

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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ALL we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all." Isaiah 53: 6. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2: 24.

When the Lord made man and placed him in the beautiful garden of Eden, he put him to a test, to see whether he would obey God or not. The test was a very simple one. All the trees of the garden were to be eaten of freely, except one, which was the tree of knowledge of good and evil. God did not give the fruit of this tree to man. He did not wish man to know evil, which could come only by disobeying God.

The Lord also, plainly declared what the result of his disobedience would be. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

Tempted by Satan, our first parents allowed appetite to control them against the express command of God. They did the very thing that God had forbidden them to do, and hence were driven from the garden. Thus cut off from the tree of life, they became subject to death; and hence all their descendants became a dying race. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

Sin is rebellion against God; and as God can not allow rebellion to continue forever, either the sinner must be destroyed, or some plan must be devised by which his sins can be removed from him. The plan of salvation met this need by providing that Jesus, the Son of God, should die in the place of the sinner. He who never sinned took the sinner's place, received the punishment that man deserved, and henceforth stands ready to give to the believing sinner his own righteousness. This does not save the sinner from dying the natural death that comes to all as a *consequence* of Adam's sin, but it will save him who accepts of it from the "second death," which the unrepentant must die for their own sins.

The plan of salvation provided that the sins of all the world should be laid upon Christ, that he should be treated as a sinner in order that we might be made righteous through him, and receive the reward of righteousness. For when we believe on Christ, and realize how great is the love that led him to come to the earth to die for us, our hearts are changed, sin becomes hateful to us, we put it away, and the power of

God working for us and through us makes us "new creatures in Christ Jesus."

As soon as this plan was devised, man was provided with a Saviour, and mercy was at once offered to him. Having given himself thus for man in the very beginning, Christ is truly described in the Scriptures as the "Lamb slain from the foundation of the world." Rev. 13: 8.

But it was not the design of God that Christ should at once give his life for man. There were few people in the world in the early ages. God desired to have many witnesses of the death of his Son. At that time, sin had not shown what a terrible thing it was, nor could it be seen until men should become so wicked that they would not hesitate to take the life of the Son of God himself. Thus their hatred and his willingness to die that they might live would be brought into sharp contrast; the fruit of sin and the fruit of love would be placed so close together that none could help but see the difference. The cross of Calvary, upon which Christ was to die, was to be the great central event in the history of this world.

For the purpose of keeping before the world the blessed hope that Christ would come and die for the sinner, the Lord directed that offerings should be presented to him. These offerings must be such as would represent Christ,—living creatures that could be slain as he was to be slain. By such offerings the children of men could show their faith in the promised Saviour.

"In the process of time" Cain and Abel brought offerings to God, "Cain brought of the fruit of the ground;" but Abel "brought of the firstlings of his flock." God had respect to Abel's offering, but not to that of Cain. Gen. 4: 3-7. The reason why God accepted Abel's offering is thus told in the Scriptures: "By *faith* Abel offered unto God a more excellent sacrifice than Cain." Heb. 11: 4. What was it that made Abel's offering acceptable?—It was *faith*. That faith led him to offer a lamb, which represented the Lamb of God. The blood of the lamb represented the blood of Christ to be shed on Calvary,—the innocent dying for the guilty; and that is the *principle* upon which the plan of salvation rests.

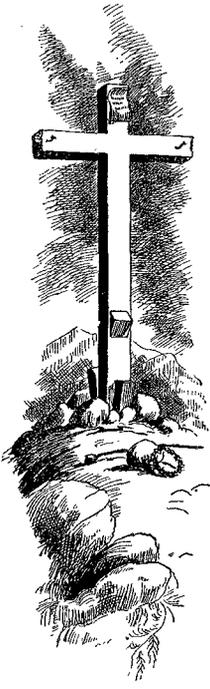
During the long ages between Adam's sin and the advent of Jesus Christ to the world, those who believed in God offered sacrifices in faith the same as Abel did. Abraham, Isaac, and Jacob, wherever they went, offered sacrifices. These offerings were a most important part of the solemn worship of God.

When God, through Moses, took his people out of Egypt where they had been in bondage, and gave them a land of their own, he gave them again the laws in regard to these offerings. The lambs to be offered must be without blemish (Num. 6: 14), so that they would properly represent the perfect Son of God. How many innocent victims were thus sacrificed that men might keep in mind that Christ was to die for the world!

Under the Jewish ritual, if one had sinned, and felt that he needed forgiveness, he brought his offering to God. Placing his hand upon the head of the victim, he confessed his sins, which were thus in a figure transferred to the offering. The life of the victim was then taken instead of his own life, which he had forfeited through sin. The innocent life ceased that the guilty one might live; other blood flowed that the blood of the sinner might continue to flow through his veins.

When the fulness of time came, God sent his Son into the world to be the divine sacrifice for sin. The blood of animals could not really take away sin; it could only prefigure the blood of Christ, which could really do it. When John the Baptist saw Jesus coming to him, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

Through long ages men had looked over their flocks, and selected the very choicest lambs for sacrifice; but now God's Lamb had come. God had looked over his great flock, and only One could be found that



could redeem the world; and though he was his only begotten Son, God gave him freely for the sins of the world.

Was Christ not a perfect sacrifice? No one has yet been able to find any fault in him. Even Pilate, who, to please the enemies of Jesus, gave orders for his crucifixion, was forced to say: "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him." Luke 23: 14, 15.

Then they led Jesus away to be crucified. Well had the prophet declared: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7.

Sinner, behold your Sacrifice! See him fainting underneath the weight of the cross, on the way to Calvary! That little hill near Jerusalem was to become the greatest altar of sacrifice the world ever saw, the place where love conquered hate, the place to which every sinner can look, and say, "Behold what manner of love the Father hath bestowed upon us," that he should give his Son to die that "we should be called the sons of God." 1 John 3: 1.

Nailed to the cross, suffering the most terrible anguish, for six hours he hung suspended between the heavens and the earth; and yet he prayed for his executioners. Luke 23: 34.

Though men were unfeeling, nature was not, and a mysterious darkness falling upon the world, with earthquake and rending rock, drew from even the heathen Roman officer who stood by, the confession, "Truly this man is the Son of God." Mark 15: 39.

The physical pain which Jesus endured, though great, was but a small part of his sufferings. To be rejected by his own people and to be delivered by them to the Romans to be put to death, caused him intense grief. But more than everything else it was the sense of the sins which he bore for all the world, which so crushed him and caused him the bitterest anguish.

It was the awful sense of sin which before, in the garden of Gethsemane, had caused him to sweat as it were great drops of blood falling down to the ground (Luke 22: 39-46); and now, though nailed to the rugged wood, suffering great physical pain, deserted by his own disciples and entirely given up to his enemies, surrounded by a mob led on by the chief priests and rulers, who, while the film of death was gathering over his eyes, taunted and derided him, it was the sense of his Father's displeasure that caused him such overmastering grief. He felt himself forsaken of God as well as man. This it was that forced from his lips the despairing cry, "My God, my God, why hast thou forsaken me?" Matt. 27: 46. To be forsaken of God, an experience which he must have in order to be a perfect Saviour for guilty sinners, broke his great, loving heart, and cut short his life.

But the great sacrifice for sin was now made; the plan of salvation was sure. Christ, the Son of God, had died for man, the righteous for the unrighteous, the just for the unjust, the divine for the human. That which the sacrificial offerings had long pointed forward to was now a reality.

Men are no longer required to offer a lamb; "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2: 9. A worthy sacrifice has been provided by God himself, and he will surely accept the

sacrifice that he has furnished.

This sacrifice is always ready. Wherever we are, whenever we will, we can by faith bring this sacrifice before God in prayer, and plead the merits of the Son of God in our own behalf. The promise is: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

He is the Prince of Life, and his name, through faith in his name, can bring perfect soundness to every sinful soul.

THE SLIDE IN THE CAMERA.

DID you ever watch a photographer as he was preparing to take a picture? You remember, then, how he brings the lenses into focus, slips in the plate all sensitive and ready to receive the wonderful imprint of form and feature by and by, and then, when everything else is in proper position, removes the thin slide, which has so far shut out the sunlight from the negative. Now he springs the shutter, and the picture is taken. As long as the dark slide remains in front of the plate there can be no photograph. The sunshine is there to do its part; the camera is in position; all is perfect — but the slide must be removed.

How like this is to the human heart! Sometimes we wonder why we do not feel the inbreathing of the Holy Spirit in our hearts. We listen in rapture while others tell of the blessed experiences which brighten their lives, and wish that we too might have the same heart-to-heart talks with the Saviour. Why do we not?

Have you taken away the dark slide which hides the sunlight of God's love? Think of this. God is ever ready to send the light of his love and mercy to the heart of every one of us. But here is the little wrong we love better than we do Jesus. Ah! it is that which shuts us away from the light and keeps the picture from being perfected. Take away the slide.

The other day I was talking with a young man and his wife about theater-going. "Of course," the gentleman said, "I would not approve of vaudeville shows; that is out of the question. But the regular opera, where there are fine music and real acting, is different. There we get true ideas of life."

And yet I happen to know that that young man and his wife are living poor, half-starved

In Gethsemane.

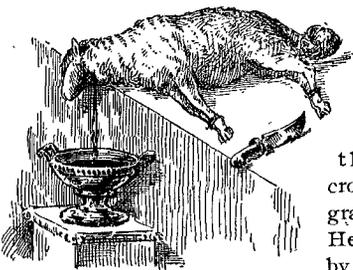
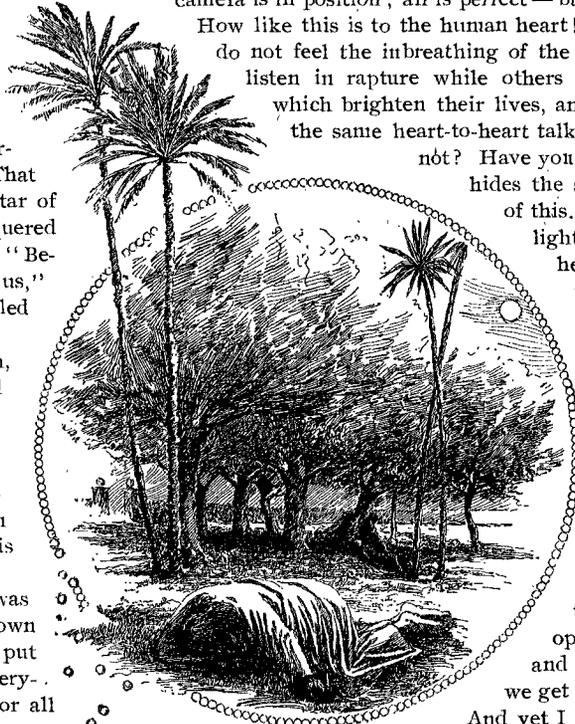
lives. There is no genuine religion in their living. They themselves are not satisfied with their lives. Opera-going is the slide which hides Jesus from them. The picture can not be taken as long as that slide remains.

Another may find his obstacle in pride. It seems to him that he would be compelled to give up too much to be a Christian. It might somehow interfere with the practice of his profession, or prevent him from reaching the high place in politics which he covets. What wonder that the picture is not perfect? The dark plate still stands between his soul and the picture of the Master he sometimes longs to see.

We can not see Jesus in his beauty as long as we are content to place something before him. Fliespecks may hide the sun through the glass of the telescope. Pride, envy, lack of a forgiving spirit, uncharitableness, earthly ambition, carelessness — any one of these may be holding back the rays of glory which are coming down from God to us every day.

How shall we come face to face with God and see him as he is? It is the work of a single instant to remove the slide in the photographer's camera, so that the sunlight may come in and perfect the picture. The very moment one honestly and sincerely sets out to become a child of the Lord Jesus Christ, that moment the glory begins to show itself in his life. With its coming we see a new love shining forth in the eyes, a more earnest longing for the good, the true, and the beautiful everywhere. The books which are read, the pictures that charm, the people who bring comfort and blessing — all are different. Old things begin to pass away. Not that the life may all be made over in a moment. That is the work of years, perhaps; but the beginning has been made. And beginnings are often the first slanting beams of the sunshine which shall illumine all eternity.

Then down on the knees this hour, and ask the Father to help take away the dark thing which holds the eyes from seeing the Saviour in his glory. He is ready, waiting, and longing to come in; but he can not do it as long as you hold up the intervening thing in your life. I wonder if you ever thought what this means: "The entrance of thy words giveth light?" Just try it, and see how quickly the shadows will vanish after you really give his word entrance into your heart." — *E. L. Vincent, in the Epworth Era.*



The Cause of Perplexity.

BY MRS. E. G. WHITE.

THE reason why so many are in perplexity is because they take their cases into their own hands, and manufacture yokes that are not pleasant for them to wear. They worry and plan and devise, when Christ stands inviting, "Take my yoke."

If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon your shoulders burdens that weigh you down to the earth? All your trouble comes because you are so anxious to run things yourself that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light.

Christ gives rest to all who receive him by faith. You are not to conjure up a variety of things that you are to enter into in order to find rest, assurance, confidence. Just leave that work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, Come unto me, and I will give you rest. Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, ready to die.

What is the "rest"? It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means, rest to your soul, rest in his love.

But be sure that you act your part by co-operating with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Ghost is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this could have been, the Prince of heaven would never have come to our world.

"Work out your own salvation with fear and trembling." How is this done? Fear lest you shall weave into the fabric threads of your own selfishness; fear lest you shall err in choosing the timber for your character-building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies; well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will may be done in him. God welcomes those who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the citizen's dress; then you can sit down in heavenly places with Christ

While you have been walking in meekness and lowliness, a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of his good pleasure. And that good pleasure is to have you abide in Christ; rest in his love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in his love. Giving up the life to him means much more than we suppose. We must learn his meekness and lowliness before we can realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,—by taking Christ's yoke and then submitting to learn. There is no one who has not much to learn. All must come under the training of Jesus. When they fall upon Christ, their own hereditary and cultivated tendencies are taken away as hindrances to their being partakers of the divine nature. When self dies, Christ lives in the human agent; the man abides in Christ, and Christ lives in him.

Christ desires all to become his students. He says, Yield yourself to my training; submit your soul to me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower to the higher grade. Submit all things to me. Let my life, my patience, my longsuffering, my forbearance, my meekness, my lowliness, be worked out in your character, as one that abides in me and I in him. Then you have power. Christ says not only, "I will give," but, "You shall find rest to your souls."

God calls for an entire surrender. You can not receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest—who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required.

In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as a full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you.

You may be tall and well proportioned in self, but none such can enter here. None can

be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you can not be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mould, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship.

Unless these conditions are complied with, you can not have rest. Rest is in Christ; it can not be found as something he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work.

Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren.

DR. MACLAREN says: "Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issue of your toil. You are working for eternity. If you can not see the results in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they will follow you."

WHAT is needed is not to get into a praying frame, but to maintain a praying character, to be always in the will of God, so that no employment shall be inconsistent with prayer.—*G. Campbell Morgan.*

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MANNERS AND CUSTOMS OF THE EAST

IN no one chapter in all the Old Testament do we get a deeper insight into the manners and customs of the East in the days of Abraham than in the twenty-fourth of Genesis.

Isaac, though forty years of age at this time, was still unmarried, nor did he assume to select for himself a wife.

All around were the Canaanites, a people sunken in idolatry and doubtless more or less physically degenerate even at that time. Abraham did not wish his son to ally himself to the people of the land by marriage, and so arranged to secure for him a wife from Mesopotamia.

Lying some distance to the north of Palestine, the climate of Mesopotamia was cooler than that of the valley of the Jordan, the civilization less artificial, and the people more vigorous and less corrupt morally.

Had Isaac taken a wife from one of the tribes of Canaan, her kindred would have been near her, and their influence would have held her in idolatry. One from a distance would be more susceptible to right influences.

The Lord had taken Abraham himself out of his former pagan environment, that he might serve him (Joshua 24 : 2): and now in the providence of God a young woman, chaste in thought and life, was to be similarly separated from her kindred, that she might be an instrument in the accomplishment of the divine purpose.

The city of Nahor was probably not less than four hundred miles by the caravan road from Mamre, the home of Isaac. But the journey was cheerfully and courageously undertaken by Abraham's trusted servant, to whom had been committed the choice of a wife for his master's son.

Space forbids us to dwell upon the details of this memorable visit. Our purpose is not to tell again the story, but to interest the reader of these lines in the Bible narrative itself.

One may be acquainted with ancient classical literature and familiar with modern fiction and poetry, but nowhere can he find anything upon the subject of marriage at once so interesting, so instructive, and so beautiful as the story of Isaac and Rebekah as told in the twenty-fourth chapter of Genesis.

Here is a story of a marriage literally and truly in accordance with the mind of the Lord. This was regarded as essential alike by the young people and their parents. Every step from the beginning to its consummation was taken in firm reliance upon the leadings of divine Providence. The whole matter was committed to the Lord's direction, as every marriage ought to be.

It was this simple faith in God that sustained the young woman as she journeyed far from home to become the wife of a man whom she had never seen. The same childlike faith enabled Isaac to await in pleasurable anticipation the coming of one whom another had selected as a life-long companion for him.

"And Isaac went out to meditate [or pray,

margin] in the field at eventide; and he lifted up his eyes, and saw the camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: therefore she took a veil and covered herself." Gen. 24 : 63-65.

The meeting is not described, but it is recorded that Rebekah became Isaac's wife, "and he loved her."

The whole story is beautiful in its simplicity and well worth a careful perusal.

THE MONEY POWER.

THE real rulers of the world to-day are not the men who wear the crowns or sit in presidential chairs, but the money barons of New York, London, Paris, Berlin, and Vienna.

This power has been aptly termed "The Invisible Empire." The late John Clark Ridpath, writing for the *Arena* several years since, said:—

"Not a nation in the world is exempt from the dominion of the universal monarchy. The political autonomy of every one has been surrendered, openly or covertly, to the will of a ruler whom none have seen, but before whom every State and principality, every republic and kingdom and empire, bends a supple knee."

"More than twenty thousand millions of war debt resting upon the nations of the world! . . . Twenty thousand millions of debt, and every dollar of it owned by the Invisible Empire! The interest at four per cent. amounts to eight hundred millions of dollars a year. And it is intended that this principal and this interest account shall run forever. While civilization continues,—as long as mankind shall be organized into nations,—so long will this intolerable incubus rest day and night on the labor of the world. Under the horrid nightmare every workman in every country under the sun becomes and remains a slave. It is needless to say that such a debt will absorb the entire property of the world. It will drink the ocean dry. It will suck up, at the rate of eight hundred millions a year, the whole wealth of mankind, and then demand another planet to satisfy the vacuum in its infernal maw."

Never until within the present generation were such vast accumulations of wealth possible, for never before were the money barons in such close touch as now, and never were the various monetary centers of the world so susceptible to the same influences as at the present moment.

The prophetic scriptures have described present-day conditions with wonderful fidelity. In James 5 : 1-7, R. V., we read:—

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up ["heaped together," A. V.] your treasure in the last days. Behold, the hire of the laborers who mowed your fields [a class representing all laborers], which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleas-

ure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord."

But long before the time of James the prophet Habakkuk wrote these words:—

"Thou that art of purer eyes than to behold evil, and that canst not look on perverseness [to approve it], wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he; and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag; therefore he rejoiceth and is glad. Therefore he sacrificeth unto his net, and burneth incense unto his drag; because by them his portion is fat, and his meat plenteous. Shall he therefore empty his net, and not spare to slay the nations continually?" "Behold, his soul is puffed up, it is not upright in him; . . . a haughty man, and that keepeth not at home; who enlargeth his desire as hell, and he is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and that ladeth himself with pledges [bonds, stocks, deeds, mortgages]! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city, and to all that dwell therein." Hab. 1 : 13-17; 2 : 4-8, R. V.

Another prophecy of the same nature is found in Amos 8 : 3, 4:—

"And the songs of the palace [margin] shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence. Hear this O ye that swallow up the needy, even to cause the poor of the land to fail."

Certainly these scriptures indicate not only that the last days are days of great oppression upon the poor, but that terrible retribution will be visited upon the rich who oppress them. But God's counsel to his people is: "Be patient . . . unto the coming of the Lord." "Behold, the Judge standeth before the door." See James 5 : 8, 9.

"STILL THE ABODES OF CRUELTY;"

UNDER this heading the *Christian Work* of the 5th inst. says:—

"That the dark places of the earth are still the habitations of cruelty, as declared by the psalmist, is illustrated by the revelations of the Woelfel expedition, which, formidably armed and with a force of good fighting men, recently traversed a region of dense forests back of the Ivory Coast in West Africa, finding there a large number of cannibals, comprising several tribes. They are only about one hundred and twenty miles from the coast, and within a week's journey of the French posts. Cannibals have seldom been found in Africa so near the sea. As a rule, they do not live within five

hundred miles of the ocean, and most of them are still farther inland. There are no cannibal tribes, for example, on the lower part of the Congo River, though the middle and upper Congo basin is the greatest hot-bed of cannibalism in the world. The expedition encountered several cannibal tribes, and did not fail to catechize them. When the white men of the Woelfel party asked these cannibals why they indulged in the practice of eating human flesh, they replied that men were in the habit of washing their bodies three times a day, and their flesh is therefore cleaner and sweeter than that of cattle, which are never washed. These natives have guns and powder, which they procure from Liberia or the Gold Coast. As they have no bullets, they use large pebbles in their guns.

"When Mr. Stanley sent Captain Coquilhat to occupy the station he had established among the fierce Bangalla cannibals of the Middle Congo, says the report, he found the natives ever ready to defend the practice of eating human flesh. 'This is horrible,' said Coquilhat one day to a chief whom he saw at his meal. 'On the contrary, it is delicious, with salt,' was the reply. Another time the Belgian soldier expressed his abhorrence to a chief who was about to sit down to a cannibal banquet. The latter replied to his protests:—

"When you kill a goat, I do not interfere. This dead man here is my property. I did not steal nor capture him, but I bought him with good cloth, and I will eat him if I please."

"One day Coquilhat pointed out the differences between man and mere animals, and tried to convince the natives that to eat a man was to make a very bad use of him, and to degrade their species. A bright fellow in the crowd called out in answer:—

"All you talk only shows that human flesh is the best sort of food, while the flesh of mere animals is a vile sort of nutriment."

"The practice still widely prevails over tropical Africa, in many islands of the Pacific, in Northern Australia, and among the natives of some South American tribes. It is gradually being extirpated, however, in all regions where the whites are acquiring important influence. It is not found, for example, in the neighborhood of any of the white stations in the Congo basin, where it is now a crime punishable with death. As fast as the influence of the State is extended over the country, the eating of human flesh is discontinued. Thus the great Bangalla tribe, which gave Stanley his hardest fight when he descended the river, has entirely abandoned cannibalism; many of the native employees of the State come from this tribe.

"Nor are these, unhappily, the only instances of the kind to be noted. Far otherwise; like examples are too abundant for citation. One other instance, however, may be recorded. This time the locality changes to this hemisphere—even to the Yuma reservation in Arizona, where 'Padre,' a 'big medicine man,' was recently offered as a sacrifice in accordance with their customs, and has expiated the sins of the tribe, which are held responsible for an epidemic of small-pox. The 'medicine man' divined the Indians' intention several days ago, and fled to the mountains, but in a half-starved condition wandered back to the Indian village, and pleaded for mercy. He was promptly bound and conveyed by a delegation of Indians to

Mexico, where he was tied to a tree and tortured to death.

"From this it will be evident that cruel practices have not yet ceased from off the earth, and that the partially informed can not be too cautious in making their picturesque statements regarding the prevalence of ameliorating conditions throughout the world. Indeed, if the world could be renovated and restored to Edenic conditions by the officers of a cheerful, chirpy optimism, it is safe to say the millennium would have been ushered in long, long ago."

We do not feel justified in passing by the concluding remark of *Christian Work* without observing at least that the Bible gives no countenance to the popular doctrine of a millennium in which all the world will be converted and during which universal peace shall reign.

On the contrary, the Scriptures teach that the last days are days of wickedness and violence. The apostle Paul declares that "in the last days perilous times shall come." 2 Tim. 3:1. The Saviour tells us that "as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37.

True, there will be the forms of godliness, that is, there will be profession; but the power will be lacking, just as it was in the Jewish church at the time of the first advent of our Lord. See 2 Tim. 3:1-5.

There are few more dangerous delusions than the doctrine of the conversion of the world and the temporal millennium. "Behold, now is the accepted time; behold, now, is the day of salvation."



THE GIFT OF THE SEED.

From the International Sabbath-school Quarterly.

Sabbath-school Lesson for May 3.

THE message for this generation is "the *Everlasting* gospel" (Rev. 14:6), the one only gospel (Gal. 1:8), the gospel for all nations, as it was declared to Abraham (Gal. 3:8), and all contained in the original promise of the final triumph of the Seed of the woman (Gen. 3:15). We shall now study the development of this promise to its triumphant consummation in the present generation in the coming of the Seed (Gal. 3:19).

The Seed is the Word of God. Luke 8:11. This was the original Seed of all things (Gen. 1:1; Ps. 33:6; Heb. 11:3, first part), and was, therefore, himself the Word of God, the Seed of the universe. Through him all things came into being. John 1:3. All things were born (created) in him. Col. 1:16, R. V. In him was the creative or germinating principle (John 5:26), and the sustaining principle for all things (Col. 1:17, R. V.). As the Word of God, the Seed, all things, visible and invisible, were contained germinally in him. All worlds and all powers were in the Seed of the universe. The gospel was not the revelation of a new power, but the new application of an old power (Rom. 1:16) to save from sin. In the giving of the Son of God to and for humanity, which was involved in the first announcement of the gospel (Gen. 3:15), the wonderful thing was not that he should be a Seed, for this he was al-

ready; but that the Seed of the universe should condescend to become the *seed of the woman*, the germ of a new humanity, was, even in the eyes of the heavenly host, an unparalleled exhibition of love (John 3:16). This is the condescension which makes us great. Ps. 18:35, R. V., margin. This is the unspeakable gift. 2 Cor. 9:15.

QUESTIONS.

1. In what expression is the message for this time defined?
2. In what emphatic way is the existence of more than one gospel denied?
3. How early, and in what specific statement, was it shown that this was the gospel for all nations?
4. In what simple promise is this complete gospel originally found?
5. When will the fullness of the blessing in this promise be experienced?
6. What is the seed? Is there any other seed? Could there be more than one seed and yet only one gospel?
7. What came from this seed? What is this process called?
8. Who was the Seed of the universe? What "more excellent name" shows the relationship to God which is the basis of this great truth?
9. How much owes its existence to this Seed?
10. What gift placed him on an equality with the Father?
11. In whom is the existence of all things maintained?
12. How much was contained in the Seed of the universe?
13. In what sense only was the gospel a new revelation?
14. What was the wonderful and new thing in the provision for man's salvation?
15. What led to this wonderful gift?
16. What has such condescension done for us?
17. What expression indicates the infinite greatness of the gift?

THE CHURCH AT ANTIOCH IN SYRIA.

International Sunday-School Lesson for May 4.

GOLDEN TEXT: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:21.

SCRIPTURE: ACTS 11:19-30.

19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ONE result of the persecution that arose at the time of Stephen's cruel death, was the more rapid spread of the gospel. The believers were scattered abroad, and wherever they went they preached the word.

To preach the word is to preach Christ, for he is the word. John 1: 1, 14. Jewish exclusiveness had thus far limited the work to the Jews, except in the case of Cornelius, as recorded in last week's lesson; but now circumstances and the teachings of the Spirit of God are such that the Grecians at Antioch hear the word.

The Grecians were Gentiles, speaking the Greek language, which was at that time almost universally used in countries bordering the Mediterranean Sea, excepting Palestine, where Hebrew was the language of the people, though Greek was much spoken.

"The disciples were called Christians first in Antioch." William Smith, LL. D., the noted Biblical scholar, observes that "the name and place are both significant. It is clear that the appellation 'Christian' was one which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavors after holiness and consecration of life; and so were called *brethren* (Acts 15: 1, 23; I Cor. 7: 12), *disciples* (Acts 9: 26; 11: 29), *believers* (Acts 5: 14), *saints* (Rom. 8: 27; 15: 25).

"But the outer world could know nothing of the true force and significance of these terms. To the contemptuous Jew they were Nazarenes and Galileans, names which carried with them the infamy and turbulence of the places whence they sprung, and from whence nothing good and no prophet might come. The Jews could add nothing to the scorn which these names expressed; and had they endeavored to do so, they would not have defiled the glory of their Messiah by applying his title to one whom they could not but regard as a pretender.

"The name 'Christian,' then, which in the only other cases where it appears in the New Testament (Acts 26: 28; I Peter 4: 16), is used contemptuously, could not have been applied by the early disciples to themselves, nor could it have come to them from their own nation, the Jews; it must, therefore, have been imposed upon them by the Gentile world."

But while originally a term of intended reproach, it became in time a most honorable designation. It means now a follower of Christ. Many bear the name, however, who do not follow the Master, so that not the name but the life is the essential thing.

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit broad awake.

—R. L. Stevenson.

WITH THE CHILDREN



'AN APRIL DAY.

A gush of bird-song, a patter of dew,
A cloud, and a rainbow's warning,
Suddenly sunshine and perfect blue—
An April day in the morning.

—Harriet Prescott Spofford.



PUTTING PUSSY LIONS TO BED.

CHARLEY has all the good things going. It's just provoking." Belle threw herself grossly into the rocking-chair.

"There's a good deal of truth in that," said her mother. "What particular good thing has happened to Charley now?"

"Why, Ben West has invited him to spend this whole afternoon at the Zoo. I've known Ben and Cora for two years, and their father was a keeper at the Zoo before they moved next door, and they've never invited me. Charley

pose Charley gets tired of playing with girls. And he does have such a good time wherever he goes."

"Doesn't he?" said Mrs. Windsor. "I never knew such a sunshiny boy. That's why he has such good times."

"I know it," sighed Belle. "I just wonder what he'll have to tell when he comes home."

"Dozens of things," said her mother. "He'll see things other boys would pass without noticing. Then he will make friends of all the keepers, and they will tell him many things they would never dream of telling ordinary visitors. I anticipate a real treat when he returns."

"I wish it was five o'clock now," said Belle. "It will be such a long time to wait."

But later two little friends came in, and Belle was almost surprised when Charley and Ben jumped off a car at the corner and scampered up the street.

"Good-bye, Ben," Charley exclaimed as he ran up his Uncle Windsor's steps. "I've had such a pleasant time. Thank you, ever so much."

"What did you see, Charley?" cried Belle.



"I COULDN'T TELL YOU
EVERYTHING IF I TRIED."

hasn't been here a week, and he's going off now with Ben."

Mrs. Windsor looked at Belle's dissatisfied face.

"You've been to the Zoo a great many times, dear," she said, kindly. "Charley is our guest, and Ben shows courtesy to us as well as to him in this invitation. The boys seem to have taken to each other, and it is natural they should wish to have the afternoon together. Get your embroidery and sit with me awhile."

Belle rocked back and forth for a few minutes, the crossness gradually leaving her face. Then she brought her work, and began chatting cheerfully.

"It was nice of Ben," she said, "for I sup-

"Come right in here and tell us everything."

"I couldn't tell you everything if I tried," replied Charley, dropping into a chair, while the girls arranged themselves in expectant attitudes around him.

"There are nine hundred and seventy animals at Highland Zoo, and it's considered a small one at that, Mr. West says. We didn't try to see all of them, because Ben and I are going again."

"O Charley!" exclaimed Belle.

"Not to-morrow. I'm going to stay with you to-morrow. But next week some day. We saw the elephants—and the seals; and we saw the great big old hippopotamus come up out of the water

and climb' into his pen. And we saw the meat brought for the lions' supper. Just think, Aunt Kate! there was three hundred pounds of it. The men threw it into the cages, and afterward pulled the bones out with long rakes. The roaring was dreadful. Most of the visitors hurried out, for so many lions can make an awful noise. There are three little lions all by themselves in a corner cage, and that was the funniest thing I ever saw."

Charley burst out laughing, and then stopped for want of breath.

"What was the funniest thing you ever saw? Tell us," said Belle.

"Why, you see there's a little grotto made of rocks in the back of the baby lions' cage, and they can creep through it into a sunshiny corner outside. Ben and I staid out there and watched them for a long time. They played like kittens, and sometimes they would come close to the bars and turn their heads to one side and look through at us just like puppies. A young lady with a camera wanted to get their picture, and when they saw the queer black box pointed at them they came right up to the bars and sat in a row as if they understood. When the lady was through, she said, 'Thank you, my dears,' so drolly, and went off.

"The baby lions had their suppers outside, and they behaved quite badly. They grumbled and growled, and struck each other crossly. But the greatest fun was afterward. It was closing-time, and the keeper wanted the babies to go into the inner cage to bed. So he raised some bars and let the lion mothers in, and they tried and tried to call the little ones to them. But the kittens only sniffed through the rocks at the big noses, and wouldn't go in. At last the keeper brought in a long hose, which he attached to a hydrant near by. I asked him if he meant to use it on the little lions. He said, 'Yes, if it's necessary,' and put the nozzle close to the bars. It was fun to see the babies scuttle over to the rocks, but they stopped then, and snarled up their crinkled noses at a great rate.

"Go in!" cried the keeper. "Go in to bed!"

"After a minute one of them ran through the grotto, but two stayed growling and showing their teeth at the hose. The man called again, and another ran in. The one left was the smallest of all, but he had made up his mind to sleep outside. He just sat still and growled. The keeper talked as if he knew the little lion understood.

"No back talk!" he said. "Do what I tell you!"

"And the water flew out of that hose—oh, dear! it was funny!—against the wall high above the baby's head; and, Aunt Kate, you'd have laughed for a week if you'd seen that pussy-scud to bed!"

Mr. Windsor had come in, and was laughing with the rest.

"Your eyes are wide open all the time, Charley," he said. "Probably very few out of hundreds of visitors have seen how the baby lions are put to bed at the Zoo."—*Mary J. Strayer, in Epworth Herald.*

"THERE is that speaketh like the piercings of a sword; but the tongue of the wise is health."

QUEER LITTLE HISTORIANS.

JUST a raindrop loitering earthward
All alone,
Leaves a tiny "tell-tale story"
In the stone.

Gravel tossed by teasing water
Down the hill,
Shows where once in merry laughter
Flowed a rill.

In the coal-bed, dark and hidden,
Ferns—how queer!—
Left a message plainly saying:
"We've been here!"

You may see where tiny ripples
On the sands,
Leave a history written by their
Unseen hands.

Why, the oak trees, by their bending,
Clearly show
The direction playful winds blew
Years ago!

So our habits tell us, little
Maids and men,
What the history of our whole past
Life has been!

—Boys and Girls.

THE SWEET GRASS BASKET.

TWO girls had gone into a little Indian shop in quest of sweet-grass baskets. Such a fragrance as saluted them the moment of their entrance! It was like being turned loose in a meadow of the scented grasses.

They wandered up to the table where the dainty bits of work were displayed, but a disappointment met them when they had made their selections. No sweetness reached them, though they laid their faces against the prettily woven things.

"Why, this can't be made of sweet grass!" said one of the girls.

"O yes, ma'm," said the dark-skinned salesman, "they are much sweet, but the store—it is so full of the sweetness you smell all, and not any one."

And sure enough, when the girls stepped outside of the shop with a single basket, the fragrance asserted itself; it had been there all the time, making a fraction of the sweetness that permeated the whole shop.

We have all seen households that are like that little Indian shop. They are pervaded with the sweetness of unselfish devotion of the members to one another; of those "little kindnesses which most leave undone or despise." And it is all done so unostentatiously we breathe in the fragrance of the result, perhaps overlooking at the time each individual sweetness. But it is there, and you can not draw apart with any one such character without its leaving a touch of its fragrance upon you.—*Young People's Weekly.*

It is said that a man in North Carolina was selling standing timber—walnut trees. The man who was buying came to one very handsome tree. He told the owner he would pay as much as fifty dollars for that tree. The owner did not sell, but sent for experts. He got fifteen hundred dollars for the tree (curled walnut) as it stood. The man who cut it down realized three thousand dollars for it on the cars. It was shipped to New York, and veneered one-sixth of an inch to half an inch. The sales were watched. The tree brought sixty thousand dollars.

CURRENT EVENTS

NICHOLAS MURRY BUTLER has been installed as president of Columbia College, New York.

AN attempt is being made in Boston to secure the repeal or modification of the State Sunday law by creating a sentiment against it by rigid enforcement of the statute.

A HONG KONG dispatch of the 19th inst. says that Nanking, one of the largest cities in Kwang-Si province, is reported to have been taken by rebels, who have been besieging the place for several days.

SERIOUS trouble seems to be impending in Ireland over the promulgation of the Crimes Act. William Redmond, the noted Irish leader, says: "If the Irish were armed, there would be open violent resistance at once. There would be a revolution. It would be just."

AS this paper is preparing for the press, it is reported that the Boers have accepted the peace terms offered by the British. Every one will be glad when this cruel war is over, and very many will rejoice that while the Boers lose independence, they retain local self-government.

THE jury in the suit of Mrs. Dimon, whose husband was killed in the tunnel horror in New York City some weeks ago, rendered a verdict of \$60,000 for the plaintiffs against the New York Central on the 18th inst. This is said to be the largest sum awarded by a jury for a human life in New York State.

EXPERIMENTS are being made on the Pennsylvania Railroad with a view to increasing the speed of the fast passenger trains. President A. J. Cassatt has taken an active interest in recent trial trips of special trains, and believes that trains can be run between New York and Chicago in eighteen hours.

THE great Belgian strike is at an end, the leaders being of the opinion that the strike has been carried far enough to impress the clerical majority with the prudence of yielding to the demands of the people. The Socialist leaders disclaim responsibility for the violence which attended the agitation for electoral reform, but declare that it must be accomplished at all hazards.

A BERLIN dispatch under date of April 19, says:—

"A horrible story of native outrage and cruelty comes from the German settlement of New Pommern. While a German planter named Wolff was away from home, a number of natives invaded his plantation, and killed his wife and baby by chopping them to death with axes. The Germans took a terrible vengeance. Thirty of the more guilty natives were put to death, and others less guilty were imprisoned or banished."

Neu-Pommern is the German name for the large island known on English and American maps as New Britain, one of the islands of the Bismarck archipelago, near New Guinea. About two hundred Europeans are settled in the group. The natives, numbering nearly 200,000, are mostly cannibals. The group is owned by Germany.

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TAKE NOTICE!

All orders for The Gospel Herald and The Southern Watchman should be sent to the Southern Publishing Association. Delays and annoyance are frequently caused by orders for these periodicals being sent to the Southern Missionary Society, the former publishers.

It is interesting to note that a great railroad is projected to run from Konieh (formerly Iconium) through the heart of Asia Minor across Mesopotamia to Bagdad. This road is to be built by German capital, and one of the conditions of the concession is that it must be completed within eight years. The proposed road will be a continuation of the line already in operation from Smyrna to Konieh. It is the intention of the projectors to extend the road to Knoweyt on the Persian Gulf.

THERE is a thought suggested in the article, "The Gift of the Seed," on page 125 of this paper, that may not be perfectly plain to the casual reader.

The statement that "as the Word of God, the Seed, all things visible and invisible, were contained germinally in" Christ, is dangerously near to pantheism.

There is a radical difference between development and creation. All things were "contained germinally" in Christ only in the sense that they existed in his purpose something as the building exists "germinally" in the mind of the architect.

Nature worship is the logical result of the idea of development instead of creation. If all things existed "germinally" in the Divine Being in the sense that the plant exists in the seed, then pantheism is true, the finite is simply a part of the infinite; the material, the mental, and the spiritual are only different manifestations of the one universal and absolute Being.

Unless the material universe is as eternal as God himself, there was when it was not. We do not use the word "time," for time is measure of duration. The thought is that the believer in creation as opposed to evolution must hold that there was when God existed alone, and when he of his own divine volition spoke matter into existence; when he created something that had no prior existence, either germinally or otherwise, except in the purpose of the Divine Being.

The human family existed germinally in the first human pair, but the throng of the redeemed did not and do not exist "germinally" in Christ. Each child of God by faith is "a new creature" (margin, "a new creation"). 2 Cor. 5:17. Jesus Christ bought the right to take sons and daughters of Adam and to make of them new creatures.

Many illustrations drawn from nature are used to teach spiritual truths, but very few, if any of them, can "go on all fours." The apostle calls attention to this in his figure of grafting used in the eleventh chapter of Romans. The same is true of the instances in which a seed is introduced to teach spiritual truths.

POWER IN IT.

THERE is power in the gospel of the Son of God; indeed, it is declared to be "the power of God unto salvation to every one that believeth."

He Spake and It Was.

The gospel is the power because it is the word of God which is "quick [living] and powerful"—full of power. Heb. 4:12. It was by the living and powerful word that all things were created in the beginning; for "he spake and it was done; he commanded and it stood fast." Ps. 33:9.

That Word Renews.

That same word renews the human soul, fashioning it again into the image of God; for it is written: "God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

God Is Love.

The gospel is the revelation of God in Jesus Christ. "God is love," and it is this truth that is the very gospel itself; but fallen man could know this only in Christ; no man "knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

God's Glory.

God's glory is his character. The visible brightness that surrounds the Divine Being is only the shining forth of what he is. "The heavens declare the glory of God," says the psalmist; but fallen man is unable to read that revelation.

They Became Fools.

The reason why sinful men can not see God in the things which he has made is told thus by the apostle:—

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1:21-25.

Creation, Inspiration, His Son.

God's first revelation of himself was the invisible creation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

When man became unable to read this revelation because of sin, the Lord spoke by prophets (Heb. 1:1); "for the prophecy came not in old time by the will of man; but holy men of

God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

But sin had so darkened every mind that man could not understand God, even when he revealed himself in human speech; and so God spoke to man again, as it is written: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," Heb. 1:1, 2.

All in Him.

Creation, Revelation, and Incarnation are all in Christ, so that we know absolutely nothing of God except in and through his Son. He is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-3, 14.

It was Christ who gave to the prophets the written revelation of God; for it is written that concerning this "salvation the prophets sought and searched diligently, who prophesied of the grace that should come; . . . searching what time or manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1:10, 11, R. V.

It was also the Son of God who, as the incarnate Word, brought the Father so near to sinful men that they could comprehend, not his love, but the fact that he does love, yea, that he is love.

One of the names applied to our Saviour is "Emmanuel, which being interpreted is, God with us." Matt. 1:23. The Son is God just as truly as is the Father; indeed, the Father himself in Heb. 1:8-10 calls the Son both God and Lord.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This gift was not to satisfy divine justice merely, but to show to the universe the immutability of God's law, and to give to all an object-lesson of what can be accomplished by the word of God even in sinful flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

"ACCORDING to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness." Ps. 48:10.

"GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." Ps. 48:1.