonate of lime, thus forming a pearl. It is not in just this way that God renews our characters, but it may enable us to grasp the thought that he takes our weak points and makes them strong; he does not encyst, but he removes our defects, putting in their place the most precious gems to his glory.

UNDER the heading, "Dangerous Knowledge," the *Signs of the Times* very pertinently says: "There are poor souls who esteem *their understanding* of the Bible so absolute and infallible that they flatly denounce as atheists those who question any part of it. It matters not that their opinion is based on other men's opinions; that they take for evidence that of which they themselves know nothing only as it appeals to their limited understanding. Their whole discourse is summed up in the words, 'I believe it; therefore it is so; and if you do not believe it, you deny God and the Bible.' Those who thus speak do not see it, but they are really putting themselves in the place of God, assuming place and authority which God never gave them. Such knowledge is exceedingly dangerous. It is of the balloon quality."

"AN instance of the advantage of using the Revised Version of the Bible," remarks an exchange, "may be found in Mark 7:11, 12. 'Ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother,' and have been puzzled by the inverted construction. But when we read the Revision, all is clear:—

"'Ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or his mother.'

Now the meaning is clear. 'Corban' is a Hebrew word meaning an offering, an oblation; and the rabbis taught that if a man took the money that should have been used for the support of his parents, and devoted it to the temple service, it was a pious act, and he was free from any responsibility for them.

"But Christ did not so regard it. The commandment says, 'Honor thy father and thy mother,' and through his prophet the Lord has said, 'To obey is better than sacrifice.' 1 Sam. 15:22. Sacrifice in unrighteousness is an abomination; and no amount of 'work for the Lord' is a substitute for doing the simple duties of life."