

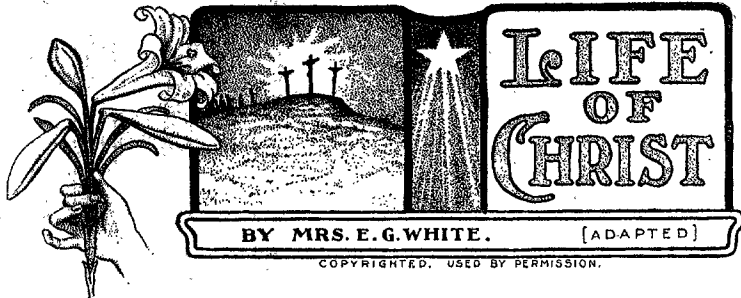
# The Gospel Herald

"On earth peace, good will toward men."

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NO. 2.



## AT THE PASSOVER SUPPER.

**T**HE children of Israel ate the first passover supper at the time of their release from bondage in Egypt.

God had promised to set them free. He had told them that the first-born son in every family of the Egyptians was to be slain.

He had told them to mark their own door posts with the blood of a slain lamb, that the angel of death might pass them by.

The lamb itself they were to roast and eat at night, with unleavened bread and with bitter herbs, which represented the bitterness of their slavery.

When they ate the lamb, they must be all ready for a journey. They must have their shoes on their feet, and their staves in their hands.

They did as the Lord had said, and that very night the king of Egypt sent them word that they might go free. In the morning they started on their way to the land of promise.

So every year, the same night on which they left Egypt, all the Israelites kept the feast of the passover at Jerusalem. At this feast each family had a roasted lamb, with bread and bitter herbs, as their forefathers had in Egypt. And they told their children the story of God's goodness in freeing His people from slavery.

The time had now come when Christ was to keep the feast with His disciples, and He told Peter and John to find a place, and make ready the passover supper.

A great many people came to Jerusalem at this time, and those who lived in the city were always ready to give a room in their houses for the use of visitors in celebrating this solemn feast.

The Saviour told Peter and John that when they had gone into the street, they would meet a man carrying a pitcher of water. Him they were to follow, and they were to go into the house where he went. And they were to say to the good man of that house:—

"The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with My disciples?"

This man would then show them a large upper room furnished for their needs; there they were to prepare the passover supper. And it all happened just as the Saviour had told them it would.

At the passover supper the disciples were alone with Jesus. The time

they spent with Him at these feasts had always been a time of joy; but now He was troubled in spirit.

At last He said to them in tones of touching sadness:—

"With desire I have desired to eat this passover with you before I suffer."

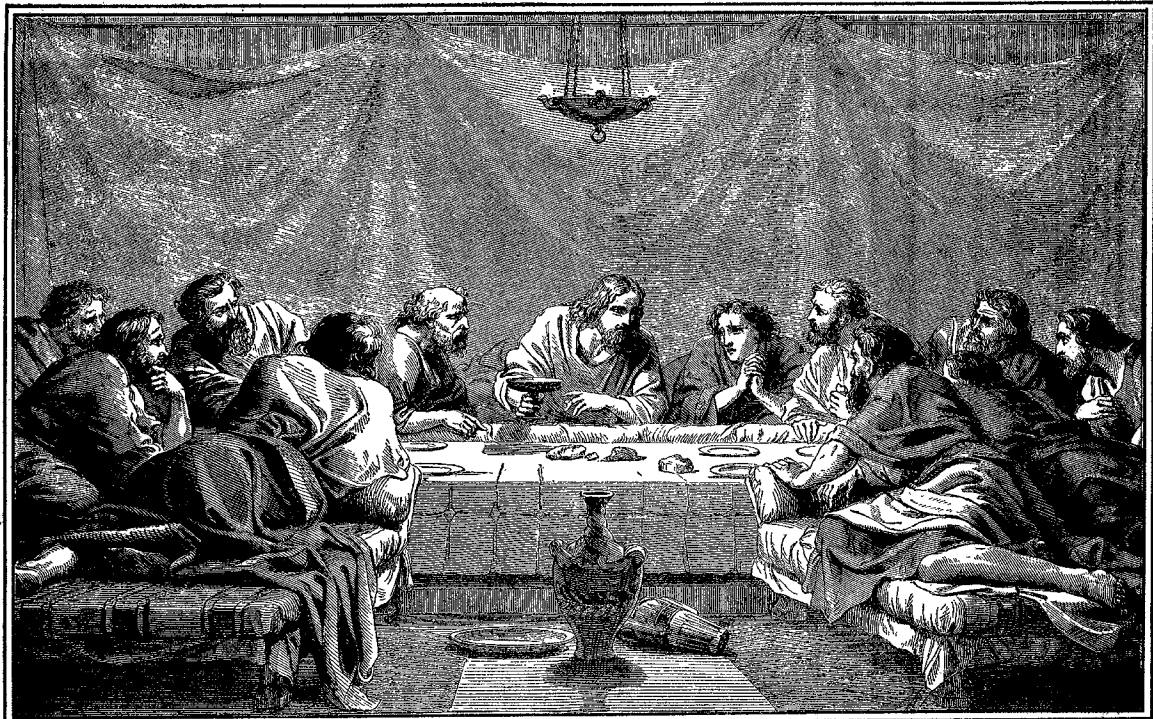
There was sweet wine on the table, and He took a cup of it, "and gave thanks, and said:—

"Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:11, 15, 17, 18.

This was the last time that Christ was to keep the feast with His disciples. It was really the last passover that was ever to be kept. For the lamb was slain to teach the people about Christ's death; and when Christ, the Lamb of God, should be slain for the sins of the world, there would be no need of slaying a lamb to represent His death.

When the Jews sealed their rejection of Christ by putting Him to death, they rejected all that gave to this feast its value and significance. Henceforth its observance by them was a worthless form.

As Christ joined in the paschal service, there was before His mind the scene of His last great sacrifice. He was now in the shadow of the cross, and the pain was torturing His heart. The future was not hidden from the Saviour; He knew all the anguish that awaited Him.



The Last Supper.

He knew the ingratitude and cruelty that would be shown Him by those He had come to save. But it was not of His own suffering that He thought. He pitied those who would reject their Saviour and lose eternal life.

And the thought of His disciples was uppermost in His mind. He knew that after His own suffering was over, they would be left to struggle in the world.

He had much to tell them that would be a stay to their hearts when He should walk no more with them. Of these things He had hoped to speak at this their last meeting before His death.

But He could not tell them now. He saw that they were not ready to

listen. There had been a contention among them. They still thought that Christ was soon to be made king, and each of them wanted the highest place in His kingdom. So they had jealous and angry feelings toward one another.

There was another cause of trouble. At a feast it was the custom for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher of water, the basin, and the towel were there, ready for the feet-washing. But no servant was present, and it was the disciples' part to perform it.

But each of the disciples thought that he would not be a servant to his brethren. He was not willing to wash their feet. So, in silence they had taken their places at the table.

Jesus waited awhile to see what they would do. Then He Himself rose from the table. He girded Himself with the towel, poured water into the basin, and began to wash the disciples' feet. He had been grieved by their contention, but He did not reprove them by sharp words. He showed His love by acting as a servant to His own disciples. When He had finished, He said to them:—

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:14, 15.

In this way Christ taught them that they ought to help one another. Instead of seeking the highest place for himself, each should be willing to serve his brethren.

The Saviour came into the world to work for others. He lived to help and save those who are needy and sinful. He wants us to do as He did.

The disciples were now ashamed of their jealousy and selfishness. Their hearts were filled with love for their Lord and for one another. Now they could give heed to Christ's teaching.

As they were still at the table, Jesus took bread, and gave thanks, and broke it, and gave to them saying, "This is My body which is given for you; this do in remembrance of Me."

"Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke 22:19, 20.

The Bible says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." I Corinthians 11:26.

The bread and the wine represent the body and the blood of Christ. As the bread was broken, and the wine poured out, so on the cross Christ's body was broken, and His blood shed to save us.

By eating the bread and drinking the wine, we show that we believe this. We show that we repent of our sins, and that we receive Christ as our Saviour.

As the disciples sat at the table with Jesus, they saw that He still seemed greatly troubled. A cloud settled on them all, and they ate in silence. At last Jesus spoke and said, "Verily I say unto you, That one

of you shall betray Me."

The disciples were grieved and amazed at these words. Each began to look into his heart to see if there was any shadow of an evil thought against their Master.

One after another they asked, "Lord, is it I?"

Judas alone remained silent. This drew the eyes of all to him. When he saw that he was observed, he too asked, "Master, is it I?"

And Jesus solemnly replied, "Thou hast said." Matt. 26:21, 22, 25.

Jesus had washed the feet of Judas, but this had not caused him to love the Saviour more. He was angry that Christ should do a servant's work. Now he knew that Christ would not be made king, and he was the more deter-

mined to betray Him. When he saw that his purpose was known, even this did not cause him to fear. In anger he quickly left the room, and went away to carry out his wicked plan.

The going of Judas was a relief to all present. The Saviour's face lighted, and at this the shadow was lifted from the disciples.

Christ now talked for some time with His disciples. He was going to His Father's house, He said, to make a place ready for them, and He would come again and take them to Himself.

He promised to send the Holy Spirit to be their teacher and comforter while He was gone. He told them to pray in His name, and their prayers would surely be answered.

He then prayed for them, asking that they might be kept from evil, and might love

one another as He had loved them. Jesus prayed for us as well as for the first disciples. He said:—

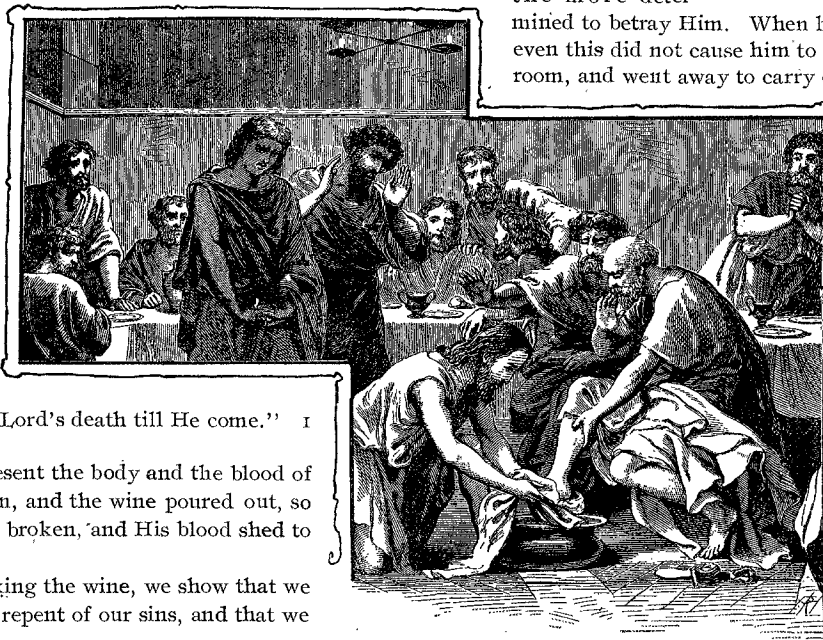
"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me, . . . and hast loved them, as Thou hast loved Me." John 17:10-23.

Christians are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation of their minds. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth.

If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success: but consecrate everything to Him who has loved us, and washed us from our sins in His most precious blood. If you would keep fresh and strong, your first love, you must give to others who are not in the faith, the knowledge which you have received.—Mrs. E. G. White.



Departure of Judas.



The Passover—Sprinkling the Blood.

## ARE THERE MARTYRS NOW?

**I**N answering this question the *Present Truth* of London says:—

"Our word "martyr" is simply the Greek word meaning witness. A martyr, therefore, is one who bears testimony. Wherever in the New Testament we find the word "witness," as in Acts 1:8, "ye shall be witnesses," and in Rev. 3:14, where Jesus is called "the faithful and true witness," the Greek word is martyr. These two instances are sufficient to show the real meaning of the word "martyr."

Whoever is loyal to truth, both in word and in deed, is a martyr, whether he suffers for the truth's sake or not. A man may be a witness for the Lord without undergoing any physical pain whatever; but since "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), martyrdom, that is witnessing, has come to be inseparably associated with the idea of suffering persecution, torture, and even death.

But nobody can "make a martyr of himself." Jesus said, "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses," or martyrs. It is the Spirit of God that makes men martyrs. That is to say, only the Spirit of God can so transform a man that he will be faithful to God and His truth under all circumstances, even though his faithfulness lead to persecution, loss of possessions and friends, and even to death.

The common expression, "He is making a martyr of himself," or the advice, "Don't make a martyr of yourself," meaning that one is willfully denying himself something in order to show his independence or to gain sympathy, comes from a mistaken idea. Martyrdom is not penance. A real martyr never poses, and never asks for pity or sympathy, because he does not feel that he needs any. He never whines or complains of his lot, but joyfully meets whatever comes. He rejoices to be counted worthy to suffer for Christ, and he finds in that suffering and reproach more than compensation for all he has given up.

Yes; there are martyrs now, but the world knows little of them. The history of the martyrs has never been written, except in heaven. There ought to be, and will be, martyrs as long as God has truth that can thrill the hearts of men. A true martyr is one of the most glorious sights that men or angels can look upon.

It is a too common idea that the way of the Christian ought now to be so easy that it will be impossible for him to undergo any hardship by walking in it. Yet among the greater portion of mankind, as for instance, the inhabitants of India and China, for a man to become a Christian means the loss of property and position, separation from his friends, bitter persecution, and exposure to the possibility of death. And people in Europe, who think that they ought not to be expected to suffer the slightest inconvenience for Christ's sake, will actually give money to help make Christians in those countries. Why should a higher type of Christianity be expected in Asia than in Europe?

The truth is that the world is just as much opposed to the truth of Christ as it was in the days of Pontius Pilate. It has never been converted, and never will be. Whoever, therefore, truly accepts Christ, must expect to suffer with

Him; and whoever does not esteem it a privilege and a joy to give up everything, including life itself, for His sake, is not worthy of life either here or hereafter.

"Oh, to side with truth is noble,  
When we share her wretched crust,  
Ere her cause bring fame and profit,  
And 'tis prosperous to be just;  
Then it is the brave man chooses,  
While the coward stands aside,  
Doubting, in his abject spirit,  
Till his Lord is crucified,  
And the multitude make virtue,  
Of the faith they had denied."

## THE FORGIVENESS OF SINS.

BY L. I. IMRIE.

**A**S this blessing is of great importance to us all, it would be well to consider one necessary condition with which we must comply before we can receive pardon from God for our sins which stand as transgressions of His law—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

We receive forgiveness through the cleansing blood of Jesus, but can we obtain this by merely telling God the mistakes we have made? In a preceding text John says, "If we say that we have fellowship with Him, and walk in darkness, we lie, we do not the truth." If we desire to have companionship with our Redeemer, we must not live in darkness, but in the light, and "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Here we have it stated clearly that the blood of Christ cleanses us from all sin, but it is only on the condition that we walk in the light. If we are unwilling to do our part in departing from evil, then it is impossible for God to do His, in cleansing us from sin.

In speaking of God's word the Psalmist says that it is a "lamp unto my feet, and a light unto my path." Ps. 119:105. And again, "The entrance of Thy word giveth light." It is evident, then, that the expression, "walking in the light," means following the instruction given in God's word, and doing exactly what it reveals to be our duty.

Jesus says that the word He has spoken will judge us in the last day. John 12:48. And He further declares, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak [or excuse] for their sin." John 15:22. By His words Jesus pointed out the sins of that people, and so gave them light, consequently they were left without excuse for their wrong actions.

Paul says in Romans 3:20, "By the law is the knowledge of sin." When the law shows us that we ought to do something which we are not doing, it gives us light, and if we walk in that light Jesus can and will cleanse us from our sin; but if we refuse to do this, we cling to the evil thing, and so prevent God doing for us that which He desires to do, hence the necessity for walking in all the light that the word of God gives to us.

The Scriptures are now revealing to God's people important prophecies and signs which point out that Jesus our Savior and King is soon coming to this earth to receive those who are ready to meet him. This greatest of all events

must soon take place. Let us get ready now. But how can we be prepared?

Just before the end God's people will have such strong faith in Him that it will lead them to keep all His commandments in spite of the opposition they meet in the world. Rev. 14:12, 14. Right in the heart of God's commandments we read the fourth or Sabbath command. This is the light that God's word is revealing to His people at the present time. That law still reads, "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." This law gives light to you also so that you may see, and if you see and are then unwilling to walk in the light, "therefore your sin remaineth." John 9:41. You will continue in that condition until you depart from error and fulfill God's requirement in giving to His service the day which He withheld from man by His blessing and sanctification. Gen. 2:2, 3.

It is only when we bring our life and actions into harmony with what God shows to be right, that we can receive forgiveness for all our sins.

## MAKING CONVERTS IN INDIA.

**O**UR popular impression of the influence of Christian institutions and especially of Christian missions is, I am disposed to think, erroneous. Said a member of the Oxford Mission in Calcutta, with a fine courage for which one could not sufficiently honor him, "We had been here three years before we made one convert"; but he added, "When one remembers that his departure from his old fellowship cost him, one need not wonder." Nor, indeed, can anyone who understands what an absolute expulsion from all earlier ties, fellowships, and recognitions on the part of kindred or friends such a step involves.

But, on the other hand, one who understands what has been going on all the time since England entered India will recognize that slowly but surely old traditions have been weakened and old lines of separation disappearing, so that step by step, the dawn of a better and a brighter day is drawing near.

I should be violating personal confidences if I should furnish the evidence of this which came to me in private conversation with Brahmans of high rank and official station; but I violate no confidence in saying that, among the most thoughtful and clear-sighted of these, it is coming to be more and more clearly perceived that the task is a hopeless one which claims to be able to hold the minds and faith of a people who read and think to the outworn shibboleths of a corrupt and sensuous paganism. And meanwhile the work which Christian missionaries of many names but of one noble aim are doing in all these lands, in schools, in homes, in hospitals, in nurseries, in colleges, and in the hearts and lives of shame-bowed and sorrow-burdened men and women, is above all praise, as it is above all price. Much of the best of this work is our own. And herein and hereby is the divinest transfusion of all—the transfusion of the divinest Life of all into theirs who still walk in darkness and the shadow of death. May God, who has inspired it, crown it with complete success!—*Bishop Potter, in the Century Magazine.*

# The Gospel Herald

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## THE BOOKS OF THE BIBLE.

**L**AST week we wrote about the Bible as a whole, terming it "The Book of books." The purpose of this article is to introduce in a simple and interesting way a brief study of the books of the Bible.

The first book in the Bible is Genesis. What does it mean? It means creation, or **Genesis** the beginning of things, and is so called because it tells the story of the creation or origin of all things. Aside from Genesis we know absolutely nothing of the origin of anything. But "through faith"—by believing the record that God has given—"we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

The story of creation is all told in two chapters of Genesis, the first and the **The Story Brief** second. The simple statement of the fact is enough. That God spake and it was; He commanded, and it "stood fast," is about all that we need to know, and is indeed about all that we can know of creation. How God "caused light to shine out of darkness" we do not know, and it may be that we never shall be able to understand the power of—

The living word that in the early dawn of time  
Gave shape to matter made of naught but space.

But by faith we may know the fact, and beyond that we may know simply by believing God's word that the same divine power is pledged to the salvation of every trusting soul.

A single chapter of Genesis, the third, tells **The Fall** of the fall, the curse, and the expulsion of our first parent, from the garden of Eden. All this is told in a short chapter of only twenty-four verses, and it is most impressively told too.

The fourth chapter of this most wonderful **Cain and Abel** book, tells us the story of Cain, the first murderer, and of Abel, the first martyr. From this chapter we learn that it was religious intolerance that led to the first murder. Cain claimed the right as the elder brother to dictate to Abel, and because Abel's humble faith rebuked him he was angry and slew him.

This chapter tells us also of Lamech, the first **Lamech** polygamist, who was also a murderer, and tells too of the birth of Seth.

The fifth chapter gives the genealogy and age of the antediluvian patriarchs, and tells us of **Enoch**, who walked with God and was translated. It also introduces Noah and his sons, the human link connecting the "world that then was" with the world that now is.

Five brief chapters have spanned time from **Human Wickedness** creation to the beginning of the ministry of Noah.

The sixth tells of the great wickedness of men, of the Lord's purpose to destroy the race, and of His commission to Noah to build an ark.

Verses 5 and 11 are particularly interesting in this connection, not only because they tell us so graphically the condition of human society at that time, but because of the words of our

Saviour, "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. There is no mistaking this language; it refers most unmistakably to the moral condition of the race, for in 2 Tim. 3:1-5, we have an inspired comment upon our Saviour's word. The early history of the race is repeating itself in this the last generation of men.

In the seventh chapter of Genesis inspiration **The Flood** has given us a wonderful pen picture of the flood. And again the New Testament refers to this to teach a lesson to us who live in the last days.

In 2 Peter 3:1-13 the apostle tells of the coming destruction of the earth by fire and of its restoration that it may be the abode of the righteous. But he says that when men begin to speak of this destruction as being near, scoffers will arise, saying, "Where is the promise [or sign] of his coming? for since the father's fell asleep, all things continue as they were from the beginning of the creation."

The reason they thus speak is given in verse 5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

The passing of the flood and the renewal of **The Ark Rests** the face of the earth are told in the eighth chapter, and here too is the promise: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Further study of this the first of the sixty-six books forming the Book of books must be left for another time. We trust, however, that the reader of this article will now read the chapters which we have thus briefly reviewed, with renewed interest.

## THE TWO DEBTORS.

SCRIPTURE LESSON, Matt. 18: 21-35.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

**P**ETER'S question, "Lord, how oft shall my brother sin against me, and I forgive him?" gave the Saviour a most favorable opportunity to impress upon the minds of the disciples, and upon all who should come after them, a most important lesson.

Forgiveness is not a mechanical process, but it is an emotion of the soul. One may say, "I forgive," but it is not forgiveness unless it comes from the heart. It must spring from that feeling of benevolence, that desire to benefit others, that we call love.

Genuine forgiveness is impossible without love. That is not forgiveness that leaves hardness in the heart. Real forgiveness springs from a love so ample that there is complete effacement of the offense, so that the fact that it was ever committed is no longer held against the offender.

Such love as this is divine. It comes only from God. It is part and parcel of the love wherewith He loves all His children, and is infinite. It is that love described by the apostle in the words: "Charity never faileth."

Such love does not wait to be asked to forgive. It is like the ripe fruit upon the twig in the autumn time, only waiting to be plucked. He who needs it may take it.

It is thus that God is represented to us, not as a stern judge, a revengeful enemy seeking to destroy us, but as a loving Father whose heart yearns over his erring children, waiting, longing for them to return to the shelter of the paternal roof.

And God wants us each to forgive just as He forgives. This thought is embodied in the Lord's prayer, "Forgive us our debts as we forgive our debtors." But to do this we must love as God loves; and that we can do only as Christ lives within. Such love is divine, not human.

We should not overlook in this connection the truth taught in this lesson, that though sins are forgiven at once, they are not blotted from the books of God's remembrance until the record is finally closed. The great debt once forgiven the servant who owned "ten thousand talents," was subsequently required of him because he refused to show mercy to his fellow servant, and the statement is, "So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother their trespasses."

We get another glimpse of this great and solemn truth that there is a definite time for the blotting out of sins, from Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

It would seem from this text that the work of blotting out the sins of God's people, of clearing the records, is the closing work of our great High Priest just before He comes the second time to take His people to Himself. It corresponds therefore to the cleansing of the sanctuary in the Levitical system, a most solemn service described at length in the sixteenth chapter of Leviticus.



## THE LAME MAN HEALED.

International S. S. Lesson for Jan. 26.

**GOLDEN TEXT:** Ex. 15: 2: "The Lord is my strength and song, and He is become my salvation."

SCRIPTURE: Acts 3: 1-16.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

**T**HE simplicity of the Scripture narrative is beautifully illustrated in this account of the healing of the lame man. All the essential particulars are given in a straightforward way that carries conviction of the truthfulness of the record.

There could be no doubt in this case, nor was any question possible as to the lame man's real condition; he was a cripple from his birth, well known by everybody to be such.

The lame man asked an alms. Of course he expected money. But Peter and John were without worldly wealth. Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."

We will not dwell upon that which followed these words; that is told so forcibly in the language of the Scriptures that no comment can add force to it. The important thing for us is the practical lesson which the narrative teaches.

The lesson is this: *We can give only that which we have.* If Peter had been possessed of money he could have bestowed money upon the lame man; but money he did not have. He did, however, have the Spirit of God, and that which the Spirit always brings—the power of God—and of this power he gave.

"Such as I have give I thee." Whether consciously or unconsciously, we are constantly giving such as we have. It is literally true that "no man liveth unto himself." It is impossible for any man to live in such a way that he does not give of that which he has, or what is the same thing, that which he is.

Again, it is just as impossible for one to give that which he does not possess of the things of God, as it is to give things of the world which he does not possess.

One may profess to have money; he may even draw a check upon a bank, and sign his name to it, ordering the payment of money to the bearer of the check; but if he has no money the check will not be honored. The

same thing is true of the man who does not have the power of God in his own life. He may profess to have that power, and may even make demands on the bank of heaven, but his drafts will not be honored unless the divine power is part and parcel of his own daily life. We can give only such as we have. Let this truth sink deep into every heart, until those who are destitute of the divine life may so feel their poverty as to accept the gracious invitation: "Let him lay hold of my strength, that he may make peace with me; and he shall make peace with me."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!"



## DELIVERANCE FROM DISEASE.

Health is a Divine Right of Every Creature.\*

"For He giveth to all life and breath and all things."

**T**HE children of men everywhere recognize this right. Nations and corporations place a much higher value upon health than upon life itself, as will appear by reference to pension laws and the settlement of damage claims. So sacred is this right that municipalities and commonwealths expend large sums of money yearly for the protection of it. So precious is this boon that a vast throng of people are on wheels continually in search of it. A still greater throng remain at home and suffer and wish and sigh, and on the faces of all we read this question: "Where may health be found?"

Health is not to be purchased in marts of trade; it is not to be obtained by exploring new lands; nor is it to be garnered in autumn harvests. It is not to be won on gory fields of strife, nor to be dug from the bowels of the earth, nor found among the hidden treasures of the deep, nor to be overtaken in the pursuit of knowledge in the schools, nor in sailing seas or crossing continents; and yet it is everywhere! It is knocking at your door! It is for you!

Health is that blissful condition of an individual in which all parts of his wonderful body—every organ, whether nervous, circulatory, digestive, or eliminative—are acting with perfect freedom, uniformity, and harmony; and in which there is a perfect balance between waste and repair, between the output of energy in work and the intake of energy in food, and between the quantity and kind of solids and fluids taken in and thrown off by the body each day.

In this blessed state no part of the body would be overstimulated by excessive excitation or **The Explanation.** worn out by excessive use. No organ would suffer for lack of blood while another was overworked

\* Address by O. M. Hayward, M. D., of the Southern Sanitarium, Graysville, Tenn.

and suffering from congestion. Waste poisons that result from work and the refuse part of food, would not remain in the body to disturb its rhythm, irritate its tissues, and invite those mysterious agents of decay that we call germs.

Living on this exalted plain one becomes a continual well-spring of youthful joy to himself and to others. That **Spring of Perpetual Youth.** spring of perpetual youth in search of which Ponce de

Leon and his followers wandered in vain through pathless forests, is to be found only in this state of body harmony and equilibrium, which we call health.

Any deviation from this condition is just so much lack of health—ill-health. As far as one has departed from the state of health, just so far has he been ushered into the state of disease. Disease, then, is not a hobgoblin or an evil spook that can be frightened away by drugs, knives, or therapeutic machines. It is not an "influence" one can hide away from in mountain or island, wildwood or ocean, or drown in mineral springs or shake off in the wards of a city hospital.

Disease is that condition of the body in which the natural balance between waste and repair supply, use and elimination, has been destroyed, and there is discordant, irregular, excessive, or deficient activity in some or all of its parts.

If one draws a string tightly around his finger he very soon perceives a note of discord. The finger is becoming sick. If the string is soon removed, the finger will have but a slight illness, from which it will soon recover without medicine. If the string remains longer, the finger, becomes more sick, but when the string is removed, recovery will take place. In this case, however, the getting well may require several weeks, or may be months. If the string should be left on long enough, the finger would not recover. It would have an incurable disease, and amputation would be necessary. In each case where recovery took place, it followed the removal of the string. No amount of blistering, poulticing, or fomenting; no amount of salves, lotions, or electricity, would effect a cure UNTIL THE STRING WAS REMOVED. When the thing that made the finger sick—the cause—ceases to act, the sick one begins to get well. At this time such remedial measures would be appropriate as would aid in restoring the natural balance of the circulation. What measures shall we employ? Shall we ransack drug stores and materia medica for some hard-named mixture, mysterious and but little known, that we can with difficulty force into our stomach? Common sense suggests, "Rub your finger," and, indeed, there is no better treatment for such a case than carefully applied massage.

And one can easily demonstrate the fact that the blood can be pressed out of a congested finger, and fresh blood will flow in with its riches of tissue-building material.

Much the same result may be obtained by intelligent application of water and electricity, and all these measures assist and hasten the natural curative efforts of the body.

As long as the string remains, the finger continues to grow more sick. When the string is removed, the finger gets well. When the cause has been acting a long time, recovery is slow. Recovery may be hastened by employing natural, common-sense methods of treatment.

This truth applies just as well to a congested

toe or limb as to a congested finger. Why not then to a stomach, liver, spleen, brain, or spinal cord in a similar condition?

Had our finger's illness been caused by its having been too long retained within the congealing grasp of our chilly friend, Jack Frost, instead of by the constricting stritg, the result would not have been greatly different. There would have been a temporary congestion, a more prolonged illness, or absolute death of the frozen member, according to the severity and duration of the cold. Similar states of disease, then, may be produced by widely different causes. Catarrh of the stomach, for example, may be produced by any one or more of a great multitude of causes, such as alcoholic drinks, hot stuffs (peppers, etc.), highly seasoned or spiced foods, soft foods containing imperfectly cooked starch, pastries, cane sugar, gormandizing, eating between meals, etc.

A cold in the head is not always caused by a draught upon the back of the neck; Bright's disease is not always caused by an excessive use of flesh; sick-headaches are not always the result of the use of tea and coffee; sick fingers are not always so made by tight bands or frost-bite: but what ever the disease may be, and whatever the cause of that disease, the very first thought should be to search out and remove that cause. Only by complying with this condition is recovery possible.

The tendency of the body is upward toward a condition of health, because HEALTH IS ITS NATURAL STATE.

A habit, practice, combination of circumstances, or any physical or chemical agent that is able to overcome this upward tendency, may be a cause of illness, and confine the body in the low marshes of the diseased state.

When the cause ceases to act, the body will rise by the law of the spirit of life to the highlands of health, even as a cork in a glass of water will be borne upward by the buoyant force of the liquid as soon as the finger that depresses it is removed. If the cork has been a long time submerged and its pores have become filled with heavy sand and slime, it will rise but slowly when released. Indeed it may have so lost its cork nature as not to rise at all. In these cases it may be brought to the surface, or hastened in its rise, by reducing its load or by increasing the buoyant force of the water.

Just so the causes of disease may have been acting so long that the body has nearly lost its recuperative power, in which case recovery may be brought about or hastened with the aid of proper treatment, after the cause has been removed. To be of real value the treatment must be in harmony with the law of life upon which the upward tendency of the body depends.

This statement needs to be, must be, repeated.—To be really curative, any treatment must be in harmony with the law of the spirit of life, for through this agency alone is healing power manifested. The power that heals is the power that builds the body, that produces growth and development,—creative power. This power is not in the treatment, but in the body; and being in the body, it causes a response to external influences, such as light, heat, cold, electricity, atmospheric pressure, mechanical or chemical irritation, etc.

It is through the agency of the nervous sys-

tem, which brings all parts of the body into communication with the outside world, that these external stimuli are appreciated and that a response is awakened. This is the only channel through which the body receives stimulation. To place mechanical or chemical irritants,—poisons—within the body in the hope of reaching and stirring up the centers of irritability, the very fountains of life, is not in harmony with the law of life. It is directly contrary to the natural plan and the divine arrangement of the organism.

To introduce anything into the body that is neither food nor drink nor breath, is to change the character and composition of the blood, that wonderful fluid tissue upon which the life and efficiency of all other tissues depend, and hence is irrational, unphysiological—not in harmony with the law of life. To treat the body by means of those natural agencies, those physiological stimuli, to which it is capable of reacting with an upward bound, is certainly the reasonable and successful plan, and offers to disease-chained captives a glorious and lasting deliverance. In many cases patients may learn to apply these physiological treatments at home; in some it is necessary to go to a place that has facilities for a more systematic and intelligent application of them. This is the excuse for the existence of sanitariums.

#### THE CAUSES OF COLDS.

IN looking for the cause of colds, or of any other disease, it is well to consider the first cause, rather than the merely exciting or secondary one, which is only incidental to the disturbance. By doing this we can shape our life so as to avoid most of the disasters common to modern civilization. Ignorance of the laws of life, and of man's relation thereto, makes of him a slave, while knowledge of these laws gives him freedom instantly to accept and enjoy the fruits of obedience.

The invariable cause of colds comes from within, not without. No one takes cold when in a vigorous state of health, with pure blood coursing through his body; and there is no good reason why anyone in ordinary health should have a cold. It may come from insufficient exercise, breathing of foul air, want of wholesome food, excess of food, lack of bathing, etc., but always from some violation of the plain laws of health.

There can be no more prolific cause of colds than highly seasoned foods, as well as frequent eating. These give no time for the digestive organs to rest, and incite an increased flow of the digestive secretions. Thus larger quantities of nourishment are absorbed than can be properly utilized, and the result is an obstruction, commonly called a "cold," which is simply an effort of the system to expel the useless material. Properly speaking, it is self-poisoning, due to an incapability of the organism to regulate and compensate for the disturbance.

A deficient supply of pure air to the lungs is not only a strong predisposing cause of colds, but a prolific source of much graver conditions. Pure air and exercise are necessary to prepare the system for the assimilation of nutriment, for without them there can be no vigorous health. The oxygen of the air we breathe regu-

lates the appetite as well as the nutriment that is built up in the system.

The safest and best way to avoid colds is to sleep in a room with the windows wide open, and to remain out of doors every day, no matter what may be the weather, for at least two hours, preferably with some kind of exercise, if no more than walking. One should not sit down to rest while the feet are wet or the clothing damp. A person may go with the clothing wet through to the skin, all day, if he but keep moving. Exercise keeps up the circulation, and that prevents taking cold.

The physiological cure of colds is the prevention of their occurrence. The person who does not carry about an over-supply of alimentation in his system, and furthermore secures a purified circulation by strict sanitary cleanliness, thus placing himself in a positive condition, is immune to colds. A starving man can not take cold.

A careful diet would exclude the use of all narcotics, and of all food that is not thoroughly appropriated. An overfed person is worse off than one who is underfed, because the overfed body is taxed to dispose of what can not be appropriated, and when not properly disposed of, remains only to be an element of danger.

The primary cause of all disease is internal. No disease develops in the body from any accidental or secondary cause without the co-operation of the fundamental one. Health is the harmonious action of all the functions. There is no doubt that the larger amount of disease comes from unsuitable food, producing abnormal conditions of the blood. Too frequently there is a wrong selection of food, and often an imperfect preparation of that which of itself is good.

Inasmuch as people are inclined to cater more to the taste and fancy, than to consider the hygienic value of their foods, the result of their feeding is sure to produce a state of in-harmony. The blood can not thus be furnished with the proper elements for forming healthy tissue.

Frequently the body is pickled with common salt, which is equivalent to saying it is poisoned by it. The salt dissolved in the blood passes into all the tissues. Osmosis takes place. Through the cell membranes the salt enters the cells, and the cell contents pass out. These constituents, freed from the tissues, must be excreted through the kidneys as waste material. Thus degeneration takes place, through the abuse of common salt, and the system is made more susceptible to colds.

The practice of administering quinine to break up a cold is to be condemned, because it debilitates the nervous system and weakens the action of the heart. The same may be said of any alcoholic medicament, because the nervous system is first irritated and afterwards depressed by its use. In fact, when the system is laboring in an effort to free itself from any obstruction, the presentation of a powerful agent that interferes with elimination is not only uncalled for, but decidedly injurious, because it prevents the natural forces from doing their perfect work.

When people understand that disease is a vital struggle, an effort to protect and defend the organism, that it is not a thing of entity, foreign to the system, but an action of the system itself, which seeks its preservation, not its destruction, they will cease to fear it; they will only fear its cause.—C. H. Shepard, M. D.

## WITH THE CHILDREN



## THE STORY OF AN OLD CLOCK.

"Somewhat back from the village street  
Stands the old-fashioned country-seat,  
Across its antique portico  
Tall poplar trees their shadows throw,  
And from its station in the hall  
An ancient timepiece says to all,—  
'Forever—never!  
Never—forever!'"

**T**HIS tall, old-fashioned, wooden clock, reaching almost from ceiling to floor, had been in the family of the Vincents for more than fifty years, and was supposed to be over a hundred year old. Old Grandfather Vincent had brought it over from Germany, and had cherished it all his life long among his most treasured possessions, bequeathing it at his death to his son, with many injunctions to keep it in the family, and he, in turn, left it to his son John Noble Vincent, of the house of Vincent & Romaine, merchant tailors in the rather pretentious village of Oldport.

John N. Vincent, however, was very much unlike his predecessors, being of an extremely practical turn of mind, and almost totally without sentiment. Whether his hard, prosaic business life had made him thus, or whether he had outgrown the family regard for the old clock, it is hard to tell, but upon the eve of his departure for Europe, with his entire family, for an indefinite period, he determined to store the best of his furniture, sell off the rest, which he considered out of date, rent his house and dispose of the old clock finally and forever. As a relic of olden times he knew it to be very valuable, and he meant to get a goodly sum for it; but, more than that, he meant to get rid of it. "There is nothing in the least handsome about it," he said to his daughter, who, like himself, delighted in new furniture and the latest improvements, "and it clutters up the house so; takes altogether too much room in the hall. It is all nonsense keeping a lot of old truck around," and his daughter had agreed with him and the thing was settled.

So the old clock was advertised for sale, and a great many came to look at it, but there was a goodly price attached to it and they did not feel like paying that much for an old curiosity. But one day Mr. Vincent stumbled upon an old man with something of the tastes which his father and grandfather possessed—a kind of antiquary, who seemed to delight in finding everything old and antique. Mr. Vincent congratulated himself upon this, for he was nearly ready to start on his long trip. The house was dismantled, the great trunks packed and standing in the hall, and his family preceded him on a visit to some of their relatives before embarking, leaving him to follow as soon as he could make the final arrangements. He brought the antiquarian home with him at once and presented to him the claims of his family heirloom. Up to the attic he conducted him, where, amid old chests, trunks and bandboxes stood the old time piece, having been stored away here some little time before.

The stranger stood before the old clock and gazed thoughtfully at its time-worn face and ancient pendulum swinging to and fro with

steady precision, ticking out the warning song of time:

"Forever—never!  
Never—forever!"

"That is an extraordinary piece of furniture," he said, looking at Mr. Vincent with an air of surprise, "I wonder that you can make up your mind to part with it."

"I am aware of its value," returned the gentleman, "but my family and I have very little taste for such things. The modern clocks are so much handsomer and more convenient in every way. This is a number one clock, but my daughter complains that it occupies too much space and is—well, too solemn. That's why I had it brought up here, because she said its voice was so sedate and melancholy that it gave her the fidgets and made her feel as though there were a funeral in the house. I am careful to take care of it and keep it in good running order, for my father was excessively fond of it. I dislike to part with it for that reason, but the best of friends must part, you know," rubbing his hands together humorously, "and there's no time like the present."

"Very well," said the stranger, "you can have it boxed up and sent to my hotel—the Raymond House." And producing a bank-book from his inside pocket, he wrote Mr. Vincent a check for the required sum and took his departure.

"That man is an idiot," he muttered as he walked down the street. "That grand old clock is worth its weight in gold, if he did but know it. However, I'm glad to obtain it; how Florine will open her eyes at sight of it."

In a few days the antiquarian, Mr. Edwards by name, arrived at home, a lovely old place overlooking the sea, with his prize. A bright-eyed girl came bounding to meet him.

"Home at last, papa dear," she said, giving him a rapturous though smothery hug as he bent his venerable head to give her a kiss. "It has seemed an age since you went away. What have you brought me this time? Something unusually nice, I know by your eyes."

"You are right, Florine, I have brought you something unusually nice," returned her father, passing his hand fondly over her bright hair. "Like your old papa, you delight in antique furniture, and I came across an old clock—a perfect gem—which is just what you have been wishing for this long time. I think it exactly fills the bill."

"Oh what a beauty, Papa Edwards!" as amid exclamations of the like character, the ancient timepiece was unpacked and duly set up in an honored place in the grand old hall.

"You darling!" said Florine, touching its shining brass pendulum with tender fingers, "you shall be introduced to all my visitors as the most cherished guest in this house, and shall tell them stories of 'ye olden time' as they sit and listen to your brave old tick, tock."

Before the end of the first week every one in town had heard of the old clock, and hosts of visitors came to admire. One day a delegation arrived from the missionary society with a request. The society was getting ready for a large exhibit of curiosities from both the old and the new world, the proceeds to be given to the city poor, and they requested that they might have the loan of the clock for an exhibit. "It will be one of our finest features," said one of the ladies, enthusiastically, "and I propose that we have something a little out of the ordi-

nary to introduce it; some pretty recitations by the children on the passing of time, the proper use of it, its warning voice, etc., and get up some pretty costumes to help the object-lesson. What do you say?"

"A splendid idea!" exclaimed Florine, and the splendid idea was carried out. The exhibit was opened by an entertainment called "The Flight of Time." Young girls dressed in white, passed in procession before the old clock, one bearing an hour-glass, another a sickle, a third a faded leaf, a fourth an ancient book, and so on, and as they surrounded it, one after the other repeated a verse of Scripture like this:

"So teach us to number our days that we may apply our hearts unto wisdom."

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

"We do all fade as a leaf."

"We spend our years as a tale that is told."

This followed by the "March of Time," consisting of a procession headed by old "Father Time," after whom came childhood, youth, middle and old age in appropriate costume. Then there was an apostrophe to the clock, and a song by a mixed chorus of girls and boys. These had hardly left the stage when an unexpected thing occurred. Suddenly up the steps of the platform came a little, old crippled German with a violin under his arm. With excited but feeble tread he hurriedly crossed to where the old clock stood, crowned with flowers, and paused before it. Exclamations of surprise and delight burst from him, and in broken, heartfelt words he apostrophized it thus:

"Mine dear old friend—mine fader's friend—do mine eyes behold thee once again? I know thee—I ish not to be deceive—so! Here ish de silver plate engraven by mine own grandfather's hand with ze Lord's prayer in Sherman. Ach! since thou wast sold to ze American shentleman to puy pread for my fader's family to keep up all from starve, I haf never seen thy dear old face. My grandfather, he make thee; my fader, he cherish thee like ze apple of his eye, but we grow poor, we haf nottings, an ze American shentleman, he come and puy thee and pay goot monies, and thou wast our salvation in distress. Thy poor, crippled Frenz was sent away to learn ze musick so a living he could make. He come to America, he rise in ze world, he meet his old friend, Tick, Tock, still going about helping ze poor, and relieving ze distressed, and he play thanksgiving to him and help make ze monies for ze poor."

And, putting the violin to his shoulder, he drew the bow across it with a masterly stroke and forth-with began playing. In five minutes the whole audience was in a state of transport. Silver coin covered the platform and even pocketbooks were thrown recklessly at the feet of the wonderful stranger whose extraordinary ability to draw forth divine melody from his instrument seemed to increase instead of diminish. Melted to tears all over the house, they hung breathlessly upon the glorious strains, while amid it all, the old clock ticked on majestically:

"Never here, forever there,  
Where all parting, pain and care,  
And death and time shall disappear,—  
Forever there but never here!  
The horologue of eternity  
Sayeth this incessantly,—  
'Forever—never!  
Never—forever!'"

—Kind Words.

# The Gospel Herald

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NASHVILLE, TENN., JANUARY 15, 1902.

Fault-finding is easy but it benefits nobody.

The most important thing for any one to remember is his personal accountability to God.

Let it never be forgotten by any sin-sick soul that there is salvation in the Lord Jesus Christ. He does save from sin.

The *London Tablet* announces that the Pope has appointed a special commission to consider all questions connected with Biblical studies.

During the year 1901 the Y. M. C. A. spent over \$10,000,000 in its work. Fifteen railroad and twenty-three city Association building were dedicated.

Tell your neighbor who is studying the International S. S. lessons that THE GOSPEL HERALD contains original notes on these lessons not published elsewhere, and that by studying these notes he may be able to bring into the class with which he is connected some helpful thought which would not be presented otherwise.

The name Jesus is the sweetest name known to mortal men because it means Saviour; and very many who have never really acknowledged the fact even to themselves cherish the hope that some time, somehow they will be saved. Even wicked men feel down deep in their hearts that they have at least a possible friend in Jesus. Let it be our work to persuade them that He is their friend even now. It is the goodness of God that leads to repentance.

The reform administration in New York City will not undertake, it is stated, to compel the closing of saloons all day Sunday. Mayor Low has announced, however, that there must be no levying of blackmail. Even the humblest boot-black, the Mayor declares, can secure the most ample protection to which the law entitles him without the payment of one cent to anybody. It is also plainly the Mayor's purpose to break up the corrupt practice of "protecting" people in the violation of the law for a valuable consideration.

The aristocracy of the leading kingdom of Germany can with difficulty keep the wolf from the door, according to the *Temps* (Paris). This well-informed journal sees here an explanation of much that puzzles foreign observers in the present political situation in the Kaiser's domain. "As the great development of wealth in Germany dates only from a generation back, this nobility, which shares the contempt of all nobilities for business, has to depend upon public office (not very remunerative) or upon the rent of land. . . . But while the industrial and commercial world grew rich, the country nobility saw itself decline. Land failed to yield sufficient to enable its owners to live in accordance with their rank in the German social scale. This fact is the origin of the movement

to raise the tariff. There should be no misunderstanding in regard to this. The German Government faces a social rather than an economic problem. The Prussian nobility sees in the increase of the duties upon products of the soil the only means of augmenting the revenue from land and of escaping its own ruin."

—*Literary Digest*.

Recently in discussing what it terms "a crisis in British industry," the *London Times* makes some startling statements, one of which is that "a man who wants to do honest work is subjected to bullying and persecution. Sometimes a foreman is compelled to dismiss a good workman because he is good, under penalty of seeing four or five hundred men refuse to work at all. Any man more capable or more willing than his fellows is a 'scab' or a 'black-leg' or something equally agreeable; and, if he persists in spite of petty persecution, he is fined by his union. If he does not pay the fines, he is ejected from the union, and all the money he has paid in as a provision for old age or sickness is confiscated."

"Thirty years ago," says the *Times*, "a bricklayer would lay 1,000 to 1,200 bricks in a day. Now, by an unwritten but mercilessly enforced trade union law, a man must not lay more than 400 and, if he works for the London County Council—that is to say, for the rate-payers—he must not lay more than 330. Our correspondent quotes a case of a building put up for the school board, in which the average output of the bricklayers was 70 bricks a day. Yet these are men receiving the highest current rate of wages, a rate very greatly in excess of what was paid when 1,000 bricks were laid per day."

These statements may be more or less exaggerated, but in some places in this country and in some trades similar conditions prevail. Such facts are as much a sign of the times as are the immense aggregations of capital about which so much is said.

A New York dispatch of the 15th inst. says: "The record for the longest wireless communication between ships was established between the Cunard liner *Lucania* and the North German Lloyd liner *Kaiser Wilhelm der Grosse*, on her trip to Europe. Capt. Gann of the *Kaiser*, arrived yesterday, told of the Marconi feat. Both boats left here Dec. 14, the *Lucania* sailing three hours ahead of the *Kaiser*. Sixty miles off Sandy Hook the liners got into communication which they maintained for over three days. When the *Kaiser* passed the *Lucania* the latter's passengers sent many messages to the *Kaiser* to be delivered at the wireless station at the *Lizard* for transmission to points in England. On one occasion the *Kaiser* sent word that she was sailing in clear weather, and the *Lucania* replied that she was still in the fog. Messages received from the *Lucania* were delivered in England before the Cunard liner arrived.

When the big *Kaiser* passed the Nantucket light ship at night the revolving signal could not be seen, but two stationary lights were observed. This wireless message was sent to the station from the ship: 'Have you two fixed lights on Nantucket light ship?'

The reply came back: 'We have; the other light out of order.'

In some respects Marconi's achievement is

the most wonderful of this wonderful generation. Are not such things in direct fulfillment of the prophecy which, speaking of a time just before the end of the world, says: "Many shall run to and fro, and knowledge shall be increased?" We believe that they are.

Let us each bear in mind that however long life's pathway may be we shall pass that way but once. Opportunities once gone never return. Similar ones there may be, but those slighted yesterday do not return; they have gone with the flying moments that brought them to us.

Time, like a swiftly moving train that makes no stops, is rapidly bearing each one of us onward to eternity. And in this journey there is somewhere

"A line by us unseen,  
That crosses every path,  
The hidden boundary between  
God's patience and His wrath."

How soon he may reach this line no one knows. How awful, then, to continue out of Christ, away from God, living in violation of His holy law.

Dr. James Braithwaite, an eminent English physician, suggests in an article in *The Lancet*, that cancer is due to the use of an excessive amount of salt in the diet. Doubtless, too much salt is injurious in more ways than one, but it seems altogether likely that cancer is due in many cases to flesh eating. There is in even the most healthful flesh quite an amount of broken down tissue, effete matter, which is at once irritating and stimulating to the system of the meat eater. This effete matter is not food, but poison. The result of taking it into the system must be impure blood with it resulting chain of evils, one of which is cancer.

Dr. Paul Garnier an official of the Paris Prefecture of Police, states that juvenile criminality is on the increase. The doctor attributes this increase to alcoholic heredity. He says: "During the last thirty years, examples of precocity in crime have been so numerous that we are not surprised to see in the criminal courts, among murderers, a large proportion of young people, almost children. The causes of this social phenomenon are numerous, yet it is evident that alcohol is the chief agent."

Remember that THE GOSPEL HERALD costs you only one cent per copy for five or more numbers.

For eight cents per week you can get a club of ten papers for any number of weeks you wish.

Humble confession of a wrong brings peace with God and disarms criticism by our fellowmen. It requires courage to say, "I did wrong," but it brings a blessing.

Have you seen the December number of THE GOSPEL HERALD? If not, drop us a card and we will send you one. It has sixteen pages and is illustrated.

Do not think that you ever do anything for God, but rejoice that He uses you to do something through you for your fellowmen.

Character is just what you are day by day. Reputation is what others believe you to be.

Men look upon the outward appearance; but God knows the heart.