

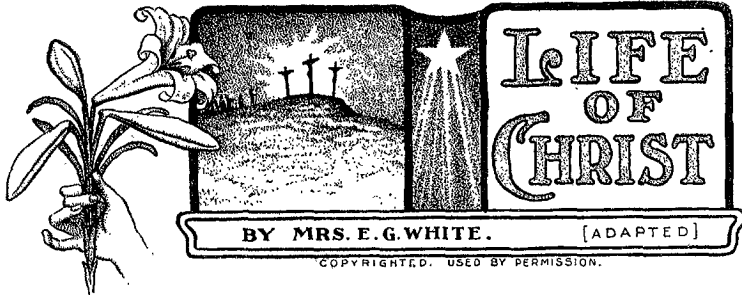
The Gospel Herald

"On earth peace, good will toward men."

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NO. 6,



BEFORE HEROD.

HEROD had never met Jesus, but he had long desired to see him, and witness his marvelous power. As the Saviour was brought before him, the rabble surged and pressed about, some crying one thing, and some another.

Herod now commanded silence, for he wished to question the prisoner. He looked with curiosity and pity upon the pale face of Christ. He saw there the marks of deep wisdom and purity. He was satisfied, as Pilate had been, that malice and envy alone had caused the Jews to

miracle to gratify curiosity, or to save himself from the pain and humiliation that man must endure when placed in a similar position.

His accusers were terrified when Herod demanded of Christ a miracle. Of all things they dreaded most an exhibition of his divine power. Such a manifestation would be a death-blow to their plans, and would perhaps cost them their lives. So they set up the cry that Jesus worked miracles through the power given him by Beelzebub, the prince of devils.

Several years before this, Herod had listened to the teaching of John the Baptist. He had been deeply impressed, but he had not forsaken his life of intemperance and sin. So his heart grew harder, and at last in a drunken revel he had commanded that John should be slain to please the wicked Herodias.

Now he had become still more hardened. He could not bear the silence of Jesus. His face grew dark with passion, and he angrily threatened the Saviour, who still remained unmoved and silent.

Christ had come into the world to heal the broken-hearted. Could he have spoken any word to heal the bruises of sin-sick souls, he would not have kept silent. But he had no words for those who would but trample the truth under their unholy feet.

The Saviour might have spoken to Herod words that would have pierced the ears of the hardened king. He might have stricken him with



Mocking the Saviour.

accuse the Saviour, and that he was guilty of no crime whatever.

Herod urged Christ to perform one of his wonderful miracles before him. He promised to release him if he would do so. By his direction, crippled and deformed persons were brought in, and he commanded Jesus to heal them. But the Saviour stood before Herod as one who neither saw nor heard.

The Son of God had taken upon himself man's nature. He must do as man must do in similar circumstances. Therefore he would not work a

fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that he could have given.

That ear which had ever been open to the cry of human woe, had no place for the command of Herod. That heart, ever touched by the plea of even the worst sinners, was closed to the haughty king who felt no need of a Saviour.

In anger, Herod turned to the multitude, and denounced Jesus as an

imposter. But the accusers of the Saviour knew that he was no imposter. They had seen too many of his mighty works to believe this charge.

Then the king began to shamefully abuse and ridicule the Son of God. "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe." Luke 23:11.

As the wicked king saw Jesus accepting all this indignity in silence, he was moved with a sudden fear that this was no common man before him. He was perplexed with the thought that this prisoner might be a heavenly being come down to the earth.

Herod dared not ratify the condemnation of Jesus. He wished to relieve himself of the terrible responsibility, and so sent the Saviour back to Pilate.

JESUS CONDEMNED BY PILATE.

When the Jews returned from Herod, bringing the Saviour again to Pilate, he was very much displeased, and asked what they would have him do. He reminded them that he had examined Jesus, and had found no fault in him. He told them that they had brought complaints against him, but that they had not been able to prove a single charge.

And, furthermore, they had taken him to Herod, who was a Jew, like themselves, and he had found in him nothing worthy of death. But to pacify the accusers, he said:—

"I will therefore chastise him, and release him." Luke 23:16.

Here Pilate showed his weakness. He had acknowledged that Christ was innocent; then why should he punish him? It was a compromise with wrong. The Jews never forgot this through all the trial. They had intimidated the Roman governor, and now pressed their advantage until they secured the condemnation of Jesus.

The multitude clamored more loudly for the life of the prisoner.

While Pilate was hesitating as to what he should do, there was brought to him a letter from his wife, which read:—

"Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Matt. 27:19.

Pilate turned pale at this message; but the mob became more urgent as they saw his indecision.

Pilate saw that something must be done. It was customary at the feast of the passover to set at liberty one prisoner, whom the people might choose. The Roman soldiers had recently captured a notable robber, named Barabbas. He was a degraded ruffian and a murderer. So Pilate turned to the crowd, and said with great earnestness:—

"Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Matt. 27:17.

They replied, "Away with this man, and release unto us Barabbas." Luke 23:18.

Pilate was dumb with surprise and disappointment. By yielding his own judgment and appealing to the people, he had lost his dignity and the control of the crowd. After that, he was only the tool of the mob. They swayed him at their will. He then asked:—

"What shall I do then with Jesus which is called Christ?"

With one accord they cried, "Let him be crucified!"

"And the governor said, Why, what evil hath he done?"

"But they cried

out the more, saying, Let him be crucified." Matt. 27:22, 23.

Pilate's cheek paled as he heard the terrible cry, "Let him be crucified." He had not thought it would come to that. He had repeatedly pronounced Jesus innocent, and yet the people were determined that he should suffer this most terrible and dreaded death. Again he asked the question:—

"Why, what evil hath he done?"

And again was set up the awful cry, "Crucify him, crucify him!"

Pilate made one last effort to touch their sympathies. Jesus, faint with weariness and covered with wounds, was taken and scourged in the sight of his accusers. "And the soldiers platted a crown of thorns, and put it



"And the soldiers platted a crown of thorns, and put it on his head."

on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands." John 19:2, 3.

They spit upon him, and some wicked hand snatched the reed that had been placed in his hand, and struck the crown upon his brow, forcing the thorns into his temples, and sending the blood trickling down his face and beard.

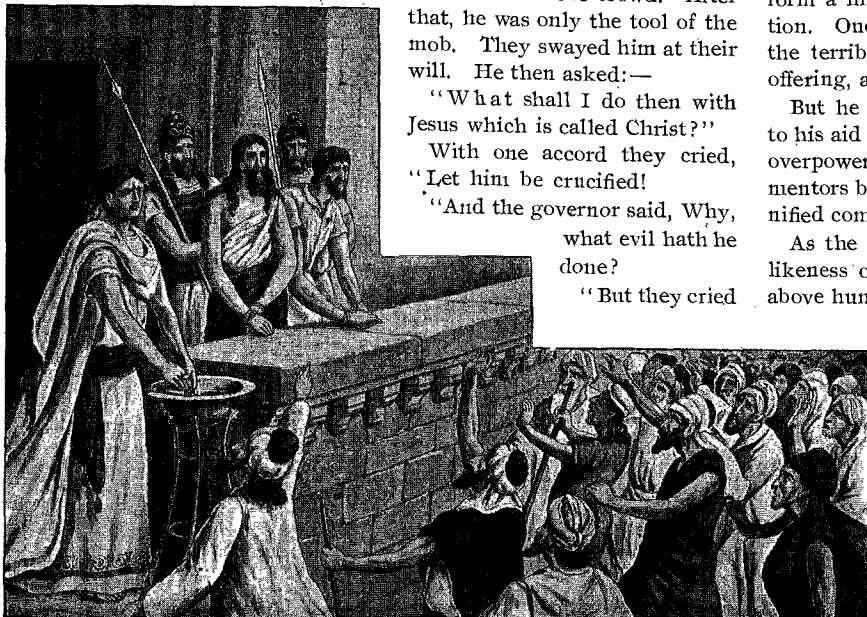
Satan led the cruel soldiery in their abuse of the Saviour. It was his purpose to provoke him to retaliation, if possible, or to drive him to perform a miracle to release himself, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure.

But he who could command the heavenly host, and in an instant call to his aid legions of holy angels, one of whom could have immediately overpowered that cruel mob,—he who could have stricken down his tormentors by the flashing forth of his divine majesty,—submitted with dignified composure to the coarsest insult and outrage.

As the acts of his torturers degraded them below humanity, into the likeness of Satan, so did the meekness and patience of Jesus exalt him above humanity, and prove his kinship to God.

Pilate was deeply moved by the uncomplaining patience of the Saviour. He sent for Barabbas to be brought into the court; then he presented the two prisoners side by side. Pointing to the Saviour, he said in a voice of solemn entreaty, "Behold the man." "I bring him forth to you, that ye may know that I find no fault in him." John 19:5, 4.

There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, his back showed the long, cruel stripes from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain; but never had it appeared more beautiful. Every feature expressed gentleness and



"I am innocent of the blood of this just person."

resignation, and the tenderest pity for his cruel foes.

In striking contrast was the prisoner at his side. Every line of the countenance of Barabas showed him to be the hardened ruffian that he was.

Among the beholders there were some who sympathized with Jesus. Even the priests and rulers were convicted that he was what he claimed to be. But they would not yield. They had moved the mob to a mad fury, and again priests, rulers, and people raised the cry:—

“Crucify him, crucify him!”

At last, losing all patience with their unreasonable, vengeful cruelty, Pilate said to them:—

“Take ye him, and crucify him; for I find no fault in him.” John 19:5, 6.

Pilate tried hard to release the Saviour; but the Jews cried out:—

“If thou let this man go, thou art not Cæsar’s friend; whosoever maketh himself a king, speaketh against Cæsar.” John 19:12.

This was touching Pilate in a weak place. He was already under suspicion by the Roman government, and he knew that a report of this kind would be his ruin.

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying:—

“I am innocent of the blood of this just person; see ye to it.” Matt. 27:24.

In vain Pilate tried to free himself from the guilt of condemning Jesus. Had he acted promptly and firmly at the first, carrying out his convictions of right, his will would not have been overborne by the mob; they would not have presumed to dictate to him.

His wavering and indecision proved his ruin. He saw that he could not release Jesus and yet retain his own position and honor.

Rather than lose his worldly power, he chose to sacrifice an innocent life. Yielding to the demands of the mob, he again scourged Jesus, and delivered him to be crucified.

But in spite of his precautions, the very thing he dreaded, afterward came upon him. His honors were stripped from him, he was cast down from his high office, and stung by remorse and wounded pride, not long after the crucifixion he ended his own life.

So all who compromise with sin will gain only sorrow and ruin. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

When Pilate declared himself innocent of the blood of Christ, Caiaphas answered defiantly, “His blood be on us, and on our children.” Matt. 27:25.

And the awful words were echoed by the priests, and re-echoed by the people.

It was a terrible sentence to pass upon themselves. It was an awful heritage to hand down to their posterity.

Literally was this fulfilled upon themselves in the fearful scenes of the destruction of Jerusalem, about forty years later.

Literally has it been fulfilled in the scattered, despised, and oppressed condition of their descendants since that day.

Doubly literal will be the fulfillment when the final accounting shall come. The scene will then be changed, and “this same Jesus” will come, “in flaming fire taking vengeance on

them that know not God.” Acts 1:11; 2 Thess. 1:8.

Then they will pray to the rocks and mountains:—

“Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.” Rev. 6:16, 17.

SNOW WHITE.

“Whiter than snow,” The very thought
That we could be made so clean!
That all the sins of our misspent life,
And all the ills and ugly strife,
Made white! What can it mean?

“Whiter than snow.” How can it be
That such a silent, noiseless fall
Can cover the rubbish of days gone by?
Piled up in corners, deep and high;
Can the snowflakes cover them all?

Like the silent fall of the feathery flakes
God’s Spirit enters the heart, and makes
The foulness therein white.
You know it says in the blessed Word,
Where Christ is there is light.

If you fill your heart with his holy light
And keep him there, by day and by night,
No snow can be whiter, no life more fair,
No evil can enter; the Lord is there.

—Mrs. J. Alexander Vinton.

RECEIVING CONDITIONAL UPON EXPECTING.

SO much believing, so much getting. This is one of the principles stated in Christ’s teaching when he said, “According to your faith be it unto you.” Expectation is the door through which blessings enter, and no entering blessing can be larger than the door it has to go through. Things come to us, as a rule, about as fast as we get into such a condition as to be looking for them. We receive what we pray for when we are so expectant of it as not to be surprised by its arrival. It was when the forsaken father was out at the gate looking for his son that the poor prodigal came in sight and reached home. It looks a good deal as though the father were expecting him, and if he had not been expecting him it is safe to suppose that the boy would not have come.

After his resurrection the Lord revealed himself to the two disciples on their way to Emmaus, and it is noteworthy that at the very moment that he joined them they were talking about him, and not only that, but, as appears farther on in the narrative, their minds were already toiling with the possibility of his rising from the dead. Joseph was not upset by the great responsibilities and dignities that came upon him as prime minister of Pharaoh. It was a great change for him to be transferred from the sheepfold to the premiership of a great kingdom; but Joseph was expecting something of that kind. He had a presentiment that something of the sort was going to occur. We are told that as long ago as when he was a boy he used to dream about those things. Events meet us if we are on the road where events are traveling.

Moses is another instance of the same thing. God did indeed visit him at the burning bush, and called him with a vocation from which we have no disposition to rule out the supernatural and divine elements; but it will not do to forget that the voice of God at Horeb was the consummation of his call, not the initiation of it, and

that it was away back in his younger years, as long as when he slew the Egyptian, that a feeling of destiny was beginning to grow within him, so that while it is true that Moses delivered his people because God called him at the bush, it is equally true that God called him at the bush because he was going to deliver his people, and the superb opportunity opened out invitingly before an eye that was already alive to the prospect.

The particular difficulty with poor Thomas was not that he was averse to recognizing his risen Lord, or that he was obstinate or captious, but that he stopped where his reasons and premises stopped. He had no genius for the interpretation of intimations. He had no door that swung outward to where suggestions drift in from everything outside. What he definitely expected constituted the hard and fast banks between which flowed the entire volume of his life and experience without ever overflowing and wetting the greening fields of possibility that were adjacent.

It is that also that affords the reason why Mary did not recognize her risen Lord when he appeared to her in the garden. She was not looking for him. Her settled conviction that he was irrecoverably dead and buried falsified the power she might otherwise have had to interpret and know again the lineaments of his living face. It was reasonable for her not to recognize him. It was logical for her to suppose that he was only the gardener. Pure logic would not have suggested anything else. We do not mean by that that faith is illogical, but faith keeps its vision out over that unexplored territory upon which no logical turnpike has yet been successfully engineered.

Faith does not break with facts, but is a refined sense, that people generally have more or less of, that there are some facts still that have not yet been reported. Faith is not so much a definite perception as it is an irresistible suspicion that there is a great deal yet that we have not learned to perceive. It leaves the curtain up because it is almost certain that there is considerable that is liable to slip in through the window pane. It leaves the door open because although it may not have traveled extensively in the world, there is a presentiment of considerable uninventoried stock in the world, some of which may be consigned to us and may be delivered at our house if means of ingress are not kept too closely shut and barred.—C. H. Parkhurst.

THE STILL HOUR.

MANY a Christian is going astray, and many another is far gone astray already, because in the constant pressure of business and the constant round of social duties, which keep them altogether occupied day after day and week after week, the heavenly Father has simply had no chance to press upon the soul’s attention the things it most needed to know. He has had no chance because none was given him. There ought to be for every one his “still hour,” which, recurring every now and again, divides life’s journey into stages, when one, shutting himself up with God and away from the world, can say: “Now, Father, here I am. This quiet hour I have set apart for thee alone. Speak to me what thou wilt, for thy servant heareth. Search me and teach me, that I may know thy way.”—Baptist Outlook.

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A REMARKABLE PEOPLE.

HISTORY affords no parallel to the rise and progress of the children of Israel from the time of Joseph to the days of Samuel's sons.

During a portion of this time they were slaves, and during the entire period they were without that human leadership considered so essential at that time to national greatness. "There was no king in Israel," but God was their leader. His promise to them before the quaking mount was:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:4-6.

This promise was more than fulfilled to Israel, for though the people never kept their part of the agreement, the Lord wrought most marvelously for them. When sent for in haste by Balak, king of Moab, to curse Israel, Balaam, the mercenary prophet, while desirous of securing the reward offered by Balak, said in the presence of all the royal princes:—

"Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" Num. 23:7-10.

This was not what Balak wanted, and he took the prophet to another place, that from a different standpoint he might view the camp of Israel, and might, peradventure, curse God's chosen people instead of blessing them. But again was the king of Moab disappointed; for Balaam took up his parable and said:—

"God is not a man, that he should lie; neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Verses 19-23.

And again, looking upon the camp of Israel from still another view-point, and still speaking under the inspiration of God, Balaam said:—

"How goodly are thy tents, O Jacob, and thy

tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

All this was spoken and was true of God's chosen people when "there was no king in Israel," but "the shout of a king" was "among them," "the Lord of hosts is his name."

Not that the nation was perfect, nor that its history was an unbroken record of prosperity. The children of Israel were only human. In their veins flowed the blood of Reuben, of Simeon, and of Levi, as well as that of Judah, of Joseph, and of Benjamin. Moreover, Israel was at this time less than one generation removed from Egyptian bondage, with all its degrading influences and memories. But under divine leadership a race of slaves had become a self-governing people.

Again, Israel should be judged not from the standpoint of the present, but in contrast with other people at that time. Viewed in this light, Israel is seen to be inestimably superior to all other peoples of that age. Nor was this because better blood flowed in their veins. It was because they had better laws and better government.

"Behold," said Moses, "I have taught you statutes and judgments even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

God's word is a living word. Where it truly dwells, there God is. There was no visible king in Israel, no mortal man who assumed the right to rule over his fellows; but "the shout of a king [was] among them;" for "the Angel of his presence saved them" in Canaan even as he did at the Red Sea and in the wilderness. Though many times they sinned against him, his judgments did not destroy, but only corrected them; and when they turned again, he forgave their iniquity, and delivered them from their enemies. "In his love and in his pity he redeemed them." "He regarded their affliction, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies." Isa. 63:9; Ps. 106:44, 45.

It was because Israel was his peculiar treasure that God was unwilling that his people should pattern after the tribes of Canaan. It was for this reason that Israel was not to be "reckoned among the nations" in the sense of being a part of the world's political system, not in the sense of not being great and powerful.

Though so far as the world could see, "there was no king in Israel," none whom the world called a king, every true-hearted Israelite felt the invisible presence of their divine Leader, and "the shout of a King [was] among them;" for God himself was their king; for he dwelleth not only "in the high and holy place," but "with him also that is of a contrite and humble

spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

SOME FAMILY HISTORY.

THE sixteenth chapter of Genesis gives us a new insight into life in the East in the days of Abraham. The first part of that chapter shows us how large a place the promise to Abraham and to his seed occupied in the thought, not only of the patriarch, but of his wife also. Sarai was so anxious that her husband might have a son that she felt willing that the promise might be fulfilled through another than herself.

Then follows her remorse, jealousy, and her persecution of Hagar. How very much human nature is alike everywhere!

Here we learn of the origin of the Arabians; for Ishmael is universally recognized as the father, the chief element, of the Arab nation.

In the first part of the seventeenth of Genesis we are told of the change of Abram's name. He was now called Abraham, which means, "father of a great multitude." God's promise of the inheritance was also renewed to him, and the right of circumcision was given as the seal of the covenant which God made with him.

The promise was to Abraham and to his seed. That seed, as we learn from Gal. 3:16, was Christ. He was to be of Abraham's seed literally according to the flesh; and until this promise should be fulfilled, Abraham's descendants were to be preserved a separate and distinct people.

The rite of circumcision, or cutting off, signified not only physical separation, but was a sign also of the separation due to difference in character.

It will be observed that this chapter records also the change of Sarai's name to Sarah. The meaning of Sarai is probably "contentious." Sarah means "princess." The name had reference to the promise: "She shall be a mother of nations; kings of people shall be of her." The reader will observe that nearly all Bible names have a meaning, and this fact should be borne in mind in studying the Scriptures, as these names are often highly significant.

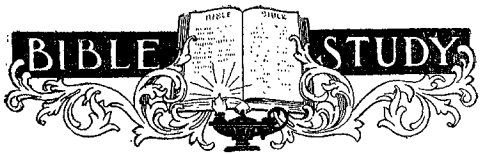
THE LIVING LAW.

ONLY those who love the divine law can keep it; and only those can love it who love its Author; and only those can love its Author who know him. But "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Therefore, that men might know God, and knowing him might love him, and loving him might love and keep his law, "God sent forth his Son, made of a woman, made under the law, . . . that we might receive the adoption of sons."

Christ does not take the place of the law once spoken amid the thunders of Sinai. He is that law, the living Word made flesh; for it is written: "The Word was made flesh, and dwelt among us." John 1:14.

"And in His life the law appears,
Drawn out in living characters."

"THE law of the Lord is perfect."



THE ARREST OF STEPHEN.

International S. S. Lesson for February 23.

GOLDEN TEXT: "Fear not them which kill the body, but are not able to kill the soul." Matt. 10:28.

SCRIPTURE LESSON: Acts 6: 1-15.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

THE increase of the word of God, or the progress of the gospel, always stirs up opposition in the ranks of Satan. A church that is doing little or nothing is in no danger of being persecuted. The disciples were aggressive, so much so that "a great company of the priests were obedient to the faith."

The conversion of a number of the priests stirred up the hatred of certain of the Jews. It seems that they sought opportunity to dispute with Stephen. Being unable to resist the power with which he spoke, they bribed false witnesses against him.

It will be observed that while they testified that he had spoken "blasphemous words against this holy place [the temple], and against the law," the so-called blasphemy consisted only in saying that Jesus would "destroy this place" and "change the customs."

This charge, in so far as it relates to destroying "this place" (probably the temple), is strongly suggestive of the misconception placed upon the words of the Saviour, "Destroy this temple, and in three days I will raise it up." John 2:19. It seems not unlikely that Stephen may have referred to these words of the Saviour's, showing, of course, what he meant, and how his words had been fulfilled by his resurrection from the dead. But however this may have been, Stephen's words were blasphemous only because his enemies chose to consider them so.

Blasphemy is hard to define. In some countries speaking against the Roman Catholic sacrifice of the mass or against the Virgin Mary is regarded as blasphemy. But ordinarily blasphemy is defined as "evil or profane speaking of God, derogating from his power or claiming his attributes."

Though held to be guilty of blasphemy by the Jews and by the witnesses hired against him, Stephen's heart was filled with the most profound reverence for God. The living truth

which illuminated his heart made his face shine "as it had been the face of an angel."

While this was probably a miraculous manifestation of the power of God, it is true that character is revealed in the countenance. God was not only manifest in Jesus' flesh, but he is manifest in the flesh of every one who accepts Christ. "Arise, shine," says the prophet, "for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2.

As Christians, our only anxiety should be to glorify God, whether by life or by death. Then, if called upon to answer for our faith, wherever it may be, his glory will be seen upon us. It may only incite to greater frenzy the enemies of God, but the honest in heart will take knowledge of us that we have been with and have learned of Jesus.



GOD KNOWS.

WHAT though on peril's front you stand,
What though through lone and lonely ways,
With dusty feet, with horny hand,
You toil unfriended all your days,
And die at last with man's dispraise!

Would you have chosen ease, and so
Have shunned the fight? God honored you
With trust of weighty work. And oh!
The Captain of the heavens knew
His trusted soldier would prove true.

—Joaquin Miller.



PARABLE OF THE LORD'S VINEYARD.

Lesson for February 22.

SCRIPTURE: Matt. 21: 33-44.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among them selves, This is the heir: come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

THE parable given by our Lord and recorded in these verses is one of the best possible evidences of the identity of the Church of God in all ages.

Observe that the Lord of the vineyard did not destroy it, but he destroyed the wicked husbandmen, and gave his vineyard to other husbandmen.

The New Testament is only the unfolding of the Old. Christianity is only the fruit of which

Judaism was the flower. Christ did not come to destroy the law or the prophets, but to fulfill both. He fulfilled the prophets by doing all that was foretold by the sacred writings. He fulfilled the law by obeying it, so that he could say, "I have kept my Father's commandments." "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

It is a great mistake to suppose that the Lord had one church before Christ, subject to one moral law, and another church since Christ amenable to a different moral law.

The parable of the vineyard, as before stated, teaches the unity of the church in both the Levitical and the Christian dispensation.

"Thou hast brought a vine out of Egypt," says the psalmist: "thou hast cast out the heathen, and planted it." Ps. 80:8. "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." Isa. 5:7.

It is this vineyard which the parable of Matt. 21:33-44 teaches us was taken from the priests and rabbis, and given to the apostles. This vineyard is in Acts 7:38 called "the church in the wilderness." It has passed through many vicissitudes and changes, but has never lost its identity, nor has the great moral law by which it is governed been changed. Ceremonies may change; moral principles are as enduring as God himself.



SATAN'S KNOWLEDGE LIMITED.

THE devil does not know everything. I am sure that Satan did not know that Christ came into the world to redeem men by dying for them, or else he would never have stirred them up to put him to death. He would have been far too cunning for that; he would have tried, if possible, to keep Christ alive, so that we might not have been redeemed by him.

The devil does not know as much as he thinks he knows, even now; and often he is outwitted by a simple-hearted child of God, who knows how to believe in God, and is brave enough to do the right.

Neither men, nor prophets, nor angels, nor devils know all about the gospel yet. They need still to go on studying, and meditating, and contemplating, as the holy beings before the throne of God are doing; "which things the angels desire to look into."—C. H. Spurgeon.



"WHAT a superior man seeks is in himself; what a small man seeks is in others."

GOD offers to every mind its choice between truth and repose. Take which you please. You can never have both.—Lecky.

WHILE in God's school we never know what lesson he is going to teach us, but we should live in such a way as to be prepared for everything he sends, even for reverses or disappointments.

WE are never truly right with God until we get in a condition to hail with joy and thanksgiving anything he brings into our lives, bereavements, sorrows, and disappointments as well as the richest blessings, and this condition is the real, true life that God has planned for those who love him.

THIRSTING.

HO, every one that thirsteth, come ye to the waters." What a gracious invitation! how welcome to the thirsty one! How free is the water! how pure!

When the summer's sun shone hot, how eagerly you have sought the "old oaken bucket" as "dripping with coolness, it rose from the well," and poised on the well-curb you drank its cooling draughts.

Nature invited you to *this* water. But to the "water-of life" God invites you. Will you come? Will you drink? This generous invitation is given to *you*. It is daily given, too. Do you listen for this invitation every morning, noon, and night? or do you feel that yesterday's draught will do for to-day? All who fail, fail because they cease to go to the fountain, the well-spring of life, every morning.

In speaking to the Samaritan woman about this water, Jesus said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

Hear her request, "Give me of this water." This was her heart-cry. But she could receive it only upon one condition, and that was that she give up to the Giver of this living water her sins. This was the price—the gift of God—everlasting life—for sins whose wage is everlasting death.

So to-day the condition is the same for drinking of this water—only one way to do it, *sin must be relinquished, given up*. Many are trying to drink at the fountain of life while holding on to that abnormal, unnatural thing—*sin*.

But Jesus pronounced a blessing upon them "which do hunger and thirst after righteousness, for they shall be filled." Precious promise! You shall be filled if you thirst.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My soul thirsteth for God, for the living God."

The water brook! How it leaps over stony ways! Now it glides through rocky dells, chattering along over the stones in the way, it's music, little sharps or flats as it ripples over its gravel bed, and now it tumbles into eddying pools as if to rest before it starts again to join the distant river. Beloved brook! no wonder the hart pants for thee.

But the "sweet psalmist of Israel" says that just as the hart pants for the water brooks, his soul panted after God. "My soul thirsteth for God, for the living God."

This intense heart-hunger is again uttered in the miserere for his double sin, for he cries, "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow." David knows the need of drinking at the fountain. He agonizes with God to create in him a clean heart. And God did. David knows, too, that he must drink deeply at the fountain, for without so drinking sinners can not be converted to God; for after the new heart is given, then can sinners be converted to God.

Do you, like the shepherd psalmist, thirst for the living water? Do you desire that sweet peace, the gift of God's love, in order that you may seek and save that which is lost? Do you long to live the Christ life?

"If you will help a man, you must go to him from *higher ground*." J. C. BROWER.

LEFT UNDONE.

It isn't the thing you do, dear;
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun,
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With trouble enough of your own.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow companion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

—Ella Wheeler Wilcox.

THE LAST WORDS OF JESUS.

HOW reverently we listen to the last words of a departing friend. Loved ones linger at the bedside, and catch with eager attention the dying father's final admonition and counsel. Former instructions may pass unheeded and be forgotten, but the farewell words are sacredly cherished. And the dying one, realizing that the sad moment of separation has come, leaves to each one the most important and impressive message of his life.

But the last words of Jesus are to-day almost entirely ignored by his professed followers. Many who claim to love him and his instructions scarcely know what his last words were, or where they are recorded. Perhaps they would search for them in the last chapter of the four Gospels, or in the first chapter of the Acts. But on the last page of the Bible we find these words: "I, Jesus, have sent mine angel to testify unto you these things." So this comes direct from the Master himself.

And what is the burden of the Saviour's last message? Three times on this last page he speaks of his second coming. In verse 7 he says, "Behold, I come quickly;" in verse 12 he says again, "Behold, I come quickly, and my reward is with me;" and yet again in verse 20 he repeats, "Surely I come quickly." Certainly Jesus desires this great fact to be kept prominently before the mind of his followers. He knows that where this blessed hope is believed and cherished, there will result purity of heart and life, and increased activity in his service. "He that hath this hope in him purifieth himself even as he is pure." "Exhort one another, and so much the more as ye see the day approaching."

Dear reader, what is your attitude toward this great event? Do you love his appearing? Are you waiting for your returning Lord? Does this blessed hope comfort you in sorrow, sustain you in trouble, and cheer you in the hour of discouragement? If you love the Lord, will you not cherish the hope of seeing him again?

W. C. WALES.

"Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,
Shall pass on to ages; all about me forgotten,
Save the truths I have spoken, the things I have done."



GIVE NATURE A CHANCE.

IT is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food, which set up a war in the stomach, and thus confuse the brain. At meal time cast off care and taxing thought. Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all His blessings; and do not engage in brain labor immediately after a meal. Exercise moderately, and give a little time for the stomach to begin its work."

"When the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another."

"The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate with man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."

"Nature bears abuse as long as she can without resisting, then she arouses and makes a mighty effort to rid herself of the incumbrances and evil treatment she has suffered. Then come headache, chills, fever, nervousness, paralysis, and other evils too numerous to mention."—*Iowa Bulletin*.

TRUE TEMPERANCE REFORM.

WRONG eating lays the foundation for nearly all the ills to which human flesh is heir. Most diseases may be traced to the stomach. Much of the ill-temper, despondency, and even insanity is the outgrowth of malnutrition, the beginnings of which may be fairly traced to disordered digestion. Diet reform is steadily pressing its way to the front as the only real foundation for all substantial and enduring reforms. Every reform that does not include diet reform must sooner or later collapse. Tobacco using, the opium habit, various drug habits, and cognate vices have their foundation in disorders which originate in flesh meats, pickles, condiments, spices, and rich dishes which appear at every meal upon the table of the average American citizen. True temperance reform must begin at the dinner table.—*Good Health*.

In an article on "Gastronomic Morality," in *Success*, Christine Terhune Herrick facetiously remarks:—

"A hostess who would not for a moment think of inviting to her house, at one time, two or three guests who are not on speaking terms, will, with no suspicion of guilt, assemble upon her menu a series of eatables so antagonistic that their first action in the stomach of the unfortunate diner will be to engage in a pitched contest,—a conflict working woe to the helpless possessor of the battle ground."

BAD-WEATHER CHRISTIANS.

COME, Jack," cried Farmer Strong, "it's time for church. We'll put the team to the big buggy, and all ride to-day." It was a stormy, disagreeable morning—wind northeast, cold, sleety rain, roads muddy and rough, clouds dark and heavy overhead—in short, such a day as makes one want to stay indoors and enjoy home comforts.

"Why, pop," answered Jack, "there won't be anybody there to-day. What's the sense in going to church such weather? Neighbor Doolittle isn't hitching up, and he's a good Christian, isn't he? He's superintendent of Sabbath-school, but you don't catch him taking his horse out such a day as this. Look at it rain!"

Farmer Strong laughed good-naturedly. "Well, Jack, my boy, we won't mind Brother Doolittle. We'll set him a good example. We're bad-weather Christians, you know."

"Bad-weather Christians!" exclaimed Jack. "I suppose they are the kind that go to church, rain or shine. Then Mr. Doolittle must be one of the 'fair-weatherers.' Don't fair-weather Christians go to heaven?"

"Sure they do, Jack; but you see it's like this: When they get to heaven, they are so weak they can't climb the stairs that lead up to the great white throne, where the Saviour is, and Moses and Elijah and Daniel and Paul and all the great and good men, who have gone on before. They are so weak that Gabriel has to ring up the ambulance and send them off to the hospital, where they are doctored and plastered up and provided with additional backbone. Why, Jack! sometimes it takes a thousand years to get them into shape for enjoying heaven."

"Pop," put in Jack, "how do you know that?"

"Why, my boy, it's reason. Common sense tells us so. It wouldn't do at all to let these fair-weather saints go immediately into the presence of the King. They couldn't stand it. A man who serves the Lord only in fair weather, when it's nice and pleasant, would have a terrible time up there serving the Lord day and night forever, as the Bible says we're going to do. Suppose the Lord should send him on a mission of love, perhaps to some far-off region of heaven. Why, he wouldn't be able to go; or if he should start off, he'd get discouraged and give it up, and the interests of heaven would suffer. Jack, how do you think such a saint would appear when he got back to the throne and the Lord should ask him how he liked his work?"

"I don't know, pop. I'm afraid he'd have to hang his head and look simple. Probably he'd say to the Lord: 'Lord, that was too big a job for me. Can't you give me something easy to do? I believe I could do better if you wouldn't expect so much of me.'"

"And I imagine," continued Farmer Strong, "that the Lord would answer: 'Why, my child, what did you do all the time you were on the earth? I gave you seventy years to get ready for heaven. I gave you sunshine to gladden your heart and brighten your life. I gave you also cloud and storm that you might grow strong and rugged and stalwart. What did you do with all those rainy Sabbaths? I sent them for your blessing. Had you been

faithful to me in stormy as well as in pleasant weather, you would not now be standing before me whimpering and trembling, crying for some easy task to do. You would have found that the very facing of the storm, the assembling of yourselves together for worship in spite of difficulties, the being true to me when it was hard and disagreeable,—all this would have added such strength to your life that heaven's tasks would now be your delight and joy. There are no easy tasks in heaven. In heaven men must be god-like, strong as the angels to do my will, mighty as archangels to fulfill my missions of love and kindness.'

"So you see, Jack," continued Farmer Strong, "that it wouldn't do to let fair-weather saints enter immediately into the presence of the King. They must first be sent to the hospital where they are braced up and new backbones put into them, and there they stay until they are in shape to stand before the Lord, and strong enough to do his will. It's a hard job, no doubt, to fix up some of these easy-going, pleasant-weather Christians, but 'with God all things are possible,' so we will hope the best for them."

On the way to church, Jack sat with his father on the front seat, and ma and Sally and the baby sat behind under the big umbrella. All were happy. Bundled up well, the ride wasn't so bad after all.

"There's one other thing about this business, my boy," said Farmer Strong. "Sometimes, on earth as well as in heaven, we are given hard jobs to do. Trial hours, testing times, are the lot of all. Some don't stand them worth a cent. Any little offense, disappointment, or hardship discourages them. The world, not heaven only, needs strong, robust Christians, who can be depended on when God has hard work for us to do. I tell you, Jack, it does us good to get out and do our duty on such a day as this. I can feel the strength coming into me now, and all our lives will be better and braver and stronger for our being faithful to the Lord and his church to-day. This isn't much; but when life's heavier storms beat against us, we'll have strength to stand true."—*A. T. Cartland, in the Michigan Christian Advocate.*

GOD'S WITNESSES.

GOD is revealed in history and in prophecy. In prophecy he reveals by word and symbol himself and the future, which he works out despite sin. In history the same word and symbol is developed in deed and monument, in man and nation, in movements and changes, in some form or way ever revealing the working of God.

Prophecy and history are two agreeing witnesses which God gives to the truthfulness of his word,—two witnesses between which there can be no collusion. The former is written beforehand with the pen of Inspiration; "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 10. The latter,—history,—worked out despite sin, and corruption, and the efforts of Satan, through the overruling of God, writes again in after years, centuries, ages, the things which prophecy recorded.

M. C. WILCOX.

CURRENT EVENTS

"ON the 26th of February, 1891, the British government caused the census of India to be taken, and in less than twenty-four hours—in fact, in about twelve hours—its 287,000,000 people were all enrolled. What a testimony to the power of organized effort! How long do you think it would take to reach every soul with the gospel if the people of God were to make it the foremost business of their lives?"—*Dr. A. J. Gordon.*

THE Panama route for the ship canals across the isthmus of Panama, is favored instead of the Nicaragua route, since the French stockholders have offered to sell their interest in that undertaking to the United States for \$40,000,000. *Current Literature*, in an editorial, says this offer will make this the cheapest of the various schemes considered. The physical advantages of this route consist in "a saving of 134 miles over the Nicaragua route, the passage being only 49 against 183 miles; a saving in time of transit, because it would have only 12 against 33 locks in the other; and a saving in curvature, the Panama route being more direct than the other. Eventually the Panama route could be made a sea-level canal, which would not be possible with the Nicaragua route; while the annual cost of maintenance and operation has been estimated to be \$1,300,000 less for the Panama canal than for its rival. From every practical and business point of view the Panama route seems the more desirable." Besides, the Panama canal is already partly built.

A LONDON dispatch of February 8 says:—

"A letter was recently found in Pretoria, addressed by Transvaal State Secretary Reitz, at President Kruger's request, when war became inevitable, to certain members of the Volksraad (Congress), whose determination was doubted. This letter advised them that if they entered into the war at all it should be with a stout resolution to see it through, as it would last ten years.

"The letter stated that the officials of the republics did not hope to defeat England in the field, but their plans and resources would enable them to wear England out in that decade.

"The prediction has particularly ominous significance just now, in view of the discouraging dispatches this week from the Pretoria correspondent of the *Times*, who reflects Kitchener's views. These dispatches warn the government that the war can not be ended by the blockhouse system in the face of an enemy as mobile as the Boers are. Provisioning and garrisoning the blockhouses is straining the British transport and relief resources to the breaking point, although it is admitted that Hottentots are being largely employed in connection with the blockhouse system.

"The waste of the army from disease in January, the worst month for enteric fever, include ten officers and 526 men dead, 11 officers and 144 men killed in action, the total casualties being 87 officers and 2,663 men."

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NASHVILLE, TENN., FEB. 12, 1902.

"TRUTH should be the basis of faith; but faith is never the basis of truth."

"DON'T be satisfied to 'keep going.' Be sure you are going somewhere."

PRESIDENT ROOSEVELT has refused to ride or drive horses whose tails or manes have been docked. He considers docking cruel.

"THE enthusiasm awakened in behalf of Christian education has a tendency to stimulate every enterprise of the church," says the *Pacific Methodist Advocate*.

THE January number of the *London Good Health* was only the third issue of the journal, but it reached an edition of 25,000 copies, and then scarcely met the demand.

No one who desires salvation is beyond hope. "He is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."

A DOVER, N. H., man has invented a cotton gin which is likely to supplant the Whitney roller gin now in general use. It is claimed for the new gin that there is little or no breaking or cutting of the fiber, which means from one to one and a half cents a pound more for the long-stapled varieties of cotton.—*Success*.

JESUS CHRIST is the source of all good. He "is the Saviour of all men, specially of those that believe." 1 Tim. 4:10.

It is the Son of God who made the worlds. It is he also who upholds "all things by the word of his power." Heb. 1:1-3. Even the blasphemer is dependent therefore upon the Being he reviles for the very breath he spends in cursing the One who died for him.

It may not be always clear just what duty is, but there can be no conflicting duties, and in the end God will make clear the pathway to his trusting child.

The divine promise is, "I will guide thee with mine eye;" and again, it is written: "The meek will he guide in judgment; and the meek will he teach his way."

Might we not therefore *know* more of duty if we only *believed* more in God?

THE man who imagines that he is free while living in sin is deceived. Government of some sort every man must have. There is only one way whereby any man can be free to do as he pleases, and that is to please to do right; to govern himself in harmony with the divine law. To do this is to "know the truth," and to be made free by the truth. John 8:32. Not to do this is to be subject to the worst form of bondage; for "whosoever committeth sin is the servant of sin." Verse 34. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

WHAT is your object in life? Is it to gain the things of this world, or is it to obtain eternal life? If you are sowing for this world, how can you expect to reap for the world that is to come? "Whatsoever a man soweth, that shall he also reap." If we live for this world, we can expect only the things of this world; but if for God, we have the assurance of eternal life in the new earth promised to the people of God.

It has been well said that "Christ is a rare jewel, but men know not his value; a sun which ever shines, but men perceive not his brightness, nor walk in his light."

But while this is true of men in general, there have been in every age those who have seen light in his light and have walked in his brightness. In his vision of the redeemed host John saw some "out of every kindred, and tongue, and people, and nation."

M. MENIER, the French chocolate manufacturer, has bought the island of Anticosti, at the mouth of the St. Lawrence River, and is planning to make of it a model community. There will be towns with all modern conveniences, well-constructed roads and railways, a deep-sea port, schools, etc. The natural resources of the island are to be improved. Menier is, of course, absolute dictator of the island, but its scheme of administrations includes a governor and other officials, who will be thoroughly efficient men.

PATERSON, N. J., had a \$10,000,000 fire on the night of the 9th inst. The same day there were fires also in Chicago, St. Louis, Springfield, O., Scottsville, Ky., and Elberton, Ga. The Scriptures (see 2 Peter 3:1-10) tell us of a great burning day when not merely a city here and there will be visited by the "fire fiend," but

When earth with fervent, glowing heat shall melt,
And works of boastful men shall perish all
As withered flower of the summer field
Into the over-heated furnace cast.
Then earth, by besom of destruction swept,
Shall rest from sin a thousand dreadful years.

RECENT advices from Dublin indicate a rather unsatisfactory state of affairs. It is stated that government officials there "scoff at the idea that any attempt at an uprising is likely to result from the present unrest in Ireland."

The "unrest" is not denied, however, but it is urged that "there are in Ireland 13,000 armed police having fortified barracks, besides a military garrison exceeding 25,000. Moreover, the population is entirely unarmed. No one is allowed to have a gun without a license, and the giving of these is carefully guarded. The list of the few having guns is posted in every district postoffice."

Such facts are significant.

It is now stated in London that the bulk of the vast herds of cattle captured from the Boers was sold by the military authorities to the South African Cold Storage Company at from four to six cents a pound, the Cold Storage Company selling the cattle back to the military after a few weeks at from fourteen to eighteen cents a pound.

In some districts in Cape Colony, it is alleged, loyal colonial farmers, acting in collusion with certain military officials, contrived to sell horses and cattle to the British military authorities three and four times over.

Similar charges were made in this country during the war between the States, and even

the Spanish-American war had its embalmed beef scandal and its Cuban postal frauds. War is a monstrous evil; it not only lets loose all the pent-up furies of the human heart, but it gives free rein also to avarice, the twin brother of murder.

WHAT a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a god!—*Hamlet*.

It is not mere chance that in those lands having the gospel in its greatest purity the rights of conscience are most clearly seen and most fully guaranteed. The powers ordained of God are not wicked men, using their power to enslave the souls of their fellows, but the faculties or powers which they have perverted, which were originally given to enable each individual to govern himself to the glory of God. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

AT the beginning of the nineteenth century, French was spoken by about 31,000,000 people; German by 30,000,000; Russian by 31,000,000; Spanish by 27,000,000; Italian by 16,000,000; English by 21,000,000. Now English is the language of about 130,000,000; French of 45,000,000; German of 70,000,000; Russian of 75,000,000; Spanish of 45,000,000; Italian of 35,000,000. So that in the space of a hundred years English has risen, among the principal languages of Christendom, from the fourth place to the first, and has expanded from one eighth to nearly one third. Is there not a providence in these facts?

THERE is one truth which more than any other should be burned deep into the thought of every son and daughter of Adam; it is this: "Jesus Christ came into the world to save sinners."

To save a sinner is not to free him in some way from a just penalty, but to set him free from the dominion of sin itself, so that he shall no longer serve sin.

Sin is a hard master. The sinner is in the most degrading and wearing bondage imaginable; and it is from this that Jesus saves. He who is not saved from this, is not saved at all, for he is still a slave, and God's children are all free.

THE city of Leadville, Colo., is having an experience that could happen to but few municipalities. Some time ago a mining company began extracting ore from the streets and alleys of the city, securing \$30,000 worth. The city sued to recover and restrain the company from proceeding further with the work. The city won its suit, and now, by a decision of the Supreme Court, it is estimated that Leadville will derive over \$2,000,000 annual royalty from ore extracted from beneath streets and alleys, to which the city is given absolute subterranean as well as surface rights. The council will act immediately on this windfall, which promises free light, free water, free paving, and the most extravagant municipal trimmings, yet leaving a prospective surplus of from \$200,000 to \$500,000 a year for distribution among so-called taxpayers.