

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 14.

THE GREAT TEACHER

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AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them. Matt. 5:1, 2.

Before sin entered the world, there was nothing to hinder direct intercourse between God and man, and the Creator could make known to men his purposes, wishes, and requirements. But sin separated man from God, for a sinner can not bear the presence of the holy God.

God still loved man after he had sinned, and at once began to work for his salvation. God purposed at a later time to send his Son into the world, but the people needed immediate instruction, and so from among themselves God raised up men to whom, in dreams and visions, or in a more direct manner, he revealed his will, that they might make it known to the people.

Noah was one of these men; Moses was another. All these teachers were inspired by Christ, who from the beginning, took charge of the world which he had created, and which he purposed to redeem.

All these teachers predicted that Christ would come. The prophet Isaiah especially foretold very minutely the sufferings and death of the Saviour. See Isaiah 53. Of all these prophets the apostle Peter declares that "the Spirit of Christ which was in them . . . testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

The prophets were not always well treated by those they came to benefit. Often they were shamefully beaten and in other ways persecuted, and some of them were put to death. Men like to do as they please; they do not like to have their evil conduct pointed out and reproofed; nor do men naturally love that which is good. It is only by having a new heart given him by Christ that any one can do that which pleases God.

The way these teachers were treated is related by Christ in the parable of the vineyard. Thus he said:—

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son." Matt. 21:33-37.

So after many other teachers had been sent into the world, Christ, who had inspired the teachers that had come before him, came himself as the greatest teacher that the world ever knew; and even his enemies were forced to say, "Never man spake like this man." John 7:46.

At the age of thirty years, Jesus began his public ministry. Before he began to preach, he came to the river Jordan where John was baptizing, and was baptized by him. Jesus was not a sinner, and John at first hesitated to baptize him. But when he learned that Jesus wished to set an example to those who should follow him, he consented.

Then John baptized Jesus, and as he came up out of the water, the "heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:13-17. Thus strengthened for his soon-coming conflict with Satan, the Saviour went forth to teach the ways of God to the people.

Christ bore a message of love from the heavenly Father to mankind, and the words which he spoke were his Father's words. "The word which ye hear is not mine, but the Father's which sent me," he said. John 14:24.

About the first of Jesus' public teaching was the Sermon on the Mount. There he taught that those who are poor in spirit, who mourn because of their sins, who are meek, who long for righteousness, the merciful, the pure in heart, the peacemakers, are blessed of God, and that those who are persecuted for righteousness' sake may rejoice even while suffering. Matt. 5:1-11.

How comforting these words have been to thousands of the children of God who have had to pass through many hardships and to meet many afflictions as they have tried to follow the Master. These promises have cured many heartaches, and lighted up with divine glory many an otherwise weary road.

Christ's teaching in regard to the law of the Father deserves careful attention. As the Father said, "Hear ye him," let us hear him upon this point: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

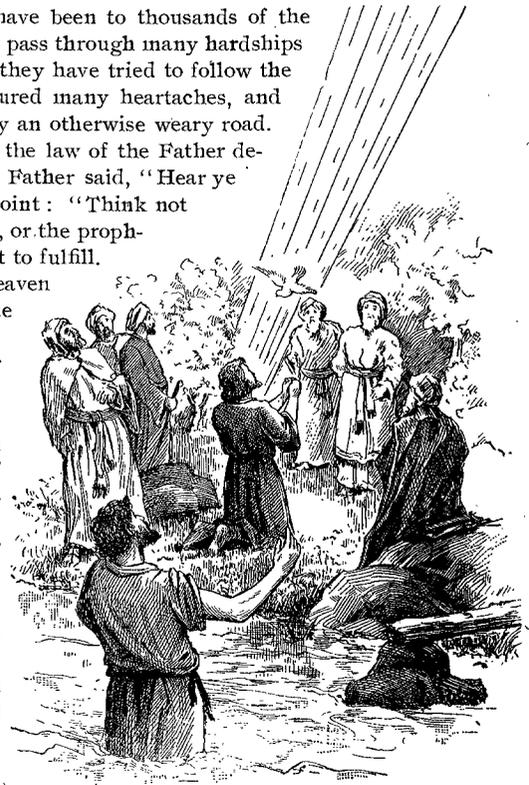
For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

That the Lord here refers especially to the ten commandments is evident because following these words, he quotes the sixth and seventh commandments, and shows that hatred is murder and that lust is adultery.

One of the prophets (Isaiah) had declared that Christ would magnify the law (Isa. 42:21), and he did. As explained by Jesus, the law takes hold upon the very thoughts of the heart. Who, then, can say that he has never broken that law, and that he does not need the blood of Christ to cleanse him from sin?

It is very natural for us to love those who love us, and to hate those who have injured us; but the Saviour taught a better way than that, even his way. Said he, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

Is not this noble teaching? Would not the world be almost a heaven if all would do so? Is it asking too much of us?—No, indeed; it would make others happy and ourselves happy as well. No one can be happy while hating another, and seeking to do him an injury.



By following the instruction of the Saviour we may become like God ; for Jesus says that in so doing we "may be the children of our Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5 : 45.

As long as God sends his blessings—his sunshine, his rain—on any one, he must love him ; and if God loves him, why should not we ? O for more of the love of God to be shed abroad in our hearts by the Holy Spirit ! Then it would be easy to love even as we have been loved of God. Jesus taught us to pray God to forgive our trespasses even as we forgive those who trespass against us. Matt. 5 : 12-15. How, then, can we breathe that holy prayer, or hope for God's mercy, while cherishing hatred against any ?

But the greatest of all Christ's teachings—the one thing that he desires us to know—is that we, poor sinners, can through him return to God, and find mercy, pardon, and salvation. To teach this, and to teach it so that all would know it, he came to earth. No one could teach it as he could, for no one knew the Father's love as he knew it ; no other being except the Father ever loved us as he loves us.

Jesus mingled with the poor and needy. Free from sin himself, he associated with sinners. The self-righteous Pharisees murmured against him because he received sinners and ate with them. Luke 15 : 1. Blessed record, hope of the otherwise hopeless—Jesus received sinners ! He receives them still.

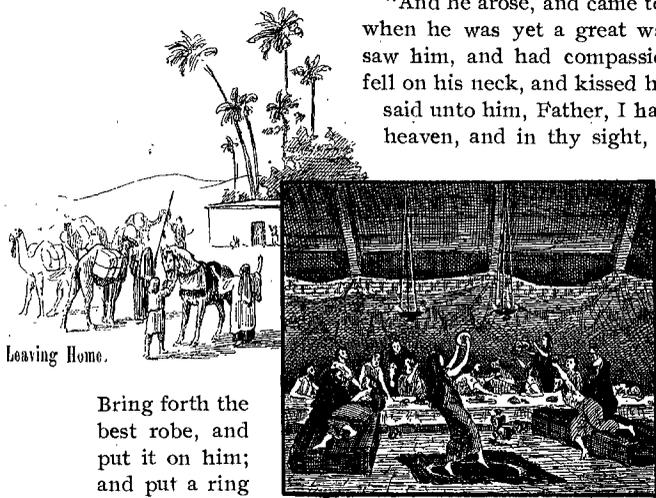
How Christ receives sinners he taught in the parable of the prodigal son. "A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants,

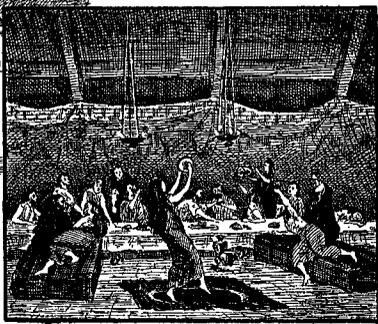


Leaving Home.

Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found." Luke 15 : 11-24.

A sinner is like the prodigal son ; he has wandered away from his Father's house ; he is in the greatest need of everything, bankrupt in character, trying to feed his hungry soul upon the low and worthless things of this world. But God sends his Spirit to convict him of sin, and if he will yield to that Spirit, he will no longer try to live on husks ; he will arise and return to his Father.

And how will this sinful son be received ?—O, when he is yet a great way off, if but his face is turned homeward, the Father will run to meet him. He will not receive him as a servant, but as a son. The best robe is none too good for him ; the choicest food is placed before him ; there is



Riotous Living.



Feeding Swine.

joy and rejoicing, for a sinner has returned to the Lord ; he has come back to his Father's house.

This is the lesson that Jesus teaches by this parable. How can one wander from such a loving, heavenly Father ? and, having wandered, how can he longer stay away ?

It is easy for us to believe that the Father loves the Son, but we should also believe that he loves us equally well. If this were not so, why did he give his Son to die that we might live ? We are all he children of God by creation ; and, redeemed by Christ, we can, if we will, be restored to the favor of God, and become members of the Father's family.

Of those who received his words when here on earth, he said : "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. I pray for them. I pray not for the world, but for them which thou hast given me ; for they are thine." John 17 : 8, 9.

And not only for those who listened to the words that fell from his lips did Jesus pray, but for all believers to the end of time, for he further prayed : "Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they may also be one in us :

that the world may believe that thou hast sent me." John 17 : 20, 21.

With such a loving Teacher whose whole purpose is to do us good, who has given his very life for us, and whose object is to make us holy and happy forever, why should we not make haste to learn the lessons he has given us ?

When Jesus, this great teacher, came unto his own (the Jewish people), they received him not ; they treated him as they had treated those he had sent before him. Matt. 21 : 38, 39. Shall we treat him in the same way ? O, let us receive his words, that we, like those who then received him, may become the sons of God.

He has given us the Bible, which contains the words he spoke,—words which are spirit and life to those who believe and receive them. He said, "Learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls." Matt. 11 : 29.

Only in Jesus is there rest. He knew how to rest in the Father, and he would teach us to do the same. Let us sit at his feet, receiving his words, be baptized with his Spirit, and from this preparatory school in which we are now, graduate at last into that other and greater school, where, throughout eternity, we shall, while rejoicing in redeeming love and immortality, which we have received through him, learn more of the "depth of the riches both of the wisdom and knowledge of God."

FAITH AND SIGHT.

WHAT shall I do with this sorrow that God has sent me ? "Take it up and bear it, and get strength and a blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume !"

"What shall I do with this hard, hateful duty which Christ has laid right in my way ?"

"Do it, and grow by doing it."

"Ah, yes ; if I could only see that it would make me grow !"

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight ? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me."—*Phillips Brooks.*

"THE curse of the Lord is in the house of the wicked : but he blesseth the habitation of the just. Surely he scorneth the scorners : but he giveth grace unto the lowly. The wise shall inherit glory : but shame shall be the promotion of fools." Prov. 3 : 33-35.



Return of the Prodigal.



THE TOILER'S PAY.

The meal unshared is food unblest?
Thou hoard'st in vain what love should spend;
Self-ease is pain; thy only rest
Is labor for a worthy end:

A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest-song of inward peace.

Free-lipped the liberal streamlets run,
Free shines for all the healthful ray;
The still pool stagnates in the sun,
The lurid earth-fire haunts decay!

What is it, that the crowd requite
Thy love with hate, thy truth with lies?
And but to faith, and not to sight,
The walls of Freedom's temple rise?

Yet do thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.

Faith shares the future's promise; Love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.

— Whittier.

A DOCTOR'S VISIT.

BY O. M. HAYWARD, M. D.

TING-a-ling-ling, ting-a-ling-ling, ting-a-ling-ling! three rings. I rose from my desk, and took down the telephone receiver.

"Is this the doctor?"

"Yes."

"Well, doctor, this is Mr. B., of —. I would like you to call and see my wife. She has been sick several days, and is suffering very much."

"How does she suffer?"

"Well, almost every way. She took cold, and we thought she had a little grippe, and that some simple thing would bring her out all right; so yesterday morning she got some powders of —, and all last night and to-day she has been very bad off, and we don't know what to do. Can you come?"

"I'll be there as soon as possible. Good by."

Replacing the receiver, I turned to the window, and looked out upon the incessant and furious downpour of chilly rain, and thought of five miles of frightfully muddy roads stretching out as only such roads can stretch, between the patient and the hardly less unfortunate doctor. My necessary preparations were soon made, and I rode away amidst a bombardment of pelting rain from above and splashing mud from beneath.

After a short period of wandering up and down the scale occasioned by the first shock of going out into the chilly wet, my soul struck the key in which nature was playing her harmonies (there is harmony even in a rainstorm), and I settled down into a state of real enjoyment. I know

"Tis a joy to press the pillow
Of a cottage chamber bed,
And to listen to the patter
Of the rain-drops over-head;"

but my musings in the saddle under the conditions here described were not less fascinat-

ing, though they lacked those touches of cozy comfort which characterize the chamber-bed sort.

One of the very first essentials of a happy life is to be able, under whatever social or weather conditions one finds himself, to be entertained rather than bored thereby. And it is just as easy, and far more agreeable, to cultivate the habit of being entertained, as it is to cling always to the more common habit of being bored. One does not need to summon up a host of unpleasant and gloomy emotions whenever conditions are not just as he would like to have them, any more than a child who is too young to appreciate the virtues of applied hydrotherapy needs to whine and cry when called upon to pass through the, to him, senseless ordeal of the before-dinner toilet.

To resume my story, I was aroused from my musings and called back to the consideration of the case before me by the sight of the town in which the patient lived. With the meager information at hand I counted on finding one of three conditions: First, that the "cold" spoken of was really the beginning of pneumonia, which by this time would be well developed; second, that it was a real hard case of influenza; or, third, that it was a case of drug poisoning, with an ordinary cold, which, by the way, is not at all an uncommon occurrence with people who are in the habit of swallowing almost anything they can get their hands on in the shape of medicine every time they have "caught a cold."

When I had reached the house and removed my storm clothes, Mr. B. led the way to the sick chamber. In this instance, as in the majority, the room was darkened, excessively warm, and filled with deadly breath-poisoned air, which added much to the discomfort of the patient and the seriousness of her illness.

O for intelligence enough, for common sense enough, for knowledge enough, among all people to cause them to make free use of that bountiful, health-giving, life-saving gift of Heaven — pure air!

A careful examination of the patient, with analysis of the history and symptoms, gave no evidence of pneumonia. La grippe — well, there were some indications of that many-featured disease, but they were by no means strong enough to establish a diagnosis. The whole picture that was impressed upon me from the first, and which was fully confirmed by a most thorough investigation, was one of poisoning by calomel. I tried to avoid this conclusion, for (and I regret having to say it) in this particular case the "medicine" was administered by a physician. The patient was a delicate young woman, mother of a small child. Her system was already so weakened that she was unable to cope with the deadly mercury, and the dose given had produced severe poisonous effects. There was considerable internal pain, nausea, vomiting and purging, with great weakness, restlessness, and anxiety. The tongue was heavily coated, breath heavy and fetid, tongue and gums swollen and very sore. All these symptoms and others were produced by the drug, and were in no wise connected with the original disease.

I write this for the benefit of all members of the greatest brotherhood, the largest society, on earth — humanity; for have not all an equal right to whatever knowledge will make them

stronger, better, and happier men and women?

Mercury is one of the most dangerous poisons. It very readily combines with the kind of material that living tissues are composed of, so changing their structure and composition as to separate the life from them, and thus it kills. It matters not whether the mercury is in the pure metallic form or in one of its compounds; it always destroys any living substance with which it comes in contact. Corrosive sublimate, a compound of mercury, is so named because it corrodes, or "eats," living tissues, like the skin, muscles, or any part of the body. It is used to destroy germs and bed-bugs. Its true name is bi-chlorine of mercury, which means mercury combined with chlorine. Calomel is also a compound of mercury with chlorine. It contains less chlorine and more mercury, and is called chloride of mercury. Many eminent physicians have discarded its use as an altogether too dangerous poison to be taken into the human body. Their experience proves that it is not only dangerous, but unnecessary, yet there are thousands of people who know little of the nature of disease and nothing about the action of drugs, who will swallow doses of this terrible poison on their own responsibility, without even the advice of a doctor.

Cases of serious poisoning from the use of calomel are by no means infrequent. I have given one instance as a warning. Even death from mercurial poisoning is not a rare occurrence. But though the effects of the drug may not always be so quickly and painfully manifested as in this case, mercury is capable of producing certain degenerations which give rise to deep-seated disease that will baffle the skill of the best physicians, and is beyond the reach of remedial agents. So it is not only corrosive to the tissues, but it corrodes, or undermines, the constitution of the race. Let the doctors do as they please, but let not the family medicine case shelter the deadly mercurials.

At home in my office again, I turned toward the east window to greet the early sunbeams that were lighting up the scene of yesterday's storm.

"This beautiful sunshine will do wonders for my patient, if they'll only let it in," I was saying, when the telephone brought the following message:—

"Mrs. B. is very much better this morning. Slept well all night, and is delighted with the treatment, although she was very skeptical last night about being cured without any medicine."

The next day the lady was up about the room, though somewhat weak. The internal pain and soreness had disappeared under the influence of the alternate hot and cold trunk pack; a vigorous sweat had helped in the rapid elimination of poisons from the body; fresh air, heat and cold to the spine, and tepid baths assisted in quieting the nervousness and producing sleep; the raw white of egg in cold water gave some nourishment, and with cold compresses to the stomach stopped the vomiting that was no longer useful to the body; and the appetite and strength were fast increasing under the tonic influence of cold mitten friction. The rapid recovery of the patient was a gratifying testimony to the value of simple, natural methods of treatment.

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

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KNOWING GOD.

TO have eternal life we must know God; "for this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

It is not enough that we know *about* God, nor will it suffice to know him as the Creator merely; we must know him as he is revealed in Jesus Christ, whom he hath sent.

But we can know anything only as it becomes a part of our experience. What conception of color could one have who had never seen? or what appreciation of music could one have who had never heard?

One born blind might be made to feel that ability to distinguish colors is desirable; or one born deaf might be caused to realize in some measure the fact that ability to hear is a blessing; but this could never by any possibility take the place of the experience itself.

Taste and See.

It is even so in the things of God. The psalmist realized this when, in the midst of ascriptions of praise, he exclaimed: "O, taste and see that the Lord is good."

Just as truly as they only who have tasted a certain fruit can know what its flavor is, so they only who have tasted the love of God can know how good he is. To know *about* God is one thing; to know him in his saving power is quite another thing.

We can know God only by experience. Others may tell us of the joys of his salvation and of the invisible power that gives them victory over temptation, but only the pardoned soul can know "the peace of God, which passeth all understanding;" only he to whom the Creator is giving victory over sin knows God in the power of the indwelling Christ.

How God May be Known.

But *how* may God be known? First of all, by faith; "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

In response to such faith, accompanied by real soul hunger, God reveals himself to the believer. Blessed are they who hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6.

There is too little real seeking after God. Strange as it is, men do not trust God until brought to realize that they can not help themselves. "I was brought low, and he helped me," says the psalmist. "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

What He Requires.

The first step, then, in knowing God is to know soul poverty. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"All the fitness he requires
Is to feel your need of him."

The knowledge of God that is eternal life is to know him as the springing plant knows the sun; it is to turn to him instinctively as the

flower seeks the light or the child turns for food to the mother's table; in short, it is to know him as the embodiment of all beneficence, the personification of all charity, the One who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Israel Doth Not Know."

One of the saddest passages in all the inspired Word is Isa. 1: 3: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

The way God would have it, and the way it should be, is described in Ps. 123: 2: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

All who seek God in such a frame shall surely find him, for is it not written: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7: 7, 8.

"THE PRINCE OF THIS WORLD."

THAT this world and all things therein belong to God is beyond question; not only do the Scriptures teach this, but reason testifies that it must be even so.

The Usurper.

But why, then, does our Lord himself three times call Satan "the prince of this world"? (See John 12: 31; 14: 30; 16: 11.) The answer is not far to seek; Satan is the prince of this world by usurpation, and not by right.

A State of the Universe.

The earth as given to Adam was, so to speak, to be simply one of the States of the universe. Adam lost his dominion by sin, not in the sense that it reverted to God, from whom he received it, but in the sense that by his own act he exchanged the service of God for the service of Satan, and both himself and his dominion passed to the arch-enemy, by whom he had been overthrown. "For of whom a man is overcome, of the same is he brought in bondage," says the inspired Word; and again: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Adam had abdicated his dominion in favor of Satan, who thus became the acknowledged ruler of this world.

An Illustration.

The transfer of dominion from Adam to Satan may be illustrated thus: When man sinned, and so became the servant of Satan, it was as if the British East India Company, having received in 1668 from the British government dominion over the presidency of Bombay, had, by yielding obedience to some foreign prince, transferred that authority to him. The allegiance of the company and the temporary authority over Bombay would have vested in that prince as sovereign *de facto* (in fact), though not sovereign *de jure* (by law, or right). The traitorous act of the East India Company could not have given the foreign prince any title to the presidency of Bombay, but it would have given him the dominion until such time as it

should be wrested from him; and if, in this supposed case, the British government had determined not to use force, but moral suasion only, and not to resume the government of the colony until such time as a sufficient number of the inhabitants returned to their allegiance to the British crown of their own free will, we would have a case as nearly as possible parallel to the rebellion of man and the giving of his dominion into the hands of Satan, a prince in rebellion against God.

The Meek Shall Inherit It.

By the preaching of the gospel the Lord is now not only inviting but beseeching the inhabitants of earth to return to their allegiance to him. When a sufficient number of the children of Adam shall have thus returned to fill the earth just as God designed in the beginning, the usurped dominion will be wrested from Satan, and restored to God's people. "Blessed are the meek, for they shall inherit the earth"

And of Christ himself it is prophesied: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4: 8.

THE CENTER OF THE WORLD.

THE episode recently closed of the capture, detention, and ransom of Miss Stone, the American missionary, has recalled to W. T. Stead an idea which he says he has entertained for several years; namely, that the Eastern Question in Europe may be solved by an American occupation of Turkey. Mr. Stead recalls the fact that Richard Cobden suggested forty years ago that "if such an arrangement could be made, before long the desert would rejoice and blossom as the rose."

Mr. Stead then suggests how this possible occupation might be brought about; and the Turkish territory once occupied, it might not be easy to evacuate.

There is nothing at all improbable in Mr. Stead's suggestions, at least up to the point of permanent American occupation of Constantinople. That Europe would permit this seems most unlikely, but even that probability only emphasizes the most interesting part of the whole matter; namely, that a naval demonstration by the United States against Turkey might precipitate the conflict that will drive the Turks from Europe to Palestine in fulfillment of Dan. 11: 45.

And this introduces another interesting thought; namely, that whereas Palestine was only a few years ago rather "out of the way," it is to-day, as one writer puts it, "the center of the world."

On this subject the *March Review of Reviews* says: "The age of electricity is upon us, and the problem of Asia. . . . The Suez Canal has brought the world to the doorstep of Palestine, and Palestine is the center of the world."

The student of prophecy will be able to put these things together, and will then naturally couple them with such texts as Joel 3: 9-13 and Rev. 16: 13-16.

The valley of Jehoshaphat is near Jerusalem. "Armageddon" is only another form of Megiddo in the plain of Esdraelon. Thus both prophecy and the logic of events point unmistakably to the land of Palestine as the scene of the last great conflict between the nations.

And it is this struggle which, according to Dan. 12: 1, is to usher in "a time of trouble, such as never was since there was a nation even to that same time." But the divine promise is that at that time God's "people shall be delivered, every one that shall be found written in the book."

THE GREAT QUESTION.

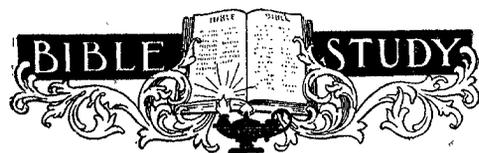
THE greatest question that can engage the attention of any man out of Christ is, "What must I do to be saved?"

Every man is conscious of sin. Every man feels a sense of guilt from which he knows he must be set free before he can ever stand in the presence of God or enjoy the society of angels. The great question is how to get rid of this load of guilt.

There is only one way to find salvation, only one way to be free from the guilt and power of sin. To every trembling sin-sick soul the Word of God says: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

The Lord has given the sinner every encouragement; what more could he have done than that he has done? "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3: 16.

This is the golden text that gives hope to every sin-sick soul. It is the golden sceptre that the King of the universe holds out to every one who comes to him seeking salvation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28, 29.



THE GREAT CONTROVERSY TRANSFERRED TO THE EARTH.

Sabbath-School Lesson for April 19.

THE controversy between Christ and Satan began in heaven (Rev. 12: 7) in a face-to-face combat. Satan was not content with the position which he held as Lucifer (Isa. 14: 12), or light-bearer, as the name signifies, but he indulged the ambition to "be like the Most High," and thus to be light itself (1 John 1: 5) and the source of light. Since light is only a manifestation of life (John 1: 4), this was the demand of a created being (Eze. 28: 15) to be a source or fountain of life, which could only be granted to the begotten Son (John 5: 26); one with the Father, the real fountain (Ps. 36: 9).

Having lost his place in heaven (Rev. 12: 7, 8), Satan sought to establish his kingdom in the earth (verse 9). By falsehood (Gen. 3: 4), and by transferring his own evil ambition into the human mind (verse 5), he changed a loyal servant of God into a servant of sin and himself (Rom. 6: 16), usurped his dominion, and became prince of this world (John 12: 31). Christ came to this world to seek and to save that which was lost. Luke 19: 10. Thus the controversy which was begun in heaven was

transferred to this earth. There it was the question of the supremacy of God, through his Son, in heaven; here it is the same question in its relation to man and the earth. Shall the government of God be sustained in the earth, or shall Satan establish an independent kingdom? The Son of God, as Michael, the leader of the angels, conquered Satan in heaven (Rev. 12: 7-9), and then, in behalf of man, he undertook, as the Son of man, to conquer him on earth, and thus to vindicate the righteousness and justice of the government of God, the everlasting King. This is the gospel of the kingdom. It means a Saviour in our flesh (Luke 2: 10, 11), to save from sin (Matt. 1: 21), to be the channel of life to man (John 10: 10), to destroy the devil (Heb. 2: 14), bringing the restoration of all things (Acts 3: 19-21), and giving to God his rightful place (1 Cor. 15: 28).

QUESTIONS.

1. Where was rebellion first introduced in God's kingdom?
2. What was Satan's original position? What name did he have? What did it signify?
3. What evil desire worked in his mind? What did he wish to become?
4. How are light and life related? What, then, was involved in the desire of Lucifer?
5. What privilege was bestowed upon the Son? What did this show?
6. What happened to Satan as the result of the war in heaven? To what place was he removed?
7. With what lie did he begin his effort to lead the human family astray?
8. What inducement did he hold out as the reward of disobedience?
9. What change of masters was thus brought about? What did Satan become?
10. What did Christ undertake to do?
11. Where was the origin of the rebellion now seen upon the earth? What question was then settled?
12. What is the question to be settled upon the earth?
13. Who conquered Satan in heaven? What was his station?
14. What did he offer to do upon earth? Taking what station? What was the purpose of this?
15. What is the basis of the good tidings of the kingdom?
16. How is the work of the Saviour defined by his name?
17. What does he bring to man?
18. What result will come to the devil through his work?
19. What glorious result will finally be brought about?
20. What place will God the Father then occupy?

PETER AND CORNELIUS.

International S. S. Lesson for April 20.

GOLDEN TEXT: "God is no respecter of persons." Acts 10: 34.

SCRIPTURE: ACTS 10: 34-44.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly:

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

RACE prejudice was strong in the days of the apostles. Indeed, it has always been strong in natural hearts. The Egyptians would not eat with the Hebrews in the days of Joseph, and later the Hebrews would not eat with any Gentiles.

There might sometimes have been a sufficient reason for this, since it was so frequently the case that there were articles upon Gentile tables of which the Jews were forbidden to eat, but they had extended this repugnance to the forbidden foods to the Gentiles themselves, and that quite aside from their characters.

The Jews had been chosen by the Lord to do a specific work, but the Lord had, scattered here and there throughout the world, individuals who were serving him much more faithfully, considering the light they had, than were many of the Jews. The present lesson brings one such case to view.

Cornelius, though a Gentile, was a devout man. When or how he learned of the true God is not stated; suffice it to say that he worshiped the Creator in sincerity and in truth.

The Lord has made promise that "he who willeth to do his will shall know of the doctrine." John 7: 17, R. V. Here was a man really desirous to do God's will, and so the Lord gives Peter a vision to prepare him to respond to a call from this Gentile. He had previously told Cornelius to send for Peter.

Another thought in this connection is that because one is accepted of God it does not follow that he is just where God wants him to be. Cornelius was walking in the light God had given him, and for this very reason the Lord gave him more light. "The path of the just is as the shining light, which shineth more and more unto the perfect day." It is unsafe even to stop and say, I have all the light I need. I do not care for any more.

A good many people seem to think that Peter's vision was designed to show him that it had become lawful to eat anything, however unfit for food it might be naturally; but that is not what Peter understood by it, for he said: "The Lord hath showed me that I should not call any man common or unclean." Acts. 10: 28.

It would be much better for thousands to-day if more attention were paid to the prohibitions of the Levitical law in regard to clean and unclean meats. Scarcely any one scruples to-day to eat flesh from which the blood has not been properly drawn, and yet in Acts 15: 28, 29, abstinence from the eating of blood is enumerated as one of the "necessary things" for Christians.

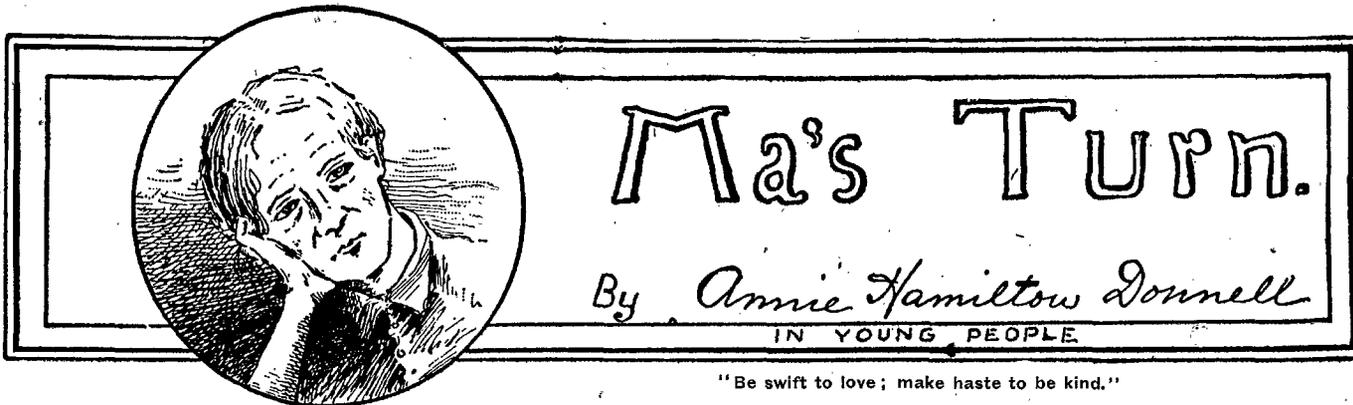
The fact is, that the venous blood is laden with impurities which render it entirely unfit for food. It is hurtful not only because impure, but for other reasons.

Many persons find it necessary to discard the use of swine's flesh in any form, and physicians almost universally forbid it to persons in feeble health.

The truth is, that but few of the prohibitions of the Levitical law were arbitrary. Some of them may have been more essential to such a climate as Palestine than to the climate of Europe and America, but as before remarked, it would be better for people generally if they were more concerned to know what is most healthful rather than how many different things

they can eat by dint of liberal stimulating seasoning.

God is no respecter of persons. It is character that God respects. No man will be saved merely because he belongs to a certain family, church, or nation; "but in every nation he that feareth him and worketh righteousness is accepted of him."



"Be swift to love; make haste to be kind."

"IT'S coming on!" groaned ma, under her breath, "I feel it coming on again. Mebbe it'll be to-morrow that I can't stand things any longer, and mebbe it'll be day after. But it's coming on!"

In the steamy little kitchen it was terribly hot. The whiffs of sweet-scented air that came reluctantly into the window were heated and stifled before they got across to ma. The fire in the red-hot stove sizzled and hissed and snapped derisive fingers at her. The worn little face, old before its time, streamed with perspiration. Still, she toiled on in the steady, dogged way she had toiled for twenty years. It was almost dinner-time, and there were so many things to do. If anything burned or dried or was overdone or underdone, ma's perfect dinner would be spoiled. She had always cared so much to have things perfect when the girls were at home vacations.

"They work so hard teaching all them months, poor dears," she thought. "I guess when they get a chance to come home and rest, the least ma can do is cook 'em up tasty things to eat. Ellie says nothing else tastes so good's ma's summer dinners, and 'Senath don't say, but she eats. They don't realize—how can they?—how terrible stifling it is in a kitchen July noons. It's cool where they be, under the trees."

Under the trees. Ma let the gravy spoon hover tremulously over the bake-pan, dripping fat richness in slow, thick drops. Her eyes were gazing wistfully at a cool vista of trees out yonder. It was out there, on and on till you got to the brook, and followed it down to the haven; it was out there ma was going when she couldn't stand things any longer. And it was coming on!

She might have put in an "e" and spelled it heaven, for sometimes ma thought of it as heaven. When she was especially weary and warm, as now, was there any other heaven that could be cooler and stiller and sweeter than that little hiding-place in the heart of the woods? Could any other heaven be more beautiful to sit and rest in, and fold your hands?

For twenty summers ma had longed to fold her hands like that. "It" had been coming on twenty years. First there had been the babies, then the romping little children, then

the schoolgirls and the schoolboys, and now these young teachers home for their vacation. Ma's small brown hands had grown knotted and calloused, but she could never remember to have folded them—not summers, when the little hidden haven down yonder was green and fragrant to sit—"set"—in and rest.

Ma had picked out the spot long ago. "If I ever run away," she had laughed then, because it is easy to laugh before one is old and worn out, "if I ever do, this is where I'm going to run to. When I get so I can't stand things, I'm coming down here and set, and set, and set! Just set and fold my hands. I don't believe anybody else knows about this place, but



"SOMETHING'S BURNING!" EXCLAIMED ELLIE

I do. It's my haven from now on, and I'm going to say to myself, whenever I get turrrible wore out and discouraged, if I ever do, 'Ma, ma, I'm going to say, 'you ain't forgot your haven, have you? All you've got to do is pack a little basket o' biscuit and ginger-bread, and go down there. You ain't forgot that, ma? Don't you want to go to-day?' That's what I shall say to myself, and though of course I sha'n't go then—la, no! still it'll sort of help me over another hubble."

There had been plenty of hubbles—la, yes! But ma had not gone yet. She still worked patiently on and waited. There might be a time when she couldn't stand things, and then she would go. The still, cool, hidden little nook in the heart of the woods would always

be there, to "set" and rest and fold her tired hands in.

It was a run-out little farm ma lived on. Nothing on it was beautiful or restful or sweet, except the woods with ma's haven in them. When the children had grown up, ma had hoped things would be a little easier; "but, la! girls' furbelows cost so much these days, and boys need so many costly helps to set 'em up and a-going! Girls will be girls, and boys too, bless 'em! Young folks don't realize."

Ma's young folks did not, anyway. When they came into slender salaries of their own, they seemed to need them all themselves. There never seemed anything left round the edges for pa, and the little run-out farm, and ma. But they always came home in the summer vacation to eat ma's perfect dinners cooked in the stifling kitchen. The salaries were not big enough for summerings at the shore or in the mountains, and, after all, it was pleasant enough out under the trees at home, Ellie said. You could sit in the path of the savory smells from the kitchen, and wait for the dinner-bell. Ma's dinners could not be beaten at any hotel—no, sir!

Yet they were not altogether selfish girls. They were tired of school-rooms and books, and it was good to sit with folded hands awhile, like that. Ma's hands they did not think of. Somehow ma and the kitchen and the dinners seemed to go together; they "belonged."

But to-day it was coming on. Ma had known it all the long, hot morning, and struggled not to know. She had plodded steadily about her work until now. Now she dropped the gravy spoon into the bake-pan with a groan of despair. How could she go on another step? How could she stir the gravy or pare the potatoes or season the vegetables? She had got up so early to get the boys off on their camping trip, how early was it she had got up? Four, was it? La, no, three!

"And I guess I was tuckered a good deal with all the extry cooking-up I did yesterday," she thought dully. "I didn't get to bed till turrrible late—la, didn't seem as if I more'n had time to touch the pillar before I had to get up. I guess I'm sort of growing old. Once I shouldn't a-minded cooking up an extry mess o' doughnuts and biscuit and pies like that. I

guess once I must a-been young, but I'm getting over it." Ma smiled a little drearily over the thought. She felt so old now.

Suddenly something happened. It came about swiftly and amazingly. It was a miracle, like the standing still of the sun in Joshua's day. Ma straightened her weary, bent little figure, and lifted her arms in a gesture of yielding.

"It's come on!" she cried. "I can't stand things any longer. I can't make the gravy, I can't dish up the dinner, I can't bear it; it's come."

Under the trees 'Senath and Ellie waited, getting impatient. They were both hungry. After a while the smells changed.

"Something's burning!" exclaimed Ellie sharply. "I suppose you smell it, Asenath Berry? Ma's forgotten to stir something. If there's anything I hate it's things that are scorched."

"I'm not fond of them," returned 'Senath easily. "I shall skip the scorched dishes at dinner—if there ever is any dinner."

"I should say so. It's half an hour late. Ma must have gone to sleep."

Another half hour—more scorched smells. Then the girls went in search of their dinner. The little hot kitchen was smoky with burning vegetables. In the bake-pan the gravy had browned and dried and crisped. Ma was nowhere to be seen. At first indignant, then disquieted, then alarmed, the two girls searched in vain for her. Pa came in from the fields, and found them searching.

"Where's ma?" he asked. "Ain't it high dinner time? I thought I was growing deaf, and couldn't a-heard the horn."

"It didn't blow—nothing blew. O pa, we can't find ma—she's lost!"

"Yes, she's lost—ma's lost!"

The dinner, forgotten now, cooled and dried on the cooling stove. All three hunted together, but they did not find ma. From the attic and the cellar and the barn they went to the neighbors. Last of all—it was early evening—they went to the woods.

It was Ellie who found ma. She came suddenly out of the thick undergrowth of the woods into the little quiet haven beside the brook. It was so shut in and shielded that the searchers had passed it by. Already it was twilight there.

Ma was "setting" and resting with folded hands. They lay so still on her lap that Ellie uttered a cry of terror, and sprang forward. The little, worn, wizened, brown face was so still too. A faint flicker of breeze just stirred a thin strand of gray hair—that was all.

Ma was asleep. Ellie peered into the quiet, rested face, and found that it was smiling. A shiver of dread shook the girl's slight frame. For Ellie thought that ma was dead.

"Ma! ma!" she sobbed brokenly. "Ma, open your eyes! Why, ma, it's Ellie! Don't you know Ellie? No, no, no, you are not dead! Tell me you're not dead, ma!"

The eyes opened slowly, and regarded Ellie gravely. Then they fell to the folded hands.

"They look queer, don't they? It don't seem as if they could be mine, does it? But they are. It came on, and I hurried down here and set and rested and folded my hands. I always knew I should. I had to; I guess I couldn't have stood things any longer."

The low voice went on in a soft monotone, as if ma had not quite waked up.

"I always knew there'd come a time—I had the place all picked out. It's beautiful, ain't it? This is the way I'd like heaven to be; oh, my dear, that makes me think of my dream! I dreamed it *was* heaven. I thought I was all wore out and had to come, and while I was setting, resting, some angels came and waited on me. They wore white clothes and, la, how tender and loving-kind they were. I didn't know how to be waited on very well, and I thought I was turrible awkward, but they didn't laugh a mite. One was tall, and one wasn't, like you and 'Senath; then, my dear, they reminded me, and I got right up and said for *them* to do the setting and resting, and I'd wait on them. I said I'd feel more to home that way——"

"Oh, ma! oh, don't!" sobbed Ellie, on her knees beside the lean little figure.

"But, no, they wouldn't let me," the dreamy



voice crept on, "it was my turn, they said. In heaven the mothers were the ones who set and rest——"

"Ma, ma, stop! Not in heaven—right here on earth. It *is* your turn. You're going to rest. We didn't realize. We never thought, ma. But now we will wait on you, dear. You sha'n't need to go to sleep and dream it."

And so, as the July days drifted into August, and on toward beautiful September, ma "set" and rested. Her hands were folded—*ma's* hands, worn and knotted and brown. And she smiled, but not in her sleep. She and the girls had waked up. It was ma's turn now.—*Annie Hamilton Donnell, in Young People.*

MAY.

"THERE'S a veil of green on the nearer hills
And a song of rapture in woodland rills,
There are stars in the meadow dropped here and there,
And the breath of arbutus is filling the air;
A dash of rain with a high behest,
While an arch of color is spanning the west.

HELEN KELLER'S CHILDHOOD.

THE story of Helen Keller's childhood, as told by herself in the April *Ladies' Home Journal*, is in some respects the most marvelous history on record. Born June 27, 1880, in Tusculumbia, Ala., she still remembers something of the brightness and joy of the world that came to her during the first nineteen months of her life. Then followed the unending night. Describing this time and her sickness, she says:—

"These happy days did not last long. One brief spring, musical with the song of robin and mocking-bird, one summer rich in fruit and roses, one autumn of gold and crimson, sped by and left their gifts at the feet of an eager, delighted child. Then, in the dreary month of February, came the dreadful illness which closed my eyes and ears, and plunged me into the absolute unconsciousness of a new-born baby. They called it acute congestion of the stomach and brain. The doctor thought I could not live. Early one morning, however, the fever left me as suddenly and mysteriously as it had come. There was great rejoicing in the family that morning, but not one, not even the doctor, knew that I should never see or hear again. But during the first nineteen months of my life I had caught glimpses of broad green fields, a luminous sky, trees and flowers which the darkness that followed could not wholly blot out. If we have once seen, 'the day is ours, and what the day has shown.'"

In undertaking to write the story of her life, Miss Keller says:—

"It is with a kind of fear that I begin to write the history of my life. I have, as it were, a superstitious hesitation in lifting the veil that clings about my childhood like a golden mist. When I try to classify my earliest impressions, I find that fact and fancy look alike across the years that link that period with the present. The woman paints the child's experiences in her own fantasy. A few impressions stand out vividly from 'the first years of my life; but the shadows of the prison-house are on the rest.' Besides, many of the joys and sorrows of childhood have lost their poignancy; and many incidents of vital importance in my early education have been lost sight of in the excitement of great discoveries. In order, therefore, not to be tedious, I shall try to present in a series of sketches only the episodes that seem to me to be the most interesting and important."

We can but marvel at the keen intellect, the power of perception, that can discern that fact and fancy do exist; and at that conscientiousness that trembles lest in the lapse of time fancy may have taken the garb of truth, and have led her to state as fact what was only a childish imagination. How many of us, who are blessed with all our faculties, are thus careful not to state an untruth?

Of her first struggles to express her wants and feelings, and her disappointment and childish fury when she found she could not make herself understood; of how kindly and patiently her father and mother bore with her; of the mischievous pranks she played; of the journey to Baltimore to consult a famous oculist and to New York to see Dr. Alexander Graham Bell, who was the means of sending her that gifted teacher—Miss Annie M. Sullivan—"who was to set her spirit free," she tells in this article, ending with this devout expression:—

"Then I came up out of Egypt, and stood before Sinai, and a divine power touched my spirit and gave it sight, so that I beheld many wonders. And from the sacred mountain I heard a voice which said, 'Knowledge is love and light and vision.'"

In the next article (May) she will tell how the mystery of language was revealed to her, of her first thunderstorm, her wonderful method of making object sentences, her first "glimpse" of the ocean, and of her first meeting with other blind children.

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NASHVILLE, TENN., APRIL 9, 1902.

ANOTHER disaster to British arms is reported in South Africa.

SIR ROBERT GIFFEN, the statistician, estimates that \$750,000,000 will soon be required for England's armament.

Two bills are before Congress designed to settle permanently the question of the status of the Philippines and their inhabitants. The Republican bill confirms everything done so far in the island by this government, and declares the inhabitants citizens of the Philippine Islands and entitled to the protection of the United States.

The Democratic bill declares that "subject to the provisions hereinafter set forth, the United States of America hereby relinquish all claim of sovereignty over and title to the archipelago known as the Philippine Islands."

COMMENTING on the fact that Judge Ewing, of Chicago, had fallen from an attack of heart disease while making a Christian Science address in New Orleans, the *Presbyterian Banner*, of Pittsburg, suggests that, although in the midst of his eloquence the Judge fell on the floor with a thud that sounded very much as if a real body had fallen, it was all a mistake. "He ought to have kept right on with his lecture, and paid no attention to the imaginary flutterings of his imaginary heart. A similar lapse from the faith was recorded in our own city some months ago, when a brother who was to have addressed a meeting of the faithful failed to appear because an immaterial cinder got in his immaterial eye, and so inflamed that illusory organ that he was unable to leave his room. If there is so material a thing as an ecclesiastical court in Christian Science circles, these brethren ought to be taken before it, and disciplined for conduct unbecoming a true 'Scientist.'"

A RECENT London dispatch says that the most horrible tales are being received there of the mortality from the plague in the Punjab. Whole villages have perished, and the dead go unburied because there is no one to attend them. The authorities are powerless to deal with the deadly visitation otherwise than by isolating its victims, and this has added starvation to other horrors, the stricken communities being debarred from obtaining food. The authorities appear unable to cope with the plague as they were with the famine two years ago.

Nor is plague the only soul-sickening news from India. The strong arm of British military occupation in the subjected states and territories having been relaxed, owing to the demands for troops in South Africa, some of the more turbulent tribes are becoming trouble-

some. In Orissa the Khoureds are again indulging in the practice of human sacrifice, which of late years has been almost unknown.

The renewal of this unlawful custom is due chiefly to recent poverty of the crops, the sacrifices being intended to propitiate the "earth god" and secure abundant harvests.

The victims are called "meriah," and are always bought with a price, but sometimes are kidnapped from the plains and then sold. The sacrifices are often attended with cruelty most revolting, some of the worshipers trying to cut off pieces of the victim's flesh while he is still alive.

THE *Cumberland Presbyterian* quotes from the sayings of Socrates this thesis, with the appended comment:—

"It is better to be than to seem." "So the Christ taught until all the world should hear his great call for genuineness among men. Reputation is good, but character is better. Genuineness, through and through, internally, externally, and eternally, is the only true foundation of life. All shams are hurtful, somewhere, somehow, sometime—all the time and everywhere. There is only one life that is strong and invincible, and that is the life that is genuine. The man whose heart is pure and whose life is clean and genuine is stronger than a thousand men with unclean hands and false souls. The old question of the psalmist, 'Who shall abide in thy tabernacle? who shall dwell in thy holy hill?' has never had a truer, better answer than that which the psalmist himself had learned from Jehovah, 'He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully; he shall receive the blessing from the Lord and righteousness from the God of his salvation'—except it be that jeweled beatitude of the Christ, 'Blessed are the pure in heart, for they shall see God.'"

A DISPATCH from London under date of April 5 says that England is aghast with horror and with shame. While somewhat prepared for a story of cruelty and infamy in South Africa as the ground for the execution of the Australian officers, the details of the monstrous acts for which these men were condemned far exceed the apprehensions formed in advance.

It appears that Lieutenant Hancock and Lieutenant Morant, and their associates, while wearing a British uniform and acting under the British flag, had become brigands of the most merciless sort, had murdered peaceful Boers for purposes of robbery, and had taken the lives of English soldiers and of a German missionary in order to hide their crimes.

And, unfortunately, also, for British satisfaction over the punishment for these atrocities, it appears that if the missionary, Mr. Hesse, a German subject, had not been one of the victims with the result that the German Consul at Pretoria insisted on an investigation, the awful truth might never have been known to the world, and the assassins might never have been punished.

It was German influence, the voice of the German Empire demanding redress for its murdered subject and justice on his murderers, that compelled Lord Kitchener to take action and to punish the miscreants as they deserved.

Consequently the fear is general that similar

crimes are being perpetrated in other parts of South Africa by wretches wearing the uniform of British officers, where there are no Germans among the victims, and there is therefore no investigation.

RECENT events seem to indicate that the powers are lining up in the far East for a struggle that will call into operation ere long the mightiest military forces of the world.

Only a short time ago England and Japan concluded an alliance intended unquestionably as a warning to Russia. Now Russia and France respond in diplomatic language that while approving the avowed purpose of England and Japan to maintain the integrity of China, "they are compelled not to lose from view the possible inimical action of other powers," etc. "They therefore reserve to themselves the right to take measures to defend these interests."

Commenting upon this phase of the subject, *Christian Work* says:—

"This note, indeed, tells us nothing that was not believed—that Russia and France would surely operate together in the Far East—but it constitutes a distinct official announcement that Russia and France together have taken up the gauntlet thrown down by Great Britain and Japan; that they regard the treaty entered into between the governments of King Edward and the Mikado as directed against themselves. According to the terms of the pact, 'if either Great Britain or Japan, in defense of their respective interests [in China and Corea], should become involved in war with another power, the other contracting party will maintain strict neutrality, and use its efforts to prevent other powers from joining in the hostilities against its ally,' and 'if, in the above event, any other power, or powers, should join in hostilities against that ally, the other contracting party will come to its assistance, and will conduct war in common and make peace in mutual agreement with it.' In other words, it has come to be understood that in the event of Russia and Japan's coming to a clash, Great Britain would stand by to see that France took no hand in the encounter; or would be ready, in case the French government did join with Russia in hostilities against Japan, to take up arms on the side of the last-named power. Until now this view had not been confirmed; it is now officially declared. A direct corollary is that, in the event, which many competent observers consider inevitable, of Russia and Japan's going to war at an earlier or later date, hostilities will not be confined to these two powers, but will extend to France and Great Britain. Thus a conflict between Japan and Russia would precipitate a war the magnitude of which it would be impossible to overestimate. We add that the Russo-Franco note simply announces such a status of affairs in the Far East as prevails in Europe, only that in place of England and Japan, we had substituted Germany and Austria, Italy having almost dropped out of the Dreikund. The measure, on the surface, seems to threaten ultimate war, but it may prove a harbinger and guarantee of peace."

"BETTER not to have eyes than have them servants of a vulgar sensuousness. Insight, and not eyesight, is the visual organ of the true culture."