

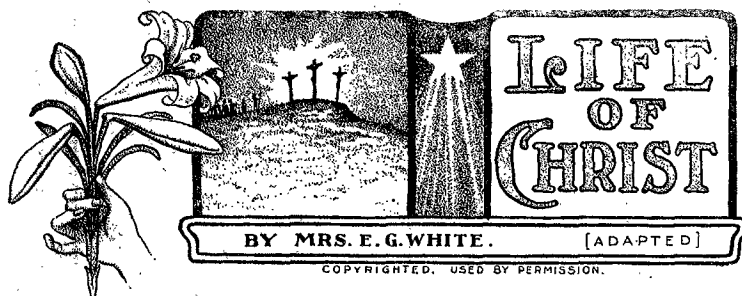
The Gospel Herald

"On earth peace, good will toward men."

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NO. 4.



BEFORE ANNAS, CAIAPHAS, AND THE SANHEDRIM.

JESUS was followed from the garden of Gethsemane by the hooting mob. He moved painfully, for His hands were tightly bound, and He was closely guarded.

He was taken first to the house of Annas, who had formerly been the high priest, but whose place was then filled by his son-in-law, Caiaphas. The wicked Annas had requested that he might be the first to see Jesus a bound captive. He hoped to draw from Him some evidence by which to secure His condemnation.

With this in view he questioned the Saviour with regard to His disciples and His teachings. Christ answered:—

"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Then, turning upon the questioner, He said, "Why askest thou Me? Ask them which heard Me, what I have said." John 18:20, 21.

The priests themselves had set spies to watch Christ and report His every word. Through these spies they knew of His sayings and of His works at every gathering of the people He had attended. The spies had sought to entrap Him in His words, that they might find something by which to condemn Him. So the Saviour said, "Ask them which heard Me." Go to your spies.

They have heard what I have said. They can tell you what My teaching has been.

The words of Christ were so searching and pointed that the priest felt that his prisoner was reading his very soul.

But one of the servants of Annas, thinking that his master was not treated with proper respect, struck Jesus in the face, saying:—

"Answerest Thou the high priest so?"

To this Jesus mildly replied:—

"If I have spoken evil, bear witness to the evil; but if well, why smitest thou Me?" John 18:22, 23.

Christ could have summoned legions of angels from Heaven to His aid. But it was a part of His mission to endure in His humanity all the taunts and insults that men might heap upon Him.

From the house of Annas, the Saviour was taken to the palace of Caiaphas. He was to be tried before the Sanhedrim, and while its members were being called together, Annas and Caiaphas again questioned Him, but they gained no advantage.

When the members of the Sanhedrim had assembled, Caiaphas took his

seat as the president. On each side were the judges; before them stood the Roman soldiers guarding the Saviour; back of these was the accusing mob.

Caiaphas then bade Jesus work one of His mighty miracles before them. But the Saviour gave no sign that He heard a word. Had He responded by even one soul-searching look, such as He gave the buyers and sellers in the temple, the whole murderous throng would have been compelled to flee from His presence.

The Jews were at this time subject to the Romans, and were not allowed to punish any one with death. The Sanhedrim could only examine the prisoner, and pass judgment to be ratified by the Roman authorities.

To accomplish their wicked purpose, they must find something against the Saviour that would be regarded as criminal by the Roman governor. They could secure abundant evidence that Christ had spoken against the Jewish traditions and many of their ordinances. It was easy to prove that He had denounced the priests and scribes, and that He had called them hypocrites and murderers. But this would not be listened to by the Romans, for they themselves were disgusted with the pretensions of the Pharisees.

Many charges were brought against Christ, but either the witnesses disagreed, or the evidence was of such a nature that it would not be accepted by the Romans. They tried to make Him speak in answer to their accusations, but He appeared as if He had not heard them. The silence of Christ at this time had been thus described by the prophet Isaiah:—

"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.

The priests began to fear that they would fail of obtaining any evidence which they could bring against their prisoner before Pilate. They felt that one last effort must be made. The high priest raised his right hand toward Heaven, and addressed Jesus in the form of a solemn oath:—

"He is guilty, put Him to death!"

"I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Matt. 26:63.

The Saviour never denied His mission or His relation to the Father. He could remain silent to personal insult, but He ever spoke plainly and decidedly when His work or Sonship to God was called in question.

Every ear was bent to listen, and every eye was fixed upon Him as He answered:—

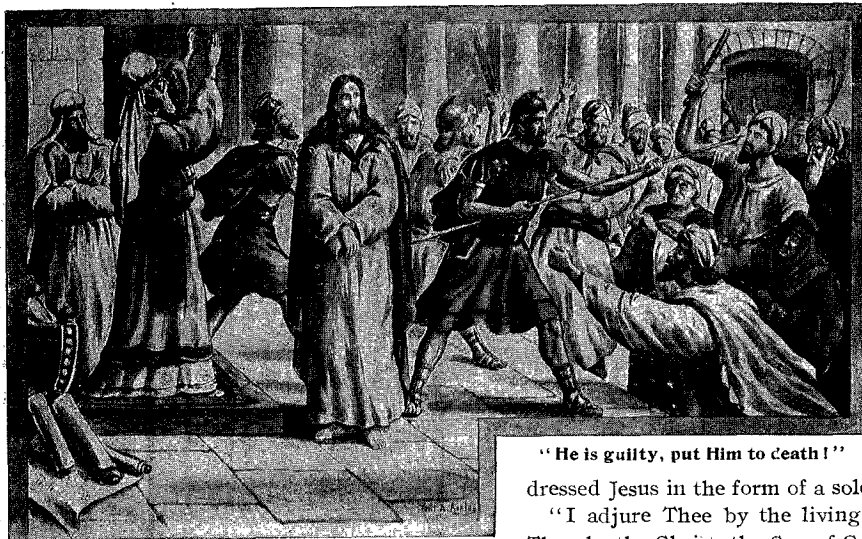
"Thou hast said."

In the custom of those days this was the same as answering, "Yes," or, "It is as thou hast said." This was the strongest form of an affirmative answer. A heavenly light seemed to illuminate the pale countenance of the Saviour as He added:—

"Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven." Matt. 26:46.

In this statement the Saviour presented the reverse of the scene then taking place. He pointed forward to the time when He shall occupy the position of supreme Judge of Heaven and earth. He will then be seated upon the Father's throne, and from His decisions there will be no appeal.

He brought before His hearers a view of that day, when, instead of



being surrounded and abused by a riotous mob, He will come in the clouds of Heaven with power and great glory. Then He will be escorted by legions of angels. Then He will pronounce sentence upon His enemies, among whom will be that same accusing throng.

As Jesus spoke the words declaring Himself to be the Son of God, and Judge of the world, the high priest rent his robe, as if to show his horror. He lifted his hands toward Heaven, and said:—

"He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye?" The judges answered, "He is guilty [deserving] of death."

Matt. 26:65, 66.

It was contrary to the Jewish law to



try a prisoner by night. Though the condemnation of Christ had been determined, there must be a formal trial by day.

Jesus was taken to the guard room, and there suffered mockery and abuse from the soldiers and the rabble.

At daybreak He was again brought before His judges, and the final sentence of condemnation was pronounced.

A satanic fury then took possession of the leaders and the people. The roar of voices was like that of wild beasts. They made a rush for Jesus, crying, "He is guilty, put Him to death!" and had it not been for the soldiers, He would have been torn in pieces. But Roman authority interposed, and by force of arms restrained the violence of the mob.

Priests, rulers, and the rabble joined in abusing the Saviour. An old garment was thrown over His head, and His persecutors struck Him in the face, saying:—

"Prophecy unto us, Thou Christ, Who is he that smote Thee?" Matt. 26:68.

When the garment was removed, one of the mocking throng spat in the Saviour's face.

The angels of God faithfully recorded every insulting look, word, and act against their beloved Commander. One day those base men who scorned and spat upon the calm, pale face of Christ will look upon it in its glory, shining brighter than the sun.

The Christian ought to remember that even the humblest act may be done to God's glory. The divine injunction is, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."

THE GIFT OF GOD.

The Lord that gave me this great happiness,
Said to me, "Hasten thou to share again
What I have given thee with other men,
Whom in thy blessing I would also bless!"

Then, like the olden prophet, I replied:
"Lord, I am ignorant and slow of speech,
And this great blessing let me not divide!
Canst Thou not give his special gift to each?
For, lo, the fields of want are very wide,
And who am I, that I should help or teach?"

Then the Lord answered me: "This gift of Mine
Falleth to nothing if thou hold it fast.
Give as I gave, and thou shalt find at last
In giving lies the blessedness divine."

—Rev. I. O. Rankin.

CREATION AND REDEMPTION.

IN the beginning God created the heaven and the earth." In this brief sentence we have the whole of the truth of the gospel summed up. He who reads aright may derive a world of comfort from it.

In the first place, let us consider who it was that created the heaven and the earth. "God created." But Christ is God, the brightness of the Father's glory, and the express image of His person. He Himself said, "I and My Father are one." He it was who, representing the Father, created the heaven and the earth. "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 again we read of Christ, that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist."

The Father Himself addresses the Son as God and as Creator. The first chapter of Hebrews says that God has not at any time said to any of the angels, "Thou art My Son, this day have I begotten Thee." "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." And he also said to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands." So we are well assured that when we read in the first chapter of Genesis, "In the beginning God created the heaven and the earth," it refers to God in Christ.

Creative power is the distinguishing mark of divinity. The Spirit of the Lord, through the prophet Jeremiah, describes the vanity of idols, and then continues, "But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." The earth was made by His power, and established by His wisdom. But Christ is "the power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we ac-

knowledge and worship Christ as the Creator do we acknowledge His divinity.

Christ is Redeemer by virtue of His power as Creator. We read that "we have redemption through His blood, even the forgiveness of sins," because that "by Him were all things created." If he were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the gospel is the power of God unto salvation; which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is the greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power can not be measured by human minds. But while we can not measure the power, we can easily settle the question of which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.

The Scriptures are very clear on this point. The Psalmist prayed, "Create in me a clean heart, and renew a right spirit within me." The apostle says, that "if any man be in Christ, he is a new creature," or a new creation. And again we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."

Compared with God, man is "less than nothing, and vanity." In him "dwelleth no good thing." Now the same power that in the beginning made the earth from nothing, takes man, if he is willing, and makes of him that which is "to the praise of the glory of His grace."—*Gospel in Creation.*

THE INDWELLING GOD.

People talk about the created universe as if it were the work of an artificer who had set it to going, and then left it to spin at its will. But in the deepest sense of the words, "in Him is life," and the continuance of creation come from the same source and cause that the creation originally came from. Unless God were in every leaf that drops, and in every glow-worm that twinkles, and every star that blazes, leaf and glow-worm and star would fall into equal nothingness. That the ever-present God dwelleth in His creation in such fashion as is needed for the subsistence, is the deepest word, as I believe, not only of revelation, but of what calls itself science. "For that He is strong in power not one faileth."—*Dr. Maclaren.*

"Blessed are the pure in heart." Matt. 5:8.

"THE ZIONIST MOVEMENT."

THE fifth Zionist conference held since the inauguration of the movement in 1897, adjourned recently in Basle, Switzerland.

The aim of these congresses, as declared by their initiator, Dr. Theodore Hertzl, of Venice, is "to create for the Jewish people a permanent home in Palestine by settling industrial Jews in Palestine, and securing the centralization of the entire Jewish people and the strengthening of Jewish sentiment and national self-consciousness in that country."

It seems impossible that this movement shall ever meet with anything approaching success. True, large numbers of Jews may possibly return to Jerusalem, but there is absolutely no reason for believing that the great mass of the Jews will ever again be gathered to Palestine, or that their civil polity will ever be restored.

Indeed, we know from the Scriptures of truth that this will not take place. For many centuries the Hebrews were God's chosen people, and through His providence they were maintained a separate and distinct people until the promise of a Saviour who was to come of the house and lineage of David, should be fulfilled. Long prior to this time that people had rebelled against God, and had lost their independence, though not their nationality. But when their mission was accomplished, they ceased to be even a dependent state.

"When Israel [the Hebrew people] went out of Egypt, the house of Jacob from a people of strange language, Judah was His sanctuary, and Israel His dominion." Ps. 114:1, 2. When the children of Israel, subsequently known as the Jews, demanded a king, the Lord said to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sa. 8:7. These texts show clearly that the Lord had a kingdom in this earth. This kingdom over which the Lord reigned, in so far as it pertained to civil duties, was given to Saul, then to David, to Solomon, and so on down to Zedekiah. In 1 Chron. 29:23 we are told, in so many words, that "Solomon sat on the throne of the Lord as king instead of David his father."

In the days of Zedekiah (B. C. 588) this dominion was transferred to Babylon, as foretold in Eze. 21:25-27. As indicated also in the same Scripture, this dominion passed in turn from Babylon to Medo-Persia, then to Grecia, and then to Rome. Rome ruled the Hebrews as a distinct people until the destruction of Jerusalem, A. D. 70. Then this phase of the kingdom ceased, to be no more "until He come whose right it is." "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

The time for the restoration of "the kingdom of Israel" (see Acts 1:6) has not yet come; nor will it come until our Lord Jesus Christ comes the second time; for it is written: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory," Matt. 25:31.

And then shall be "the gathering of the people" foretold by Jacob when he blessed his sons just before his death (Gen. 49:10); also the gathering of "all nations" (Matt. 25:32). Then "many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

Such is the only gathering of the Jews spoken of in the Scriptures as still future. And in this connection it should be remembered that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

The doctrine of the return of the Jews is a trick of Satan to divert the minds of the people from vital Bible truth. "Be not deceived."



BODILY SINS AND TEMPTATIONS.

BODILY sins and bodily temptations have a peculiar power of fastening on the nature, and a man who indulges them will find that no other chain that he can bind round himself will hold him so tight, or will hamper him so much.

Take such an ordinary case as the laziness which is at the bottom of a great deal of selfishness. The temptation to be selfish in this way, the temptation not to exert ourselves in order to do a kindness, the temptation to sink into a kind of apathy about the comfort of other people, the temptation to let things alone rather than have trouble—can any one deny that it grows with very remarkable rapidity if once we begin to give way to it?

Or, again, the temptation not to be lazily selfish, but to be greedily selfish; to seek in all cases our own comfort, our own ease, our own gratification—is not this in its turn one of those evils which grow with indulgence, and take root in the soul by merely being permitted in the life?

So, again, the temptation to everything that approaches to gluttony and delight in eating, can by mere unchecked indulgence be cherished into a very real trouble and hindrance to the spiritual life.

Or lastly, to go to quite another kind of bodily temptation, the temptation to delight in mere strength and activity, to exult in bodily superiority, to make bodily prowess a chief aim, to admire it above all other things, and so to go on to the worship of brute strength, whether it be strength of person or of will, and to forget that all strength is valueless except as the servant of the higher nature, the spirit. In all these cases, and even more in some others, it is certain that the sins of the body and the temptations of the body win power over us because we indulge them, and we can subdue them only by holding them in check.—*Archbishop Temple, D. D.*



It has been truly said that "no minister is successful who is not instrumental in the conversion of souls."

It can as truthfully be said that no minister is successful who, while ministering to the church, fails in the training of his own children. A minister who has a wilful, spoiled child in the pews cannot expect to accomplish much good in the pulpit.

CHARACTER BUILDING.

BY G. B. STARR.

THE one object for which each individual soul of man is granted existence in life is the formation of a right character. The exercise of every talent is to contribute to this end. All occupations, professions, trades, labor of every sort, are for the one purpose of character-building. The humdrum routine of daily occupation has a higher part to play than simply to keep men occupied, to keep them out of mischief, or to furnish a means of livelihood. It is to produce men and women with character more precious than all the gold they could ever handle or accumulate.

Success is not to be measured by the amount of money a man has saved beyond his daily living, but by what he has done with that money according to the opportunities he has had.

Has he been a blessing to all about him? Has he overcome the love for money? Has he learned that it is more blessed to give than to receive? Has he hoarded his Master's goods, or has he been a channel through which these goods have been flowing in blessing to others? "Take heed and beware of covetousness," said Jesus, "for a man's life consisteth not in the abundance of the things which he possesseth." To desire to hold in our own possession, under our own name, God's goods, His silver, His gold, His fruits, His grains, is to covet that which belongs to another, and to thus become an obstruction to the free flowing of the bounties of God, instead of a channel through which these gifts may flow in blessing to others. Channels are greatly blessed by the streams which flow through them. Have you been made happy by God's liberal gifts to you? Pass them on, and let them flow uninterrupted until they accomplish all that was in the heart of the giver. The poor and less favored are always with us to test us, and to be avenues through which we may imitate God, and form characters like His.

Jesus Christ is enlisting all heaven and earth in co-operation with Himself, in ministering to others, in using all their God-given powers in loving service for others. Of the angels it is written: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" What think you?—Would the time and ability of Gabriel be better occupied in working some rich gold mine on Jupiter or Saturn, or in ministering to suffering humanity? Out of which occupation think you he would form a character most blessed and God-like? Well, we are also workers together with God, and with Gabriel have the blessed privilege of working together with Jesus in uplifting others. One of the best evidences that can be presented that a person has become acquainted with Jesus, is the manifestation of deep and unselfish interest in others. If he possesses not this spirit, his profession of Christianity is worthless. "The Son of man came not to be ministered unto, but to minister." All who come in contact with Jesus partake of this same spirit, and it grows with their Christian growth, and strengthens with their Christian strength, until it becomes a consuming fire that burns up self, and finds its joy and delight in loving, self-forgetful, self-sacrificing ministry to others.

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THE LAW OF THE LORD.

WHEN a child, the writer of these lines was taught that "man's chief end is to glorify God, and enjoy Him forever."

This is a grand truth briefly stated. Our Saviour said, "Seek ye first the kingdom of God, and His righteousness." We should always put the service and glory of God first. Doing this we have the promise, "All these [necessary temporal] things shall be added unto you."

When man sinned in the beginning, away back in the early dawn of time, there was an issue raised between man and God,—an issue between man's act and God's law,—and through all the centuries since that time that issue has been on trial before the universe.

Before the fall of man, Satan and his angels had sinned and fallen. Thus not only man but angels were arrayed against God. Both men and angels had by their acts challenged the justice of the divine government, and impeached the wisdom of the divine Being.

Satan, we are told, took the position that God's government was unjust because His law could not be obeyed even by angels, much less by men. The fall of Adam and of his companion seemed in some degree to justify this charge. What then was necessary to vindicate God and His government?

The question raised is not a difficult one. The race reconciled to God and living in willing, happy obedience to His law would vindicate the divine government, and nothing else would. Therefore Jesus Christ undertook the accomplishment of this task, declared by the arch enemy to be impossible.

To accomplish this work the Son of God took upon Him human nature—the Word was made flesh: the Son of God became the Son of man. This He did first of all that in that flesh He might demonstrate the justice of His Father's law; and second, that having overcome in His own human flesh, He might give a like victory to as many as would trust Him, until at last the world should be peopled with human beings loyal to God just the same as it would have been had man never sinned at all.

All this is necessary to the complete vindication of the divine Being. Anything short of this would have left Satan at least a partial victor in this contest of the ages.

In like manner any change in the divine law would be an acknowledgment of imperfection and consequently of injustice in that law. Therefore said the Saviour, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17, 18.

To the same end are the words of the apostle, "Do we then make void the law through faith? God forbid: yea, we establish the law."

Faith vindicates the divine government, for faith is possible only in the heart that assents to the law of God that it "is holy, and the commandment holy, and just, and good."

It is because the vindication of righteousness and not punishment of evil doers is the divine object that God can "be just and the justifier of him which believeth in Jesus." Rom. 3:26.

Sincere confession of sin, like faith, decides the issue between sin and righteousness on God's side, and makes forgiveness possible.

In his confession after being reproved by the prophet, the psalmist said: "I acknowledge my transgression: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest and be clear when thou judgest." Ps. 51:3, 4.

The thought is not that the sin was committed that God might be justified in condemning one not yet wicked enough to merit condemnation, but that confession is made to justify the judgment of God and to vindicate His character and His law.

With this principle in mind no one need ever be troubled about the perpetual obligation of the divine law. To one who knows this truth the glory of the divine law is its immutability.



LOT'S CHOICE AND GOD'S PROMISE.

THERE is no more interesting chapter in Genesis than the thirteenth.

At the opening of this chapter we find Abram and Lot dwelling together in Canaan.

These men had both grown rich in cattle, so that "the land was not able to bear them."

A strife arose "between the herdmen of Abram's cattle and the herdmen of Lot's cattle." Of course this strife came at once to the notice of the two men most deeply interested.

It seems likely that Lot presented the matter to Abram in something of an excited manner, for Abram said to him, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen."

Then as the only practical solution of the difficulty, Abram proposed that they separate, giving Lot his choice of territory. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere."

Lot evidently felt that the best was none too good for him, and he chose the beautiful plain of Jordan stretching away to the southward toward the populous "cities of the plain." There was not only abundant pasture for his herds, but the cities afforded a market for his cattle; and Lot "pitched his tent toward Sodom."

Sodom was one of the most wicked cities of ancient times. The very name has long been a synonym for wickedness. It was toward this place that Lot turned his face, and presently we find him living at ease within its walls, vexed indeed by the wickedness of the people, but still content to dwell there.

Just how far Lot himself was influenced by his surroundings we do not know, but city life seems at least to have brought ruin to his entire family. He entered Sodom rich in cattle, and, so far as we know, with a model family. He left it with only what he could carry with him. Clearly it did not pay Lot, even in a temporal way, to enter Sodom.

After Lot separated from Abram, the Lord made Abram a definite promise of the land of Canaan "for a possession." "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to

thee will I give it, and to thy Seed forever."

Like many other Scriptures, this promise embraces much more than appears upon the surface. From Rom. 4:13, we learn that it means the world: "For the promise that he should be heir of the world, was not to Abraham, or to his Seed, through the law, but through the righteousness of faith."

The Seed here referred to was not Abraham's descendants according to the flesh, but first of all "the Seed of the woman," and secondly as many as shall, by the Divine adoption, become "heirs of God and joint heirs with Christ."

Speaking of this in Gal. 3:16, the apostle says: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Touching the manner in which others are brought in to become joint heirs with Christ in this promise, the apostle further says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

As we have seen, the whole gospel was bound up in that promise to Abram, or Abraham, as he was afterwards called. Everything centered in this promise. It was to this that Paul referred when in his defense before Agrippa he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers." Acts 26:6.

Stephen alluded to the same promise when in the last discourse he ever preached, he said of God and of Abraham: "And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession." Acts 7:5.

Stephen believed in Jesus Christ, whom the Jews held to be dead. Stephen's evident purpose was to prove from the promise to Abraham the necessity of a resurrection of the dead. Abraham was dead. The promise had not been fulfilled to him. Therefore either Abraham must be raised from the dead or God's word fail.

Again, in Heb. 11:39, 40, the apostle Paul says of a great number who were dead: "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." God's children are all to be gathered home and receive their reward at the same time.

We thus see something of the vast field of truth opened before us in the thirteenth chapter of Genesis. Truly "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.



God was so particular to have His word obeyed that He rejected Saul for sparing the best of the sheep and cattle, even though they were to be used in sacrifice. He was so particular also that He smote Uzza because he touched the ark contrary to the divine command that only the Levites should touch it. 1 Chron. 13:9, 10. He was so particular also that he sent a lion to destroy the prophet who turned aside to eat and to drink in a place of which the Lord had said, "Thou shalt eat no bread, nor drink water there." 1 Kings 13:17. Moreover the Lord has said, "To obey is better than sacrifice, and to hearken than the fat of rams."



THE SIN OF LYING.

International S. S. Lesson for February 9.

GOLDEN TEXT: Wherefore putting away lying, speak every man truth with his neighbor. Eph. 4 : 25.

SCRIPTURE LESSON : Acts 5 : 1-11. Commit verses 3-5.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou has not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

THE names Ananias and Sapphira have come to be everywhere synonyms for "liar," but there is nothing in the names themselves to suggest dishonesty. The first of these names means "the cloud of the Lord;" the second, "that which relates or tells, that writes or composes books." It is simply one of many examples of worthy names being dishonored by unworthy persons.

There must have been common causes operating to cause these two people to conspire together to deceive in regard to the sale of their property. It is bad enough to tell a lie under any circumstances, but it seems worse, in some respects, to deliberately plan to deceive.

It seems that the offense of this man and woman was more heinous than ordinary lying, because they lied "to the Holy Ghost." This example should prove, then, an awful warning against false profession in matters of religion.

It appears that in the early church no pressure was brought upon believers to give of their means. This land, before it was sold, belonged to Ananias and his wife. Touching the church, they were under no obligation to sell it. After they had sold it the money belonged to them. Their brethren had no claim upon it. Their sin was not in withholding, but in deceiving. But of course the sin of covetousness was at the root of the whole difficulty.

It is not necessary that one should covet money in order to be covetous. Ananias and his wife were willing to give up a part of their money for standing in the church. Evidently they wanted to appear as well as their fellows. Possibly, too, they imagined, like Simon the sorcerer (Acts 8:9-20), that the gift of God could be purchased with money.

The question may arise, Why were these persons struck dead, and other liars since that time permitted to live? The answer may be found, at least in part, in the fact that among all heathen people lying was at a premium. Not only was lying considered permissible under certain conditions, but it was thought to be commendable. It was necessary to emphasize the fact that the God of the Christians hated lying. Then, too, the infant church must be kept pure. Corruption would come in later; apostasy would manifest itself, but only a pure church could do the work committed to the apostles and the church in that early day.

The great fear that came upon the church was not terror, but awe or reverence. We are to fear God, but not to be inspired with terror because of Him. Love casts out fear. "He that feareth is not made perfect in love." The fear of God is filial affection mingled with awe and reverence. It is unwillingness to offend because of the reverence we have for the divine Being. Such fear brings a blessing.

WE SHALL SEE HIM AS HE IS.

We shall see Him as He is!
Sweeter promise is there none
Than is given us in this,
For Christ's friends to think upon!
Though we walk in darkness here,
With the fogs about our face,
All the mists will disappear
When we gain our resting-place.

We shall see Him as He is!
And Himself will be the light
In the home of perfect bliss,
Where the day shall have no night.
The clear shining of our Sun
Will make summer evermore,
When the journey's end is won,
And the stormy days are o'er.
—*Mariaanne Farningham.*

THE RICH MAN AND LAZARUS.

Lesson for February 8.

SCRIPTURE: Luke 16:13-31.

THE parable of the rich man and Lazarus, like several others in close connection with it, teaches, first of all, the fact that a man's standing in this world does not indicate his standing with God.

Like Job's friends (Job 22:23-30), the Jews held that temporal prosperity was an indication of the favor of God, while adversity was evidence of His displeasure. The parable under consideration teaches us that this is not true.

The rich man represented the Jews. The purple, and scarlet, and fine linen were the clothing of their priests. See Exodus 28. Spiritually they had all that heart could wish. To them pertained "the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises." Rom. 9:4. On the other hand, the Gentiles had nothing. They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. They were beggars, scarcely entitled to the crumbs that fell from the spiritual table of the Jews. See Matt. 15:21-27.

But there came a change. "The beggar died." From among the Gentiles men began to turn to God. They became "dead to sin" (Rom. 6:2), but alive to God. In this condition they were in favor with God—transferred,

as it were, into the bosom of Abraham's family: "If ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." Gal. 3:29.

"The rich man also died." But how different was his death! Instead of dying to sin, he became "dead in trespasses and sins." The positions of the two men were completely changed.

Race prejudice and religious intolerance constitute a great gulf between Jews and Christians that so far as the Jews are concerned has never been crossed. Individuals from among the Jews have embraced Christ, but the Jewish people are, apparently at least, as far from God to-day, and from acceptance of the gospel, as at any time in the past.

Rejecting the deep spiritual truths of "Moses and the prophets," the Jews put themselves in a position where faith was impossible. The Saviour told them that they would not believe though one went unto them from the dead. Lazarus, the brother of Mary and Martha, was raised from the dead, but they only plotted to put him to death also. Christ himself died and rose again, but still the Jews abide in unbelief. Infidelity is in the heart, not in the head, and whether Jews or Gentiles, if they do not believe, it is simply because they do not want to. They love darkness rather than light because their deeds are evil.

SELF-CONTROL.

GOD wants every man to develop self-control. In the first man the faculty was perfect; that is, Adam had the power to do that which he deliberately chose to do. He was not in the condition described in Rom. 7:15: "That which I do I allow not: for what I would, that I do not; but what I hate, that I do."

But this faculty of self-control lost in the fall is restored in the gospel. In Jesus Christ every man may, by the grace of God, do those things, and only those things, that his conscience, instructed by the law and Spirit of God, tells him are right. Out of Christ every man's experience is as described in the words quoted in the previous paragraph. Well may the soul in such a condition of vassalage to sin cry out in anguish of heart, "O wretched man that I am! who shall deliver me from the body of this death?" But there is deliverance—restoration of the power of self-control—in Jesus Christ. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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. 8:2-4.

Without will-power moral character is impossible. Such character is formed by choosing the good and refusing the evil. Self-government is so essential therefore to character-building that Jesus Christ came into this world to restore to men this faculty; therefore it is written, "He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

But the man who is lacking in self-control is not a free man, nor is such a man an honor to the Christian name. He needs to be converted.

WITH THE CHILDREN



A LITTLE BIRD TOLD HIM.

LITTLE Mrs. Bird built her nest in the apple-tree near the kitchen door, and before her children were half grown, Mr. Thomas Cat ate them every one. Mrs. Bird fluttered among the leaves of the apple-tree and cried for a whole day. Then she went down into the corner of the orchard, and built another nest. But Master Tommie Spratt found it, and took all the eggs away. Mrs. Bird cried over the empty nest all day. Then she went far, far away into the woods, and built another in a thorn-tree.

One morning, while she was sitting peacefully on her eggs in the nest in the thorn-tree, she heard footsteps on the stones below. She looked over the edge of the nest with startled eyes. At first she did not know whether to be afraid or not. The creature she saw had on a very short dress, but it also wore a small, round straw hat and short hair. Mrs. Bird did not know whether it was a girl or a boy. Girls were harmless creatures, she knew. Suddenly the creature jumped over a log, and whooped wildly.

"Oh me! oh me! it is a boy!" shrieked poor Mrs. Bird. She sprang from the nest and darted through the branches around and around her nest, screaming and scolding furiously.

Foolish Mrs. Bird! Why, almost any boy in the world would have been sure, from the noise she made, that she had a nest hidden there. But this boy did not know it. He was a very young boy, far too young to be wandering in the woods alone. To tell the truth, he had run away, and although he did not know it, he was quite lost.

The boy walked on past the tree, and, after a little, Mrs. Bird lost sight of him, and settled quietly down again. After a long time she heard a queer noise, and peeping over the edge of the nest, she saw the boy coming back again. His hat was gone, his feet were covered with mud, his hands and face scratched with briars, and he had discovered that he was lost, and was sobbing bitterly. He was so tired and blinded with crying that he tottered as he walked, and when he reached the tree where Mrs. Bird had her nest, he dropped in a weary, muddy little heap on the dead leaves, and fell asleep.

Mrs. Bird screamed and scolded and darted about the tree, swooping so low that her wings almost brushed the boy's head, but he did not hear her.

Presently poor, distracted Mrs. Bird heard other strange sounds. She heard voices calling "Harold! Harold! Harold!" and the echoes caught up the words, and tossed them back and forth until the trees and rocks seemed to be crying "Harold! Harold!" too. But Harold did not hear. He was too sound asleep. Soon two figures appeared in the distance.

"More boys! more boys!" shrieked Mrs. Bird. "Oh, my poor eggs! What shall I do?"

They were very large boys. We should have called them men, but Mrs. Bird did not know the difference. She was afraid of anything that wore trousers and short hair, and a small round straw hat.

Suddenly one of the men stopped, and caught the other by the arm.

"Listen, Charlie!" he cried. "Do you hear that bird scolding down yonder in the thicket?"

"Yes. What of it?" said the other.

"Something has disturbed her. It may be the boy. Let us see."

"P-papa, how d-did you know where I was?" asked Harold, sleepily, when he awoke a moment later to find himself safe in his father's arms.

"Oh! a little bird told me," answered papa, laughingly.—*Selected.*

TWO AND ONE.

(From the German.)

Two ears thou hast, and but one mouth:
Dost thou complain?

Much shalt thou hear, which to repeat
Were vain.

Two eyes thou hast, and but one mouth:
Take it to heart!

Let what thou seest be only told
In part.

Two hands thou hast, and but one mouth:
Is it not meet?

The two are given to work, the one
To eat.

A FAITHFUL BOY.

HERE is a story, remarks the *Bible Echo*, of a boy who was not afraid of the Duke of Wellington. That is quite a big name. Do you know who the Duke of Wellington was? He was a great warrior, and had command of all the army of England; so that hardly any one dared refuse to do anything that he commanded.

In England the rich gentlemen go out on horseback, with a lot of dogs, to hunt deer and foxes; and they ride right through the fields of poor people, without even asking leave.

One man had a nice field of grain, that he did not want the hunters to run over; so he set his twelve-year-old boy to watch the gate, and not let anybody go through the field.

By and by a troop of hunters rode up, and one of them told the boy to open the gate so they could ride through. The little fellow said, "No, sir; I am told not to let any one go through the field."

The man called him a very impudent boy, and again ordered him to open the gate, and threatened to punish him if he refused. But the little watchman stood firm in his refusal.

Then another of the company addressed the boy, and said: "I am the Duke of Wellington, and these are my officers; we must not be hindered in our chase."

The boy stood still at his post, but took off his hat, and replied: "I am glad you are the Duke of Wellington, for I know the great general would not want anybody to disobey orders."

The great man was so pleased with the boy's compliment that he gave him a present of some money, and rode away in another direction.

Jesus says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Every day we have many chances to show whether we are faithful or not.

"Happy is the man that findeth wisdom."

The Household

VALUE OF OXYGEN.

An abundance of pure air is life and health; the lack of it is discomfort, disorder, disease, and death. The man that gets the greatest amount of oxygen into the very bottom sacs of his lungs has the strongest body and the clearest head. He will live the longest, endure without injury the greatest extremes of climate, do the largest amount of work, and find the greatest satisfaction in living. His food will taste better, his senses will be keener, his sleep will be more refreshing, and his waking more delightful. On the other hand, to the lack of fresh air in abundant quantities may be ascribed a large proportion of the ills that human flesh is heir to—coughs, colds, and catarrhs, headaches, nausea, indigestion, fretfulness, sleeplessness, and rheumatism.—*Selected.*

HOW TO TREAT A SPRAIN.

A lad sprained his ankle at a mountain camp when a doctor was not within ten miles. A hospital nurse was the next best person. Somebody brought her from an adjacent camp in half an hour. She ordered plenty of hot water, and a kettleful was kept constantly boiling till further orders. The patient was stretched on a lounge, and his mother held the injured foot in her hand. The nurse mounted a stool near by, and from the height of three or four feet poured hot water, a steady, slow, streaming trickle constantly falling on the injured ankle. Before one jug was empty another was ready to be put in her hand. In one hour the swelling had subsided, the pain was gone, and the hurt ankle was in a bandage. Three days later the lad was on his feet.—*Good Housekeeping.*

OVEREATING.

Out of 100 persons selected at random, it is no exaggeration to say that 80 eat too much, and also that these same 80 fail of proper mastication. Weakened digestion is, of course, the direct result of overeating and insufficient mastication, and weakened digestion means undermined systems. At the extremes of life, youth and old age, it is wisdom to make the diet much the same. A child's nourishment should be very simple; so in old age it should grow plainer and plainer.—*Chicago Tribune.*

PEACH CUSTARD.

An exceedingly dainty custard is made by slicing two halves of a canned peach into a serving-dish, and sprinkling over it two tablespoonfuls of finely grated dried bread crumbs. Separate one egg; beat the yolk carefully with two tablespoonfuls of sugar, and add half a pint of milk; cook this over the fire for just a moment. Take from the fire; add five drops of bitter almond extract, and turn, while hot, over the peaches. Beat the white of the egg to a stiff froth, drop it by teaspoonfuls over a little saucepan of boiling water; let it rest there for a moment, then lift with a skimmer, drain carefully, and slip it on top of the custard; dust carefully with finely grated bread crumbs (not more than a tablespoonful), and you will have an exceedingly dainty and a very delicious mock macaroon pudding at a very slight expense.—*Ladies' Home Journal.*



ASTHMA.

IN popular usage asthma is a term employed to describe a well-known condition; yet it is significant of the broadened knowledge of diseases in general that, as a distinct disease, the name is applied in a more and more restricted sense by physicians.

For example, the asthma of which Doctor Johnson complained in his later years, as recorded by Boswell, is so clearly set forth by the faithful biographer that the modern physician is even now able to determine that an affection of the heart was responsible for it.

Asthma is often a family affection, and is frequently traceable to parents, grandparents, or great-grandparents. Most sufferers are of an excitable, emotional, or "nervous" temperament. It bears a rather striking analogy to epilepsy in that its attacks are characterized by suddenness and influenced by strong emotions, like fear or grief, and not infrequently occur at night, when the sufferer may be plunged from deep sleep into an attack. In both diseases excitement during the day is often followed by attacks.

Physicians believe, however, that a high-strung organization alone is not sufficient to develop the disorder, but that some other source of irritation must be added; that is, some faulty state of the system elsewhere, like disease of the digestive tract, harmful factors circulating in the blood, obstacles to free breathing in the nose, and others.

Whatever may be the source, it must be dealt with energetically and at an early stage, since long-standing cases of asthma invariably develop changes in the lungs and heart which are permanent. The disease can then be dealt with only by measures aimed at palliating and cutting short the separate attacks, and with no reasonable hope of an actual, permanent cure.

For the young sufferer and for those in the early attacks of asthma, the writer would emphasize the necessity of a thorough search for, and the removal of, any and every error in hygienic living in order to avoid the suffering of the chronic asthmatic and the further diseases which it brings in its train—*Youth's Companion*.

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STEPS TO RUIN.

ONE drink—
Just one—
He took
"For fun."
And then he took
Drink number two,
"Cause other boys
And men all do."
The third and fourth he took
To gain a "manly" look,
Five, six,—a thirst was born,
Unquenched at night or morn.
Seven, eight, nine,—each called for more,
Till they were numbered by the score.
Lost—honor, riches, home, and hearth,—
All that he held most dear on earth.
For lack of bread his little children cried,
His wife, heart-broken, sickened soon and died.
He, once a man, but now a hopeless slave,
Rum-sodden, dropped into a pauper's grave,
—Elizabeth Rosser, in *Youth's Instructor*.

CURRENT EVENTS

Memorial services for President McKinley will be held by Congress, in the Hall of Representatives, at Washington, February 27.

A highly successful trial of Santos-Dumont's air-ship or dirigible balloon, was made at Monte Carlo, on the shore of the Mediterranean Sea.

Recently a delegation of beet-sugar growers protested to President Roosevelt against reduction of duty on Cuban sugar; the President said that something must be done for the island.

Robbers burned a man to death near Girard, Ohio, January 27. They bound and robbed him and then set fire to the shanty he was in. The victim was a railroad laborer. This crime was committed to secure one week's pay which the man had on his person.

A large surrender of insurgent forces in Batangas Province, Philippine Islands, occurred Jan. 14, 22 officers, 245 men, and 223 rifles having been given up. Loyal natives believe this action will influence hostile bands in other parts of the province to come in.

An act most creditable to this Government was performed on the 20th inst., when President Roosevelt signed a Government check for \$376,000, which represents the money captured by the marines of the United States navy at Tien Tsin during the Boxer troubles in China. The money belonged to the Chinese Government, and has since been on deposit in the treasury. The check will be given to Minister Wu for transmission to the Chinese Government.

Speaking in the House of Commons on the 19th inst., Joseph Chamberlain admitted the willingness of the British Government to grant the Boers terms of peace. He said if peace was made now there would be no confiscation of property, and that universal amnesty would be granted immediately, with full political rights as soon as possible. It is said that these terms would be acceptable to the great mass of the Boers, but that General DeWet is unwilling to yield.

Touching German feelings of friendship for this Government, *The National Zeitung*, of Berlin, declares that "the only object of the visit of Prince Henry to the United States is the cultivation of this sentiment. The German Emperor could give the United States no better proof of the feelings and sentiments animating him and the German people in regard to the greatness and development of the Union as a civilizing power, than in sending his brother there."

Much indignation is said to have been aroused among the clergy of France over the purpose of the government to exclude from military schools youths who have been educated by the religious congregation. This virtually devotes all young men who have been members of the brotherhoods to service as private soldiers and excludes them from training for officers. The government's excuse is that the religious congregations educate their pupils to be unfriendly to the republic.

Prince Henry, brother of Emperor William of Germany, is expected to arrive in New York, February 22.

January 29, ten lives were lost in a tenement house fire in Boston. Three others were so seriously injured that little hope is entertained of their recovery.

"History repeats itself" because human nature is the same in all ages. The only sufficient safeguard against barbarism and cruelty is genuine Christianity. Civilization does not change men's hearts.

A dynamite explosion at Forty-first Street and Park Avenue, New York City, on the 27th inst. killed three persons, injured scores, and practically wrecked two hospitals and several private residences. The new Grand Central Station was much injured. The dynamite which caused the explosion was stored in a small shanty built on the curb in front of the Murry Hill Hotel. The exact cause of the explosion is not known.

It is stated in Washington that this country is about to yield to the Vatican's desire to have the United States accredit a representative to the papal court. One official is quoted in the *N. Y. Times* as saying that "The United States never had a representative at the Vatican even when the pontifical states exercised actual sovereignty over territory. How unlikely, then, it is that the United States would consent to reverse that policy at a time when the Holy See has no territorial possessions whatever?" "We accept this as true," comments a leading New York religious weekly. "It is certain that the American people would resent any action by our Government taken in the direction of establishing diplomatic relations with the Vatican. One representative at Rome is enough for this country, as our Government would soon discover were an attempt to depart from the old policies to be made."

Some remarkable facts were brought out in the investigation of the cause of the recent disaster in the New York Central tunnel at Forty-third street, New York City.

One of the chief witnesses was Superintendent Franklin of the New York Central, who, in reply to questions addressed by District Attorney Jerome, did not hesitate to affirm that engineers had for ten years complained of being "unable to see signals," but nothing had been done. He also testified that it took on one occasion six runs of engines over torpedoes to explode them; further, they have "not been exploding recently." He admitted that trains have been run past the red lights which were disregarded, while for a remedy "we haven't done anything but talk about changes." No rule exists to check the speed in the tunnel, it was testified; engineers must report at the Central Station on time, failing to do which they were "liable to be relegated to gravel trains." Lastly, eighteen engineers testified that in the smoke and steam of the tunnel, green lights were often made to appear white; that the difficulty had prevailed for years, and that nothing had been done to remove it.

It is nothing short of amazing that such a state of affairs should be allowed to continue. That such was the case shows how cheaply human life is held when balanced against dollars.

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It is foolish for any man to say that his position in life is such that he has no opportunity for doing good.

The humblest follower of Christ may be just as faithful to Him as the most prominent preacher of the gospel.

Faith is agreement with God: it not only believes that God is, but it is in harmony both with what He has done and what he proposes to do.

Doing our best wherever the Lord has placed us is the one standard of conduct for the Christian, no matter where he may be. It is a rule with no exceptions.

It seems incredible, but some one with a penchant for figures estimates that since the beginning of the Boer war, the British have spent in that struggle a sum equal in gold to the weight of the entire Boer army at the beginning of the war.

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Have you ever considered that you may be living when the Lord thus appears? If He were to come soon, would He find you among "them that look for Him"?

No man can become a Christian merely by making good resolutions. "If any man be in Christ, he is a new creature."

There is, however, one resolution that every man out of Christ ought to make; namely, "I will arise and go to my Father, and will say unto Him, Father, I have sinned."

This any man can do who wants to come to God. Having done this, it is the Father's work to cause the best robe to be put upon him.

The Reform administration in New York is doing the best it can, but is not meeting the expectations of the church people whose votes made the defeat of Tammany possible.

"Put not your trust in princes" is a Biblical injunction to which all men, especially Christians, should give heed." Only the power of God can effect moral reforms. Civil authorities may restrain certain forms of vice, but only the power of God can work real reformation in any man.

What the church needs and the world demands, remarks an exchange, "is a more practical type of religion, — a religion whose impelling power is love, — a religion which manifests itself in acts of charity and deeds of kindness, which reaches out the hand to help the helpless, to lift up the fallen, to strengthen the weak, to relieve the suffering, to rescue the perishing, and give courage and hope to those who are ready to yield to despair. We would not be understood as depreciating the importance of

experimental religion. The emotional element has its place in Christian life. Gladness, peace, joy, are facts in the experience of every truly converted Christian. But we doubt the reality of any experimental religion which makes a Christian contented with merely feeling good and getting happy."

Our Lord has promised to be with us all the while. It is only when we realize that He is with us in our every-day life, that we are able to do our best in whatever our hands may find to do. When God gave Jesus Christ to a lost world, He gave the best He had. Should we then, as honest men, be satisfied unless we are giving our best, in whatever we may have to give, to glorify Him?

"The Zionist Congress has been meeting again in annual session at Basle," remarks *The Christian Nation*. "Addresses have been delivered to divert the Jews to Palestine. Something is said of the Sultan's favor, and a fund is solicited. Meanwhile the Jews of eastern Europe are flocking west, and will continue to do so as long as the conditions of living in Russia and Turkey remain as they are. Oftentimes has Israel followed false messiahs. Even yet, after many severe lessons, their enthusiasm may be kindled by descriptions of the land flowing with milk and honey. The glorious Biblical promises are for believing Israel, and these they share with believing Gentiles."

When the Pope of Rome once referred to the great wealth of the church, and remarked to Thomas Aquinas, "We cannot now say, 'Silver and gold have I none,'" Aquinas replied, "Neither can we say, 'Arise and walk.'" Times of wealth and great temporal prosperity in the church have been incompatible with times of spiritual power. The men who have done the most for the world have not been noted for their wealth. Jesus and Paul, and Luther and Calvin, and Knox and Cameron were poor. James writes, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love him?"

When tempted to discouragement, remember that "development of character, perfection in the Christian life, final victory, comes through opposition, encountering and surmounting difficulties, and persistent plodding in ways of righteousness. Climbing hills of difficulty is prime exercise for the Christian athlete. Paul never would have reached the heights of Christian perfection unto which he attained if it had not been for the perils he was called to pass through."

"It is sometimes said," observes the *Southern Christian Advocate*, "that it makes very little difference what a man believes if he is only sincere in his belief. That is a false theory. It fails to take into account the influence of belief upon character and life. What a man is, in character and life, is the product of what he sincerely believes. Belief makes character, and character determines destiny. What a man believes is transmuted into character. It enters into every fiber of his moral being, and gives direction to every movement of his life. Character is the concrete expression of belief. There is in belief both a constructive and a destructive power. Belief in that which is true, pure, and noble constructs a lofty type of character and

ennobles life. Belief in that which is false, impure, and base debases character and degrades life. It is important to be sincere in one's belief. But we must not forget that a man may be as sincere in believing a falsehood as in believing a truth."

Mr. Andrew Carnegie is quoted as saying in a recent letter that "the killing of men under the name of war is the foulest blot upon humanity to-day. We see," he continued, "much discussion as to what is or what is not permissible under civilized warfare. My view is that this is a contradiction of terms. There can be no such thing as civilized warfare. We have made little progress in the path of genuine civilization as long as we can find no better substitute for the settlement of international disputes than the brutal murder of one another. As a general proposition, it may be stated that the nation which refuses peaceful arbitration is responsible for the war which ensues. Britain having done this in its dispute with the Transvaal republic, is responsible for the extermination of a brave and heroic Christian people.

"But let us also remember that we are to-day engaged in shooting down Christian Filipinos, whose only crime is that they believe in the Declaration of Independence. Sad that both branches of the so-called most highly civilized race should be guilty of the most uncivilized crimes. Let us all pray that this disgrace may soon pass away."

Business men in Cuba are pleading very earnestly for reciprocity with the United States. They say in a recent appeal to Americans: "The industrial crisis which now confronts us, and daily becomes more acute, can be relieved, and dire suffering averted only by prompt action on the part of Congress in granting tariff reductions asked for by our commissioners and recommended by your President and Secretary of War, who have studied the question very carefully, and are thoroughly informed as to its merits."

One is sure to see in others that which there is in his own heart. It has been justly observed, therefore, that "a man of pure character, of generous feelings, of noble principles, of high ideals, can see some good, some virtue, some redeeming quality in the most depraved human being; but a man of debased character, of impure mind, of defiled conscience, can see nothing but faults and blemishes and evil qualities in the best men."

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own purposes; and whatever of ignorance or weakness or mistake was mingled with it will drop away, as the withered sepals drop away when the full flower has blown.—*F. W. Farrar*.

It seems that Senator Platt, of Connecticut, is authority for the statement that "the cost of the clerical and messenger force of the Senate exceeds the salaries and mileage of senators, which foot up nearly \$600,000 a year."

Remember that sooner or later each individual must give account, not of another, but of himself to God.

Christianity, the life of God in the individual, is the only remedy for the myriad ills that afflict humanity.