

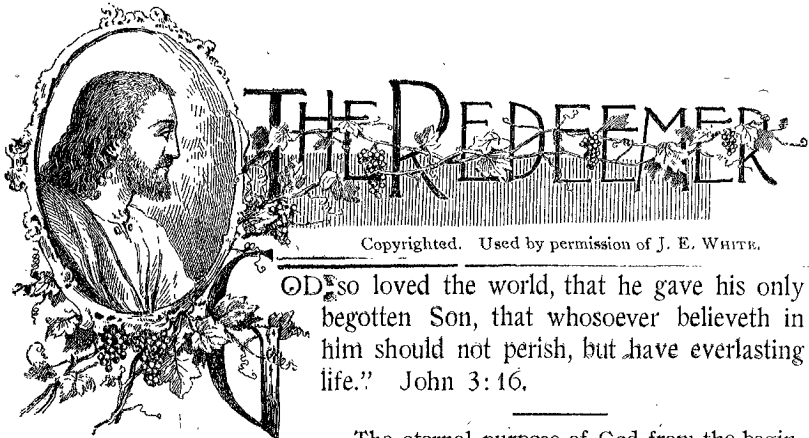
The Gospel Herald

"On earth peace, good will toward men."

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NO. 12.



THE REDEEMER
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"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The eternal purpose of God from the beginning has been that every intelligent being should give to him loving service and obedience, for by this very loving service man would reach the highest degree of happiness.

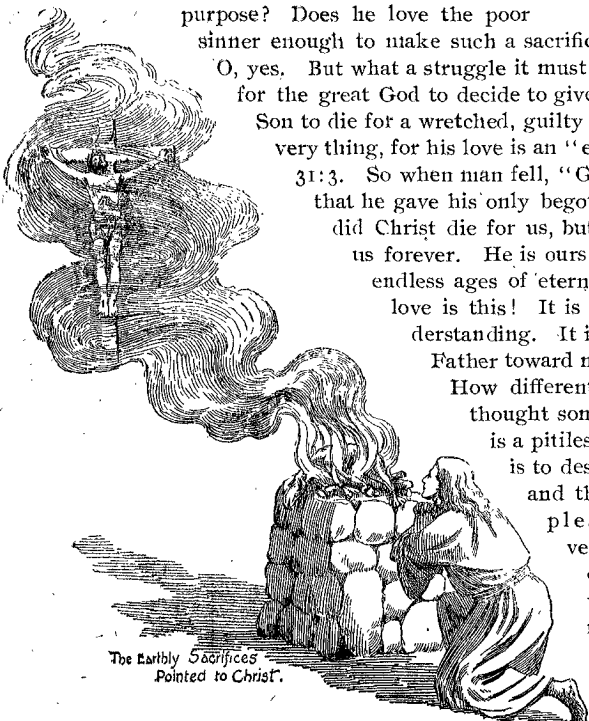
Man was created perfect—in the image of God. Through sin his innocence was lost, and he was condemned to death. Justice demanded this, but while abhorring sin, God loved the sinner still, because he never changes. Mal. 3:6; James 1:17.

The heavenly angels loved man, and all heaven was filled with sorrow when he fell. The law of God, which the heavenly beings loved, man had trampled upon; and death, which till then had not been known, was to follow everywhere in the track of sin. To the guilty pair there seemed no way of escape.

There was one, however, and only one in the universe, who could pay the debt, and redeem lost man. He only could redeem who had power to create. The Son of God, the only begotten of the Father, could meet man's needs, and he offered himself as a ransom for sinners. But will God give up his Son, whom he dearly loves, for such a purpose? Does he love the poor sinner enough to make such a sacrifice for him?

O, yes. But what a struggle it must have been for the great God to decide to give up his much beloved Son to die for a wretched, guilty race! Yet he did this very thing, for his love is an "everlasting love." Jer. 31:3. So when man fell, "God so loved the world that he gave his only begotten Son." Not only did Christ die for us, but he has been given to us forever. He is ours now and through the endless ages of eternity. What boundless love is this! It is beyond all human understanding. It is the love of God the Father toward man.

How different is this from the thought some have had, that God is a pitiless judge, whose desire is to destroy the transgressor, and that only the constant pleading of Christ prevents him from pouring out the vials of his wrath upon the sinner's head.



"All our righteousnesses are as filthy rags." Isa. 64:6.



"He hath covered me with the robe of righteousness." Isa. 61:10.

We can now see that God and Christ are one in counsel, one in purpose, one in love, one in their desire and effort to "save that which was lost."

It is not God who needs to be reconciled to man. God's character has never changed; but man has departed from God's ways. Man's sinful thoughts make him unreconciled to God. To bring him to love God, and so to be in harmony with him, was the mission of Christ to this earth. This, too, was the work of God, for "God was in Christ, reconciling the world unto himself." 2 Cor 5:19.

Then, whenever Christ appeared among men, God was working through him to redeem man. All that Christ said or did was the life of God, showing through Christ, to tell of his love to fallen humanity.

Through sin, man had become defiled. He had exchanged his beautiful garments of righteousness and glory for filthy rags. He was wearing the clothing of convicts, and was under sentence of death.

But Christ did not permit the thought of man's degradation to hold him back from the lost world. He left his royal robes in heaven, and came to earth to live with criminals and wear their garb. He took their nature. Heb. 2:17; Rom. 8:3. He was tempted in all points like as they are. Heb. 4:15. He was made sin for them, though he knew no sin. 2 Cor. 5:21. He came to earth in human form, and placed himself

by the sinner's side, in order to show him a perfect life, that is, God's life in human flesh; and by this he says to the sinner, "This is what God desires you to be."

If we will permit him, he will rescue us from our criminal position, take from us our sin-stained garments of filthy rags, and clothe us with the beautiful garments of his righteousness.

In Zech. 3:3-5 we read as follows: "Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." In this text Joshua represents the sinner, and the change that takes place in him when he becomes reconciled to God.

Fallen man can not earn righteousness by

any works he may perform. Righteousness is the free gift of God to all who will accept it. When the sinner turns to Christ, realizing that in so doing lies his only hope, he is pardoned, justified, and clothed with the righteousness of Christ. Christ's right-doing is then imputed to him.

Our Saviour illustrates this in the prayers of the Pharisee and the publican: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the



The Pharisee and the Publican.

other." Luke 18:10-14. This man was forgiven, justified, made righteous.

There was but one way to save the fallen. Man had broken God's holy law, and thus cut himself off from God. That law could not be changed to save the sinner, and even if it could, that would not reconcile him to God. To change God's law would not elevate man, but would lower the Creator, and as this could not be, the Son of God must suffer.

When the eternal purpose of God is finally worked out in the wonderful plan of redemption, "not only men, but angels, will ascribe honor and glory to the Redeemer; for even they are secure only through the sufferings of the Son of God.

"Not only those who are washed by the blood of Christ, but also the holy angels are drawn to him by his crowning act of giving his life for the sins of the world. 'And I, if I be lifted up from the earth, will draw ALL unto me,'* not only earth, but heaven; for of him 'the whole family in heaven and earth is named.'" John 12:32; Eph. 3:15; 1:10; Col. 1:20.

The plan of redemption immediately met the conditions imposed by the sin and fall of man. God accepted the offer of Christ to die for the sinner. Hence Christ is the "Lamb slain from the foundation of the world." Rev. 13:8. Through all time the sacrifice of Christ has been the hope and comfort of the faithful.

The blood of Christ, through faith, brought pardon to the repenting sinner during the ages before his death, just as surely as it does to us living this side the crucifixion. Their faith looked forward to a Saviour to come; ours looks backward to the crucified Redeemer of Calvary.

The blood of the innocent lamb, offered as a sacrifice by the patriarchs, was a type of the blood of Christ. It showed their faith in the coming Redeemer, and brought pardon for their sins. These sacrifices were necessary until Christ should come and die; for "without shedding of blood is no remission." Heb. 9:22.

Our acceptance of Christ by faith, brings pardon for our transgression. Thus the gospel of salvation through Christ is the same through all ages. And in it all, "God was in Christ reconciling the world unto himself."

THE GOSPEL IN THE OLD TESTAMENT.

"Unto us was the gospel preached as well as unto them." Heb. 4:2.

The great plan of redemption has been in operation ever since man fell. Jesus Christ is the central figure of this plan. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This applies to all ages, for Christ is the "Lamb slain from the foundation of the world." Rev. 13:8. It is a mistake to suppose that there have been two plans of salvation, one for the patriarchs and Hebrews living before the cross, and one for the Christians of the present dispensation.

It is a mistake to suppose for a moment that Old Testament sinners were forgiven and saved through obedience to the law without faith in the atonement and pardoning love of Christ.

It is equally erroneous to suppose that we of the New Testament dispensation can be saved by the gospel of Christ while disregarding the law of God. Faith in Christ brings pardon for past sins;

his abiding presence and the transforming power of Holy Spirit enable us to obey the requirements of the law of God, and thus we are fitted to dwell forever with the holy angels.

able us to obey the requirements of the law of God, and thus we are fitted to dwell forever with the holy angels.

The word "gospel" means *good news*—good news of redemption through Jesus Christ. How long has this gospel been proclaimed? Was it first given in the time of Christ? Was it first known through Moses or Abraham? When God proclaimed to the first guilty pair that the seed of

*The word "men" in our translation of the Bible is a supplied word, and is not found in the original. Words found in italics in our version indicate that these words were supplied by the translators.

the woman (Christ) should bruise the serpent's (Satan's) head (Gen. 3:15), he gave them the gospel, or good news, that Christ would overcome the devil and open a way of escape for fallen man. In this promise to Adam and his posterity we hear the gospel of the Redeemer as truly as did the shepherds on the plains of Bethlehem, when they listened to the wonderful anthem from the angel choir, "Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:14.

It was through Abel's faith in the gospel of Jesus Christ that his offering was accepted of God. The fire that came from heaven and consumed his sacrifice was the testimony from God that his faith in Christ and his obedience to the requirements of God had brought him pardon and justification by faith. Heb. 11:4.

Cain, while professedly obedient, had a heart full of rebellion and unbelief. The love of Christ had no place in his sacrifice, and it was rejected of heaven. With it there was no recognition of the wonderful provisions of the gospel, hence his offering brought no forgiveness, no justification, because there was no faith.

Envy and hatred of his brother sprang up in the heart of Cain, because the love of Christ had no place there. And then followed the awful tragedy of the murder of Abel, which was the first death the world had known. "Wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. Evil thoughts lead to evil deeds. If the love of Christ dwells not in our hearts, hatred is sure to take the place.

The gospel was preached to Abraham. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. Paul here quotes from Gen. 22:18: "In thy seed shall all the nations of the earth be blessed." In Gal. 3:16. Paul says this "seed" is Christ.

So by the wonderful mercy of God, Christ was preached to Abraham, and this was the gospel of justification by faith.

Moses and the children of Israel had the gospel; for Paul says:

"Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. Here the apostle

treats it as a well-known fact that their fathers had the gospel.

He states that we have the gospel as well as they. The same gospel their fathers had was then being proclaimed by the apostles; for there was and is "none other name under heaven, given among men, whereby we must be saved."

All the sacrifices and offerings of the old dispensation only showed forth man's faith in the coming Messiah. When properly offered, they were the very strongest evidence of his faith in the gospel of Jesus Christ, and his acceptance of the plan of redemption. Without faith, his sacrifices were of no more avail than was the offering of Cain.

But this faith was almost unknown to those who came out of the bondage of Egypt. Hence they were compelled to wander forty years in the wilderness until their carcasses fell by the way, and a generation that would obey God took their place. Only two faithful ones of all the vast company that left Egypt—Caleb and Joshua—finally entered the promised land.

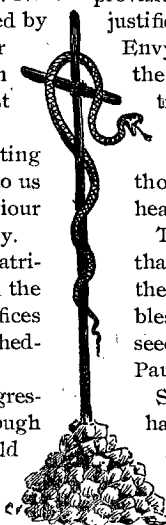
The test of the brazen serpent was an object-lesson to teach them of the Christ to come. "Look and live" is the true test of faith in Christ. As one look at the brazen serpent, set up in view of all the camp of Israel, brought life and health to the sufferer, so one look at the crucified One of Calvary brings life and salvation to the repentant sinner.

The meaning and importance of this lesson were understood by the people. Through it they could see that all their deeds, all their sacrifices and offerings, were of no avail without true faith in Christ and acceptance of the gospel.

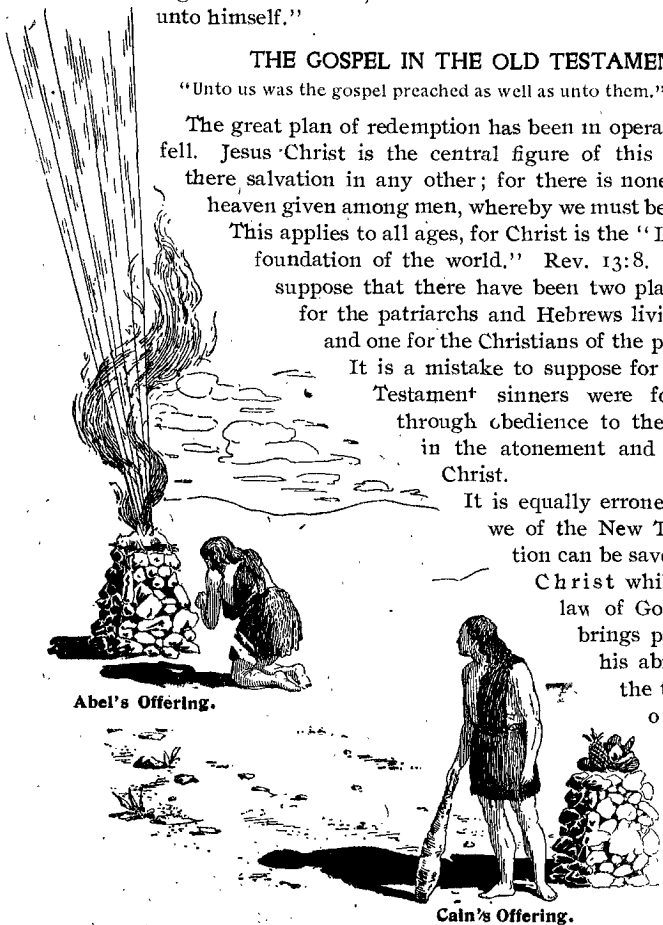
Christ gives the connection between the raising of the serpent in the wilderness and his own crucifixion, as follows: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. Later he explains the object of this: "And I, if I be lifted up from the earth, will draw all unto me." John 12:32.

When the Israelites in the wilderness were suffering the death agony occasioned by the bite of the fiery serpents, there was a power connected with that serpent of brass which attracted the attention of the sufferers, and all who turned and looked upon it were healed.

Through the influence of the Holy Spirit our Lord is working upon the hearts of men. To the sinner he says, "I have been tempted just as you are. Look to me. There is help for you. I will save you if you will trust me. There is hope, courage, and salvation in exchange for a look. Only look and live."



Look and Live.



Abel's Offering.

Cain's Offering.

POLITENESS IN THE HOME.

A WRITER in the *Watchman* says that some years ago he was a guest for a day or two in a family in which there were four boys from eight to twenty years old. The charming thing about the household was the deference the boys showed their mother. When she entered the room, they stepped aside to let her pass in first. In the table conversation she was never interrupted when she was talking, and what she said was treated with respect. The visitor could see that she held a unique place in the household. She was mistress, and the boys gave her the deference that they would have conceded to a queen. There was no lack of genial temper and bright sally and rejoinder. It was evidently a happy household, but the note of affection and honor for the mother was unmistakable.

The explanation was not difficult to discover, for it needed only slight observation to detect that the attitude of the sons toward their mother was only the reflection of the attitude of their father toward his wife. Her personal authority and precedence in the home was emphasized and enforced by her husband's unflinching courtesy toward her.

One could but think how much parents can do, if they are wise, to prevent their children from falling into habits of disregarding their rightful claims to honor, that are such a reproach to many American homes, if husbands and wives honor each other with considerate courtesy.

A FRUITFUL DEED.

IN our work for others, says the *Classmate*, we must, if we hope to reach them, do it through the love and good will that has for a foundation-stone willingness to sacrifice self when by so doing we can draw nearer to the one we are reaching for, and thus prove our nearness to Him whose co-worker we profess to be. The story is told of a minister, poor in this world's goods, but who endeavored to work faithfully in his parish, situated in a rural district. Among other duties he strove to persuade a family of the neighborhood, so vagrant in their habits as almost to be styled tramps, to settle down and attend church.

"At least," he said to the mother, "let the boys come to our Sunday-school."

"They have no clothes fit to wear," said she.

"I will find clothes for them," he answered.

The clothes were provided with much difficulty and self-denial by the minister.

"They sha'n't go barefoot," said the mother.

"I won't have my boys laughed at."

The shoes could not be bought; the minister's pockets were empty. He thought a moment.

"My own boys will go barefoot," he said, "then yours will not be laughed at."

"What do you say, Jack, Tom?" he said a few hours later at the supper table. "Will you go barefoot to bring the lads to school?"

Jack and Tom, with somewhat wry faces, laughed, and finally consented.

The other boys went to Sunday-school for a few months, and the entire family disappeared, and soon passed out of the minister's mind.

Last summer the good pastor, now almost an old man, preached in a remote country village, and after services were over was greeted by a

young man, the pastor of a small church near by. He was one of the vagabond boys.

"All that I am I owe to that kindly thought of yours about the shoes," he said. "It was the first act of self-sacrificing kindness that had ever come into my wretched life. It turned me into a new path of thought and action, and the good influence of the Sunday-school did the rest. Your boys probably thought it was a little thing to go barefoot for a few Sundays, but it saved a human soul."

THE MASTER'S VOICE.

The waves were weary, and they went to sleep,
The winds were hushed,

The starlight flushed

The furrowed face of all the mighty deep.

The billows, yester eve so dark and wild,

Wave strangely now,

A calm upon their brow

Like that which rests upon a cradled child.

The sky was bright, and every single star,

With gleaming face,

Was in its place,

And looked upon the sea, so fair and far.

And all was still, still as a temple dim,

When low and faint

As mourner's plaint

Died the late note of Vesper hymn.

A barque slept on the sea, and in the barque

Slept Mary's Son—

The only one

Whose face is light where all, all else is dark.

His brow was upward turned, his face was fair,

He dreamed of me,

On that silent sea;

The stars he made gleamed through his hair.

And lo! a moan moved o'er the mighty deep,

The sky grew dark,

The little barque

Felt all the waves awaking from their sleep.

The winds wailed wild, and wilder billows beat,

The barque was tossed.

Shall all be lost?

But Mary's Son slept on, serene and sweet.

The tempest raged in all its mighty wrath,

The winds howled on,

All hope seemed gone,

And darker waves surged round the boat's lone path.

The sleeper woke! He gazed upon the deep—

He whispered, "Peace,

Winds, wild waves, cease!

Be still!" The tempest died—the ocean fell asleep.

—*Donahoe's Magazine.*

THOU GOD SEEST ME.

BY R. S. OWEN.

IF God were in our presence in visible form, so that we could behold him and know him as we do our earthly associates, how careful we would be in the choice of our words and in all our deportment, to meet his approval. And yet his knowledge of all we do and say is just as complete as though we could see him. The psalmist David thus expresses this truth, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Ps. 139:1-4.

I was once about entering a home when I overheard a woman speaking in very unbecoming language to one of her children. She was deeply mortified upon learning that I had heard

what she had said, and tried to offer an apology by saying she did not know that I was there, would not have spoken so in my presence, etc. I assured her that my hearing her was of but little consequence, and directed her attention to the One who is ever present to hear everything we say. If it is thus embarrassing to us to have a mortal man accidentally overhear us, what will be our mortification when we fully realize that God hears and knows all, and that a faithful record is being kept which will appear before us in the great judgment day? "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

THE FIRE.

THE Rev. Wm. F. Gunn, ex-president of the Quebec Christian Endeavor Union, contributes to the *Canadian Congregationalist* the following bright preachment, which he entitles "Queer:"—

"My, but that was a fire! How we worked, tearing down the out-buildings so the fire would not spread! We saved nearly everything, too. I got out even some balls of rags for making carpet. Were you there? Oh, yes, I did see you. I guess the whole village was there."

"Any body hurt?"

"Oh, no. There was no one in the house."

"Much loss?"

"Nothing to speak of; five hundred will cover it. But how we did work! I am sore all over."

"What's that you say? Another fire? Burning now? People in some of the rooms, and can't get out? Man alive! where is it?"

"My brother in the fire? Alive, and calling for help? For pity's sake tell me where it is, and come! Hurry! hurry! Have you no tongue?"

"In Africa? the fire of sin destroying millions of souls and bodies forever? Oh, pshaw! I give fifty cents a year to put that out. I thought you meant something real. Come on home."

It was queer of him, wasn't it?

A MISSIONARY in China, writing to her home paper of some of the results of colporter work in that land, relates the following incident:—

"A merchant from a mountain village in Shansi went to a city on business, and bought from a man on the street—a colporter—a copy of Luke. Taking it home, he enjoyed it so much himself that he invited his neighbors in to hear. Through the influence of repeated readings a company of them were led to give up the worship of idols, and to observe every seventh day by meeting at the house of the merchant for more prolonged reading and study than was possible at other times. The next year the merchant tried to find the man who had sold him the book, but the colporter had passed on. The second year, however, he found a missionary, who was staying at an inn for a few days. He explained to the eager listener the passages that had seemed difficult to understand and that were carefully marked, and in response to a most urgent invitation visited the village of the merchant in the course of his tour. To his delight he found about thirty persons ready for baptism, and a large, interested audience ready to gather whenever he would address them."

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EDITOR - - - - - C. P. BOLLMAN.

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HOW TO FIND GOD.

IN the depth of his affliction the patriarch Job exclaimed:—

“O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me.” Job 23:3-6.

The prophet Elijah doubtless felt much the same when hiding in a cave from the wrath of Jezebel. The prophet thought himself neglected of men and forsaken of God. “And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.” 1 Kings 19:10.

And the Lord said unto Elijah:—

“Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?” 1 Kings 19:11-13.

The lesson is not far to seek; God was not in the wind nor was he in the earthquake, but he was in the “still small voice.” Neither had he forsaken the prophet, but had led and guarded him all the way. Elijah could have found God just as readily at Jezreel as in that retreat in the mountains, but he had not learned the lesson.

So, too, Job’s faith might have grasped the truth that God was just as near in adversity as in prosperity, but somehow it did not; and this is one of the things written aforetime “for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4.

Like Job, we are prone to forget that God is near to every one of us, and that we need not go far to find him. Like the downcast prophet, we want to see some mighty manifestation of divine power before we recognize God in it; but the Lord wants us to see him in the little things, the insignificant providences, if we may so speak, that imperceptibly shape our rough-hewn ends, and direct our feet in paths not of our own choosing.

The way to find God is to believe him. To believe him is to know and see him, not in bodily form, but in a thousand ways which now we realize not. Thus to know and see God is

to love him, and to love him is to be like him, for “God is love;” and “hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

ABRAHAM BUYS A BURIAL PLACE.

IN sketching briefly a few of the many points of interest in the book of Genesis, we can not pass without some notice the purchase by Abraham of the cave of Mach-pelah.

This circumstance emphasizes most strongly the fact that though Abraham was at this time “old and well stricken in years,” he had not received so much of the land of Canaan as to set his foot upon, nor did he ever receive it, though the Lord promised it to him.

Of this patriarch, Stephen says: “The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” Acts 7:2-5.

Was Stephen seeking to discredit God’s promise?—By no means; he was reviewing the history of Abraham and of his posterity, the children of Israel, to prove to them that God’s promise meant more than the temporary possession of the land of Canaan during the brief span of man’s natural life, but that it meant an everlasting inheritance in the earth freed from sin and restored to its Eden glory.

Abraham understood this, for the apostle Paul tells us that “by faith he [Abraham] sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:9.

Verse 13 tells us that Abraham and Sarah and their posterity “died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth.”

The promise to Abraham, like many of God’s promises, meant more than appeared upon the surface. Says the apostle: “The promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Rom. 4:13.

The Saviour refers to the same thing when he says: “Blessed are the meek: for they shall inherit the earth.” Matt. 5:5. This new or renewed earth is mentioned also in 2 Peter 3:13, and again from Rev. 21:1 we learn that Saint John saw it in vision.

Of this new earth and its inhabitants the prophet Isaiah wrote: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” “And

the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:1, 2, 10.

God’s people are still buying burying places for themselves and for their loved ones in this sin-cursed earth, but, like Abraham, their eyes are upon that “city whose builder and maker is God,” and the time draws on apace when the faithful of every age “shall come from the east, and from the west, and from the north, and from the south,” “and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

THE TREND TOWARD UNBELIEF IN THE POPULAR CHURCHES.

PERHAPS there is no fact more wonderful, yea, more astonishing, than the change now in rapid progress throughout Christendom of the Protestant churches toward unbelief of the Bible as a book of authority in matters of faith. In the great Protestant Reformation the sentiment everywhere was this: The Bible and the Bible alone is supreme in all matters of faith. Here was the Protestant rock against which Catholicism and infidelity butted their heads in vain. Every Protestant minister and member believed implicitly in its inspiration. Is it so to-day?—Very far from it. Multitudes to-day, members in our Protestant churches, really have no faith in its truthfulness. Much of the Old Testament history is relegated to the misty realms of folk-lore and tradition, as being utterly unreliable as matters of fact. Yea, the New Testament history is now being attacked by the modern critics. Some are denying that Jesus ever lived at all. Others believe him to have been a mere man, and that the accounts of him are utterly untruthful. Most astonishing of all, ministers, so-called, of Jesus Christ, graduates of theological colleges, are leaders of these modern criticisms of the Bible. How strange indeed that we see the Bible being attacked in the house of its professed friends, when that book is the only authority on earth that gives us the origin of the Christian religion, and makes us acquainted with the facts of Jesus’ life on earth. It is like the man who tore out the foundation of the house he lived in.

Lest some one should think Adventists were over-stating the facts, I will present testimony from one of the ablest newspapers in our land, the Springfield (weekly) *Republican*, of Massachusetts, Feb. 21, 1902. This testimony is from a correspondent of the *Republican*. Being admitted to this very able paper, all may know that the statement is in no sense tinctured with Adventism. The statements are undeniable, and afford matter for the deepest thought.

“A reader in Bloomington, Ind., asks the *Republican* to print the following letter, written to P. P. Iverslee, of Milan, Minn., whose recent letter in these columns will be recalled:—

“I have been much pleased by reading your article in the Springfield *Republican*. More than once I have taken up my pen to write in a similar manner, but have laid it down, feeling unable to do the subject justice, and feeling, moreover, that the tide is too strong to be stemmed. Just as when a boat once gets into the swift current above Niagara Falls its case is about hopeless,—over the cataract it must go,—

so must institutional Christianity, with all on board. That the church is right now in the most momentous crisis of its whole history I have no manner of doubt. No such change in the fundamentals of faith ever took place before as is taking place now.

"Has this universe a personal overruler, is the question of questions. If the word atheism be capable of any definition at all, it means a denial of a personal overruler. No one ever denied or dreamed of denying that the universe is governed by law. But men have denied that we know or can know whether or not there exists a personal lawgiver who made the laws that govern us. In every age, from the time of David Hume to that of Mr. Hutchins, the word 'infidel' meant one who denied that God had ever suspended a law of nature, that is, wrought a miracle. During the same time the word 'believer' meant one who maintained that he had. When Hume announced that he had arguments to show that a miracle is impossible, he was at once classified as an infidel. Not a single minister of the gospel could have been found in all Christendom who would have had the presumption to agree with Hume, and still call himself a believer. If any minister had been convinced by Hume's arguments, he would either have carefully concealed the matter, or would have instantly resigned his position. Everybody felt, and it went without saying, that to deny the occurrence of miracles was to deny the truth of Christianity. Everybody felt what is true to-day and always was true, that the only way you can approach man on his intellectual side and get him to believe in the existence of a personal lawmaker, is to show him a suspension of law. The question being between impersonal law and a personal lawmaker, there is no conceivable way to convince mankind of the truth of the latter hypothesis except as stated. This issue was perfectly understood by Hume and by his opponents.

"But we have come to a new thing. The leaders of the church are admitting now that Hume was right. 'No miracle has ever occurred. But yet the Bible is true, and we believe the Bible and preach the Bible. Its miracles never occurred, but yet it is true.' Well, what is true? 'Why, its morality is true—we preach its morality.' By this they mean that its moral morality is moral. It was not moral for Peter to kill Ananias. That is immoral morality. So all we have left is that the morality of the Bible is in some places good, and such places we accept. But Hume did the same. Hobbes and Voltaire and Ingersoll did the same. The trouble with these men, poor fellows, was that they thought themselves unbelievers. They thought it would be wrong to cover up their unbelief with a few cant phrases, and apply for holy orders.

"But we know better. All one has to do to be eligible to the Christian ministry is to accept the moral parts of the morality of the Bible. 'Rev.' Mr. Hobbes, 'Bishop' Voltaire, and 'Deacon' Ingersoll would be perfectly admissible designations now! *O tempora! O mores!* What does it all come to? Just this: the church is becoming insincere. The salt is losing its savor. 'Wherewith shall it be salted?'

"Christianity commenced with a faith at once childlike and virile. It believed that Jesus, truly dead as ever Roman barbarity could kill a victim, had been seen with the same

body that hung on the cross as really alive as any of his disciples. This thing it believed for nineteen hundred years, almost. In the closing years of the nineteenth century it lost its faith, and that is no lie, but the soberest truth. For the church to become insincere, to get in the attitude of feigning a faith, is for humanity a supreme calamity.

JAMES MARLIN.

"Bloomington, Ind., February, 1902."

Is not this letter a wonderful sign of the times? Are not the great foundation stones of Christianity being displaced, undermining the great Christian temple? When the foundations are destroyed, what will the people do? Where will they look for anything that will serve as an anchorage? The very sheet anchor of our hope as Christians is the blessed Book of books. I pity from my heart the many noble souls in our Protestant churches, who love Christ, who love the dear old Bible, who have by practical experience drunk of its deep wells of salvation, and have tasted of the preciousness of Christ's love.

The times seem rapidly approaching when not only the whole prophetic field is left for Seventh-day Adventists to explain and appropriate, as has been the case for years in the past, but belief in the whole Bible, it seems, is being rapidly relegated to us. We as a people feel most happy to accept it. This is the great spiritual treasure of all the ages. This tells of a holy God, the Creator of the universe; of a blessed Christ, our only Saviour; of holy angels, all ministering spirits to those who shall be heirs of salvation; of a glorious heaven of love and eternal joy; of a new earth where in the great restitution the blest of all ages shall dwell eternally with Christ and with God. It tells us of a blessed salvation from sin, where pardon can be obtained, and sweet joy and peace will forevermore fill the soul; of a blessed resurrection, when those loved ones ever dear and precious to our souls will come forth in immortal bloom to be our companions through an endless eternity. Yes, we accept the grand old Book, the most blessed of all books ever written; we clasp it to our hearts with an increased love because many others are forsaking it. We call in pleading tones, "Come, ye that are weary and heavy laden, come to the living fountain, and drink in the precious heavenly instruction that will make you wise unto salvation." We repeat the gracious invitation of Moses to his father-in-law: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

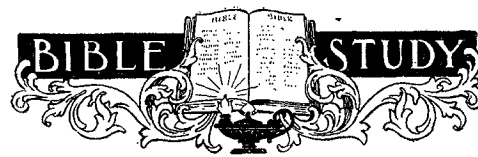
Here, dear reader, you may find what can never be found elsewhere,—the pearl of great price.

G. I. B.

GIVE ME JOY.

GIVE me joy, give me joy, O my friends!
For once in my life has a day
Passed over my head and out of my sight,
And my soul has nought to unsay.
No querulous word to the fair little child
Who drew me from study to play;
No fretful reply to the hundred and one
Who questioned me, gravely and gay;
No word to the beggar I fain would take back,
No word to the debtor at bay;
No angry retorts to those who misjudge,
And desire not a nay, but a yea;
No word, though I know I remember them all,
Which I would, if I could, e'er unsay.
Give me joy, give me joy, O my friends,
For the patience that lasted all day!

—Mrs. A. D. T. Whitney.



SAUL OF TARSUS CONVERTED.

International S. S. Lesson for April 6.

SCRIPTURE: Acts 9:1-12.

GOLDEN TEXT: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

THE carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. This truth is well exemplified in the case of Saul of Tarsus.

Saul verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. But Saul was unconverted, and his carnal heart deceived him. "The heart is deceitful above all things, and desperately wicked," says the Lord; therefore it is not strange that Saul thought he was serving God when in truth he was fighting against him.

But though deceived by sin, Saul of Tarsus must have had in his heart a sincere desire to serve God, else the Lord would not have revealed himself so marvelously to him. "If any man willeth to do His will, he shall know of the teaching." John 7:17, R. V.

Sin is darkness. 1 John 2:9. Saul of Tarsus being in sin was in darkness. But "as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven."

This was, of course, light in the ordinary sense of the word, something that could be seen by the natural eye; but it was more than this, for it enlightened also Saul's darkened understanding.

First came light, and then a voice; and that voice said, "Saul, Saul, why persecutest thou me?" Without the light, Saul might not have heeded the voice, but smitten to the earth by the heavenly light, the once proud Pharisee answered, "Who art thou, Lord?" And the

voice replied, "I am Jesus whom thou persecutest."

What a revelation was this to Saul! His pride was humbled, his rebellious spirit was subdued, and in humility of heart he said, "Lord, what wilt thou have me to do?"

Not all experiences are alike in degree, though they are in kind. Saul's was a strong will, and not easily broken, or changed, would be a better word, for we find him subsequently as firm for truth as he had formerly been for error.

God does not desire to destroy our wills, but only to sanctify them to his service. He wants our wills to be directed toward righteousness; and then he wants each one to be strong for the right.

The Lord has need of noble, manly men, and of honest, earnest, God-fearing women, each with purpose firm to stand for the right. It was for this that Jesus Christ came into the world; he died that we might be set free from the bondage of sin, and become the Lord's free men.

Saul was permitted to complete his journey to Damascus; but instead of entering that city a proud, persecuting Pharisee, he entered it a humble seeker after truth.

Instead of entering it to bind men and women, committing them to prison for Jesus' sake, he entered it to learn meekly the way of life of one of the humblest of the despised sect.

Who this Ananias was we are not told. Tradition has it that he was subsequently bishop of Damascus, and finally suffered martyrdom, but it matters not. The inspired record speaks of him only as a disciple; but to be a disciple indeed of Jesus Christ is to us greater than to be a king apart from him.

THE GOSPEL OF THE KINGDOM AND THE COMING OF THE LORD.

Sabbath-school Lesson for April 5.

THE coming of the Lord and the end of the world are inseparably connected (Matt. 24:3), and a definite work is to be done as the preparation for these events (verse 14). This is the gospel of personal experience (Luke 17:20, 21), and involves the doing of God's will (Matt. 6:10). It gives to God his rightful place (Jer. 10:10), and recognizes the exalted position of Jesus Christ (1 Tim. 6:14, 15). It sets forth true humility as the basis of its citizenship (Matt. 18:3, 4), and makes service to be true worship (Matt. 4:10). It shows upon what the dominion is based (Heb. 1:8), and the worthy objects of man's desire (Matt. 6:33).

There is only one gospel (Gal. 1:8), and this was preached to Abraham (Gal. 3:8), and involved the coming of Christ in the flesh as his seed (verse 16). Wherever the gospel is mentioned, therefore, it is this same gospel of the kingdom, the gospel of righteousness by faith, the gospel of the gift of the Son of God to the human family. See Rom. 1:1-4, 16, 17.

Just before the coming of the Lord this gospel is to be preached to all the world (Rev. 14:6) in a threefold message, directing all to the worship of the Creator (verse 7), setting forth the result of turning from this true worship (verse 8), warning against the worship of the beast and his image (verses 9, 10), and showing the result of accepting this gospel

message (verse 12). When the gospel of the kingdom, as set forth in these verses, has been preached in all the world, the Lord will come (verse 14), and the harvest of the earth will be reaped (verse 16; Matt. 13:39).

QUESTIONS.

1. What two great events are associated? What makes this clear?
2. What prepares the way for these events?
3. What false idea did the Pharisees hold about the kingdom?
4. With what statement did Jesus seek to correct this wrong view?
5. What does praying for the coming of the kingdom include? How can each one cooperate in answering his own petition?
6. What place does the gospel of the kingdom assign to God? How extensive is his dominion?
7. What titles show the place assigned to Jesus Christ?
8. What is the condition of entrance into the kingdom?
9. What is the measure of true greatness in this kingdom?
10. What experience constitutes an essential part of real worship?
11. Upon what basis is the government of this kingdom administered?
12. What is to be the first aim in life? What necessary things are thus assured to us? What is the result of reversing this plan?
13. What shows that there can be only one gospel? What has your experience taught you concerning this?
14. On what basis was the gospel preached to Abraham? In what promise was it expressed?
15. How is the coming of Christ in the flesh set forth in the promises to Abraham?
16. Who is the theme of the gospel? What teaches the fact of the union of humanity and divinity in him?
17. How extensively is this gospel of the kingdom to be preached just before the coming of the Lord?
18. What is the first thing commanded? What event is announced? Who is to be worshiped? How is he distinguished from the creature?
19. What experience shows the result of rejecting the gospel of the kingdom?
20. What powers are evidently seeking for the worship which belongs to the Creator alone?
21. What will be the result of yielding to this demand?
22. What is evidently the real question at issue? How is this shown?
23. What event is closely connected with the settlement of this question? What statement shows that the Son of man comes as a king?
24. What is the harvest of the earth?

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—Lowell.

PRAYER continues in the desire of the heart, though the understanding be employed on outward things.—*John Wesley.*

WITH THE CHILDREN



A STORY OF APOSTASY AND DISOBEDIENCE.

NEAR the close of Solomon's reign over Israel, he began to worship the false gods of the heathen who lived near Palestine,—the Zidonians, the Ammonites, and the Moabites. For this reason, because his heart was not true to God, the Lord said that he would surely take the kingdom from him, and give it to his servant. "Notwithstanding in thy days," he said, "I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

Solomon Meets Jeroboam.

Some time after this Solomon, in rebuilding Millo and repairing Jerusalem, noticed a young man by the name of Jeroboam, a son of one of his own servants. This young man was "a mighty man of valor," and Solomon was so pleased with him that he made him ruler over the house of Joseph. One day, as Jeroboam was going out of Jerusalem, the prophet Ahijah met him, and taking off a new garment that Jeroboam was wearing, tore it in twelve pieces, saying: "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold; I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." Then he told him what had been told to Solomon, as given in the verses already quoted.

Solomon heard of this prophecy, and sought to kill Jeroboam, but the young man fled to Egypt, and remained there till after the death of Solomon.

Israel Divided.

At the death of the king, Rehoboam his son reigned over Israel. But the people sent for Jeroboam to come back from Egypt, and with him at their head they went up to Shechem to ask Rehoboam to make their burdens lighter than his father had done, and they would serve him.

Rehoboam asked for three days to consider the question, and the people went away. The king first asked counsel of the old men who had counseled his father, and they advised Rehoboam to be kind and speak good words to the people. But when the young men were consulted, they advised even harsher measures than Solomon had used.

So on the third day when the people and Jeroboam came back, the king followed the young men's counsel, and answered the people roughly, "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

This was considered sufficient cause for rebellion, so ten tribes revolted, and chose Jeroboam as king, while the tribes of Judah and Benjamin remained under the rule of Rehoboam.

Idolatry at Bethel.

Jeroboam established his seat of government at Shechem, while Rehoboam retained the old

seat at Jerusalem. But the temple was at Jerusalem, and Jeroboam said to himself, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me." So Jeroboam made two calves of gold, and set them up, and he said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

It does not seem possible that the people would accept such a statement, but they did, and they worshiped the golden calves. And Jeroboam "made priests of the lowest of the people, which were not of the sons of Levi."

WHY THE LION SLEW HIM.

How straight and dignified and grand that old lion looks as he sits there guarding the body of the man lying so helpless on the ground. He has killed him, but he does not eat him. And he makes no move to interfere when the old man comes to remove the body.

But who is the man? and when did it happen?

The man was a prophet of the Lord, and he lived in the time of Jeroboam, king of Israel.

• Jeroboam had gone from Shechem to Bethel to offer sacrifice on the altar he had erected there. The prophet lived in Judah, but the Lord sent him north to Bethel to tell Jeroboam what should happen to his people, the ten tribes of Israel, because they had turned from worshiping Jehovah to the false gods that he had set up.

The Prophecy.

The prophet found Jeroboam standing by the altar, just ready to offer incense. His prophecy was addressed to the altar, and he said: "O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

As a sign of his authority he said the altar should be rent and the ashes scattered.

Jeroboam's Hand Withered.

As soon as Jeroboam heard the prophecy, he was angry, and stretching forth his hand, cried out: "Lay hold on him!" But his hand "dried up, so that he could not pull it in again to him."

Jeroboam had stretched forth his hand against one of the Lord's ministers, and God punished him. Though the punishment for such offenses may not come so speedily now, it will surely come; God will avenge the wrongs done to his servants. And even though we may see things to criticise in the man, we should regard his position—a messenger of God—and let our words be well chosen and respectful.

At the same time that Jeroboam's hand was dried up, the altar was rent, and the ashes poured out,—the sign that the prophet had given that his message was from God. Then the king was afraid, and he besought the prophet to heal him. So the prophet prayed for the king, and his hand was restored.

The Prophecy Fulfilled.

This prophecy was fulfilled three hundred and fifty years later, when Josiah, king of

Judah, burned the idols in Bethel, slew the idolatrous priests, and burned their bones on this very altar. Afterward the altar itself was thrown down.

Jeroboam invited the man of God home with him, and offered him a reward. But the prophet said, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the way thou camest." So the king could not prevail upon him to stay.

The Samaritan Prophet.

There was an old man living in Bethel who had been a prophet. When he heard what the man of God had said and what he had done, he ordered his beast to be brought, and he went out to find the prophet. His sons told him which way the man had gone, so it was not long before he overtook him sitting under an oak by the wayside.

"Art thou the man of God that comest from Judah?" he asked. "I am," answered the



prophet. Then did this treacherous old man invite the prophet to go home with him and eat. But he answered him as he had the king—he would not go.

Seeing he could not induce him to disobey in that way, he deliberately lied to him, saying, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water."

Thus was his object gained, for the prophet, convinced that he was doing God's will, turned about and went home with his deceiver. But how should he have known that this was not a true word from the Lord?—Because it contradicted what had been told him, and the Holy Spirit could never do that. He had had abundant evidence that his own message was the true one, and nothing should have turned him from it. Doubtless he was tired and hungry, and the offer of rest and food was very tempting. How little did he know what was to follow his disobedience! For even while they were sitting at that seemingly hospitable table, the Lord spoke to the old prophet,—a true word this time,—and he cried to the prophet from Judah, "Thus saith the Lord, Forasmuch

as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulcher of thy fathers."

Even yet the penalty did not seem so terrible; he might die peacefully in some other city remote from the graves of his ancestors. So the interrupted meal went on and was finished. And then the beast was brought out and saddled, and the prophet started on the homeward journey refreshed in body; but there must have been a sad foreboding of evil in his heart; for he knew he had disobeyed God.

The Disobedient Prophet Slain.

The prophet had gone but a short distance from the city when a lion met him and slew him. Our illustration shows the man lying dead in the road and the lion standing guard over his body. The beast which he rode must have been there too, though the picture does not show him, for the Bible says that when the people of the city came out there, they found both animals by the carcass; and they thought it was a wonderful thing that the lion had not devoured either the man or the beast.

The Burial.

When the wicked prophet who had caused this sad death heard of it, he went and took up the body, and brought it into the city and buried it. And he mourned over him, saying, "Alas, my brother!"

Afterward, when this prophet gave directions for his own burial, he asked that his bones might be buried in the same grave with those of the man of God, because of the words he had spoken against the altar.

Thus it came to pass that when Josiah destroyed the altar, long afterward, he saw the grave, and said, "What title is that I see?" and the men of the city told him, "It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel."

"Let him alone," said the king, "let no man move his bones." So they let his bones alone, with the bones of the prophet that came out of Samaria.

M. A. S.

THERE are four good habits: Punctuality, accuracy, steadiness, and dispatch. Without the first of these time is wasted; without the second, mistakes most hurtful may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost which it is impossible to recall.—*Young Folks.*

MANY have yielded to go a mile with Satan who never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom where they are going.—*D. L. Moody.*

The Gospel Herald

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NASHVILLE, TENN., MARCH 26, 1902.

It is confidently stated that the Boer war is likely to last for at least two years longer.

DAVID MITCHELL, born in County Mayo, Ireland, March 17, 1801, is still living in Lincoln, Ill.

THE Missouri Court of Appeals has decided that a telephone company is a common carrier, like a railroad company, and can not legally refuse service to any one.

TASMANIA has just passed an act visiting with penalties any person under thirteen years who smokes tobacco in any form in a public place, and any tobacconist who supplies such person with tobacco.

A RECENT Chicago dispatch says that small-pox threatens to sweep the levee district. Already the disease is epidemic in the crowded lodging houses on Clark, Dearborn, and State streets. Hundreds of persons have been vaccinated, and scores of rooms fumigated.

BISHOP THOMAS U. DUDLEY, head of the Episcopal Diocese of Louisville, Ky., has denounced the conduct in that city during Lent as a "dishonor and reproach to the church." Theater-going and social entertainments constitute the offenses to which the bishop particularly objects. Society is greatly stirred up by his reproach.

It is reported that the United States Steel Corporation is making renewed efforts to absorb the American Iron and Steel Company. The latter company, as at present constituted, was organized two years ago, with a capital of \$20,000,000. It has five plants, three at Lebanon and two in Reading. The controlling interest is represented by J. H. Sternbergh, of Pittsburg.

THE Memphis *Commercial Appeal* comments thus caustically upon a shameful occurrence connected with the honors paid to Prince Henry upon the occasion of his recent visit to our shores: "The patriotic German who served a luncheon to Prince Henry and a hundred and ninety-nine other guests has appealed to the bankrupt courts to be released from his debts. The distinguished company who honored the Prince with their presence at the table pocketed all the silverware and pauperized the host. . . . It may come to it that when a banquet is given each guest will be handed a set of dishes and cutlery at the door as he enters, and which he must return as he emerges or be held as a prisoner for theft. The morals of the swell set who dine with princes may not be above reproach, but they are surely beneath contempt."

The *Commercial Appeal* also notes the fact that in certain sections it is not uncommon that "swell functions" to have "several professional detectives on hand dressed in the height

of fashion and representing themselves as titled foreigners for the purpose of keeping the four hundred from stealing each other's furs and diamonds." These facts are suggestive of Matt. 24:37 and Gen. 6:5, 11; *q. v.*

"SINCE the United States has become a world power," remarks the Nashville *Daily News*, "some of our good people seem to be impressed with the idea that they must be constantly on a grand military cake-walk to contribute to the gaiety of nations. It has been decided that at the coming encampment of the G. A. R. there shall be a pageant representing every war that the United States has been engaged in since 1776. In this pageant will be the war of the Revolution, the war of 1812, the Indian wars, and the war with Spain," but not the civil war.

Continuing, the *News* says: "The spirit which prompted this determination on the part of the G. A. R. has found permanent lodgment in the minds of our citizens. . . . Our little warlike flurry with Spain in Cuba and the contest in the Philippines seem to have inspired our people with a warlike spirit. . . . The greatest discredit we have is in those minds that take a week off and think that the whole glory of a nation consists of uniforms and tinkling arms."

THE trouble in China seems to be far from settled. Just whether the present difficulty is simply another phase of the Boxer movement of 1900 or a new rebellion is not clear; but be that as it may, the trouble is serious. A Hong Kong dispatch of the 18th inst. says:—

"Rebellion in Kwang Si, Kwang Tung, and Yunan provinces is assuming a serious aspect.

"General Ma recently engaged the rebels at Fang Cheng. After two days' fighting Ma was compelled to retreat. The rebels captured Fan Cheng, and established their headquarters there. They killed all the mandarins in the place, and looted stores and houses. Ma is now at Koa-chau.

"General Su, who was recently ordered to take command of the rebellious troops, is at Tienchow awaiting reinforcements.

"In the meantime the rebels have stationed themselves between the two imperial forces, thus making a junction impossible.

"The rebels are also seizing the supplies sent from the interior for the government forces.

"Many of the imperial troops are joining the insurgents, attracted by the loot.

"The rebellion was started in Kawn Si several weeks ago. The insurgents included in their manifesto published at the time, the overthrow of the Manchus and the establishment of a Chinese dynasty."

The Manchus conquered China in 1644, and have held the Chinese subject ever since.

The Manchus are of Tartar origin. They are of lighter complexion and slightly heavier build than the Chinese, and have more beard; they have, however, the same conformation of the eyelids. "The Manchus, in short," says William's "Middle Kingdom," "may be regarded as the most improved race in central Asia, if not on the continent."

HELEN KELLER, as every one knows, is the girl who was born deaf, dumb, and blind, yet whose marvelous patience and perseverance, coupled with a rare mind and spirit, have enabled her to conquer these seemingly insur-

mountable difficulties, and to reach the highest intellectual development. The *Christian Work* says of her:—

"If the story of Helen Keller's life were not irrefutably established, it would be regarded as pure romance, the creation of the wildest imagination; certainly the story is as startling as it is unprecedented. For although Miss Keller was blind and deaf and dumb, and has always been so, still patience and love have brought out of the darkness a soul so sweetly spiritual that she seems angelic rather than earthly. In this way she has been enabled to enjoy companionships, and to succeed in intellectual rivalries where her competitors had all the powers of perception common to the race. Her life has been made happy, affectionate, hopeful.

"By the aid of the Burr Fund for the Blind," continues the same paper, "the American Bible Society was able to send her recently those parts of Scripture which she did not already possess, in raised characters. Her reply, written by herself upon the typewriter, without requiring erasure or correction, is so indicative of the spirit of Him who made a special care of the blind that it is here given in full:—

"MY DEAR DOCTOR FOX: The volumes of the Old Testament, which you sent me by the Fall River Line several days ago, came to-day; and I want to thank you for them, and for your kind letter. I can never be grateful enough for the tokens of regard and interest that come to me so unexpectedly from friends whom I have never seen. Their pleasant words make every day of my life blossom with sweetest flowers. Will you kindly convey my grateful acknowledgments to the American Bible Society? They have lent me a helping hand when I needed it very much. I am studying the Bible in college this year, and reading it with a delight that increases from day to day. Life grows richer and heaven nearer as God's great truths unfold themselves to me. With renewed thanks for your kindness, I am sincerely yours,
HELEN KELLER.

"Cambridge, Mass., October 18."

Miss Keller is now writing the story of her life for *The Ladies' Home Journal*. Not one person in ten thousand of those who will read this story will have the least conception of the amount of hard work required to write it. First of all, Miss Keller puts down her ideas in "Braille," as the blind express it; that is to say, in the system of "points" raised on paper by means of a stylus and slate devised to aid the blind, these "points" being read afterward by passing the sensitive fingers over them. When all this Braille work has been completed, Miss Keller goes to her typewriter, and uses these notes as a guide to the rewriting of the story.

As soon as a page of matter is typewritten, it is, so to speak, lost to Miss Keller, who has to depend upon her faithful teacher, Miss Sullivan, to repeat it to her by spelling out each sentence by means of the hands. It is a tedious task, especially as some of the pages have to be read again and again, with changes here and there, before Miss Keller is satisfied. Then, when the proofs are sent to her, all this slow process of spelling word after word has to be gone through once more, so that each word she writes goes through her fingers at least five times.

It will be a satisfaction to everybody to know that the publishers of the *Journal* have recognized in a substantial manner the extraordinary ability and patience which Miss Keller has shown in her work.