

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 8.



IN JOSEPH'S TOMB.

TREASON against the Roman government was the crime for which the Saviour was condemned. Persons put to death for this cause were buried in a place set apart for such criminals.

John shuddered at the thought of having the body of his beloved Master handled by the unfeeling soldiers, and buried in a dishonored grave. But he saw no way to prevent it, as he had no influence with Pilate.

At this trying time, Nicodemus and Joseph of Arimathea came to the help of the disciples. Both of these men were members of the Sanhedrim, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the Saviour's body should have an honorable burial.

Joseph went boldly to Pilate, and begged from him the body of Jesus. Pilate, after learning that Christ was really dead, granted this request.

While Joseph was gone to Pilate for the Saviour's body, Nicodemus was making ready for the burial. It was the custom in those times to wrap the bodies of the dead in linen cloths, with precious ointments and sweet spices. This was one method of embalming. So Nicodemus brought a costly gift of about a hundred pounds' weight of myrrh and aloes for the body of Jesus.

The most honored in all Jerusalem could not have been shown more respect in death. The humble followers of Jesus were astonished to see these wealthy rulers taking such an interest in the burial of their Master.

The disciples were overwhelmed with sorrow at the death of Christ. They forgot that he had told them it was to take place. They were without hope. Neither Joseph nor Nicodemus had openly accepted the Saviour while he was living. But they had listened to his teachings, and had closely watched every step of his ministry. Although the disciples had forgotten the Saviour's words foretelling his death, Joseph and Nicodemus remembered them well. And the scenes connected with the death of Jesus, which disheartened the disciples and shook their faith, only proved to these rulers that he was the true Messiah, and led them to take their stand firmly as believers in him.

The help of these rich and honored men was greatly needed at this time. They could do for their dead Master what it was impossible for the poor disciples to do. Gently and reverently they, with their own

hands, removed the body of Christ from the cross. Their tears of sympathy fell fast, as they looked upon his bruised and torn form.

Joseph owned a new tomb hewn in a rock. He had built it for his own use; but he now prepared it for Jesus. The body, together with the spices brought by Nicodemus, was wrapped in a linen sheet, and the Redeemer was borne to the tomb.

Although the Jewish rulers had succeeded in putting Christ to death, they could not rest easy. They well knew of his mighty power.

Some of them had stood by the grave of Lazarus, and had seen the dead brought back to life, and they trembled for fear that Christ would himself rise from the dead, and again appear before them. They had heard him say to the multitude that he had power to lay down his life and to take it again. They remembered that he had said, "Destroy this temple, and in three days I will raise it up" (John 2:19), and they knew that he was speaking of his own body.

Judas had told them that Christ had said to his disciples on their last journey to Jerusalem:—

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Matt. 20:18, 19.

They now remembered many things he had spoken which foretold his resurrection. They could not forget these things, however much they desired to do so. Like their father, the devil, they believed and trembled. Everything declared to them that Jesus was the Son of God. They could not sleep, for they were more troubled about him in death than they had been during his life.

Bent on doing all they could to keep Jesus in the grave, they asked Pilate to have the tomb sealed and guarded until the third day. Pilate placed a band of soldiers

The Burial

at the command of the priests, and said:—

"Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." Matt. 27:65, 66.

"HE IS RISEN."

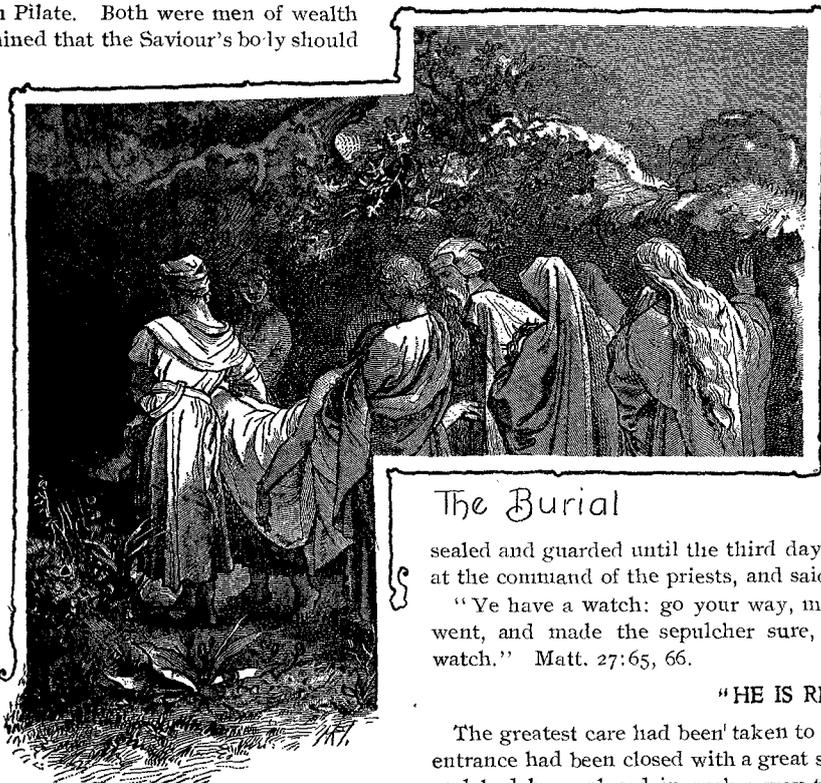
The greatest care had been taken to guard the Saviour's tomb, and the entrance had been closed with a great stone. Upon this stone the Roman seal had been placed in such a way that the stone could not be moved without breaking the seal.

Around the tomb was the guard of Roman soldiers. They were to keep strict watch, that the body of Jesus might not be molested. Some of them were constantly pacing to and fro before the tomb, while the others rested on the ground near by.

But there was another guard around that tomb. Mighty angels from heaven were there. Any one of this angel guard, by putting forth his power, could have stricken down the whole Roman army.

The night preceding the morning of the first day of the week has worn slowly away, and the darkest hour, just before daybreak, has come.

One of the most powerful angels is sent from heaven. His countenance is like lightning, and his garments white as snow. He parts the darkness from his track, and the whole heavens are lighted with his glory. The



sleeping soldiers awake, and start to their feet. With awe and wonder they gaze at the open heavens, and the vision of brightness which is nearing them.

The earth trembles and heaves as that powerful being from another world approaches. He is coming on a joyful errand, and the speed and power of his flight shake the world like a mighty earthquake. Soldiers, officers, and sentinels fall as dead men to the ground.

There had been still another guard about the Saviour's tomb. Evil angels were there. Because the Son of God had fallen in death, his body was even then claimed as the prey of him who has the power of death,—the devil.

The angels of Satan were present to see that no power should take Jesus from their grasp. But as the mighty being sent from the throne of God approached, they fled in terror from the scene.

The angel laid hold of the great stone at the mouth of the tomb, and rolled it away, as if it had been but a pebble. Then with a voice that caused the earth to tremble, he cried:—

"Jesus, thou Son of God, come forth, thy Father calls thee!"

Then he who had earned the power over death and the grave came forth from the tomb. Above the rent sepulcher he proclaimed, "I am the resurrection and the life." And the angel host bowed low in adoration before the Redeemer, and welcomed him with songs of praise.

Jesus came forth with the tread of a conqueror. At his presence the earth reeled, the lightning flashed, and the thunder rolled.

An earthquake marked the hour when Christ laid down his life; an earthquake also witnessed the moment when he took it up in triumph.

Satan was bitterly angry that his angels had fled at the approach of the heavenly messenger. He had dared to hope that Christ would not take up his life again, and that the plan of redemption would fail. But as he saw the Saviour come forth from the tomb in triumph, all hope was lost. Satan now knew that his kingdom would have an end, and that he must finally be destroyed.

THE man that would be truly rich must not increase his fortune, but retrench his appetites; for riches are not only superfluous, but mean, and little more to the possessor than to the looker-on. What is the end of ambition and avarice, when at the best we are but stewards of what we falsely call our own? All those things that we pursue with so much hazard and expense of blood, as well to keep as to get, for which we break faith and friendship—what are they but the money intrusted by fortune, and not ours, but already passing away to a new master?—*Seneca.*

A PARABLE OF CONTENTMENT.

A VIOLET shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak. And one day said the oak, "Are you not ashamed of yourself when you look up at me, you little thing down there, when you see how large I am, and how small you are; when you see how small a space you fill, and how widely my branches are spread?"

"No," said the violet, "we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer him back my fragrance, and I am thankful."

"Sweetness is all nonsense," said the oak; "a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand some time—ages, perhaps—and then, when I am cut down I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?"

"But," cheerfully breathed the violet back, "we are both what God made us, and we are both where he placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last; it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it comes to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness." Be contented with your lot.—*The Philadelphia Methodist.*

DR. THEODORE MUNGER says: "Character is not determined by faults and weaknesses and periodic phases of life, nor by limitations and accidents of

present existence," but by the central purpose, the inmost desire of the heart. If that be turned toward God and his righteousness, it must at last bring us thither." Surely, a cause for gratitude and hope and joy, rather than for depression and despair, is the strenuous, unwearied struggle of the purposeful soul to achieve virtue, character, holiness. What though it fail a thousand times to realize the specific thing it strove for? Is not the striving worth all that the achieving would be? Is not character developed out of struggle as well as out of victory? Browning's brave words in "Rabbi Ben Ezra" ring out like a trumpet-tone of cheer to every striving soul:—

"All I could never be,
All men ignored in me,
This I was, worth to God, whose wheel the pitcher shaped."

—Sel.



The Heavenly Messenger.

SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*



Roman Guards.

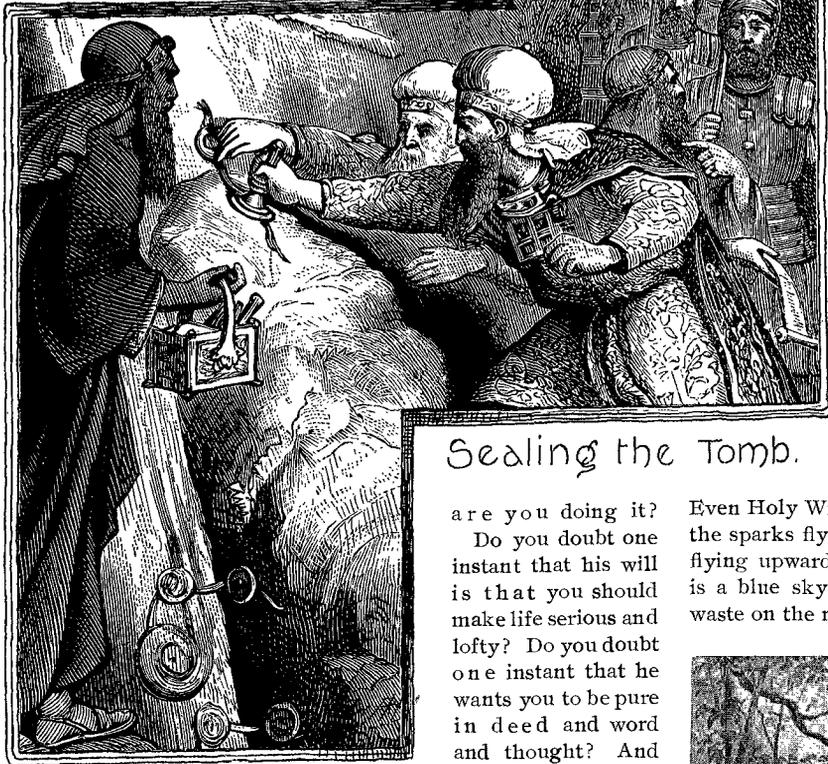
"THOSE who walk in darkness can not love God and sincerely desire to glorify him. They are not enlightened to discern the excellence of heavenly things, and therefore can not truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear. Their motives are often selfish."

NEGLECTED DUTIES.

IS there nothing that Christ as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day?

Do you doubt one instant, with his high and deep love for your soul, that he wants you to pray? And do you pray?

Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And



Sealing the Tomb.

are you doing it?

Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure?

Do you doubt one instant that his command is for you openly to own him and declare that you are his servant before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once he spoke, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us. And yet he speaks! I know what he—there in all his glory, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—*Phillips Brooks.*

THE VANQUISHED.

SHALL those
Who have not known temptation
Wear the crown
Denied to those
Who battled even if they fell,
Who knew
And chose
The good, and strove
To conquer for its sake?

When they are vanquished,
Shall we heap
Reproaches on them?
Shall we say,
"See, they were sinful,
Let them die;
Bind not their wounds,
They have offended God?"
O Pharisees!

—*Paul Kester.*

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in the valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living, if one only keeps a sharp eye out on that side of things.

Even Holy Writ says we are prone to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it.

Fretting is all time wasted on the road.—*Helen Hunt.*



Rolling Away the Stone.

"A PROFESSION of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked one are in bondage to him. To whom they yield themselves servants to obey, his servants they are, and they can not be the servants of God until they renounce the devil and all his works."

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THE CITIES OF THE PLAIN DESTROYED.

THERE is much in the nineteenth chapter of Genesis that is of interest, much that can be studied with profit, but in view of Jude 7, the account of the destruction of "the cities of the plain" is of special interest; for it is plainly declared that "Sodom and Gomorrah, and the cities about them" "are set forth for an example suffering the vengeance of eternal fire."

The Dead Sea now covers the site of those cities; hence the fire that destroyed them was not eternal in the sense of being ever burning. It was eternal, however, in the sense that its effects are everlasting. Other cities have been burned and rebuilt, but those wicked cities were destroyed forever. They were blotted out of existence, never again to be as cities; and they are set forth "for an example."

Peter tells us of a great burning day, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

Isaiah tells us of this same time, which he calls "the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." Of the earth he says: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."

When Lot, warned by the two angels, "went out, and spake unto his sons-in-law, which had married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city," "he seemed as one that mocked unto his sons-in-law." Gen. 19:14.

In the way in which the warning of Sodom's coming doom was treated, as well as in the destruction itself, is that city an example for the present time. Says the apostle: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his [Christ's second] coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4.

One does not need to go far to hear men talk in this very way; and too often such words are heard from the lips of some who profess to love the Lord, and who doubtless at times repeat the words of the prayer which Jesus taught his disciples: "Thy kingdom come." How much more fitting it is for God's professed people, instead of "sitting in the seat of the scornful," to be able, when the message of Jesus' soon coming is heard, to respond from the heart, "Even so, come, Lord Jesus."



"THOUGH we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 1 Cor. 10:3-5.

HOW JESUS TREATED THE SABBATH.

IN these days of growing disregard for the law of God, and especially for the fourth commandment of the Decalogue, it is an matter of more than passing interest to know what was Christ's attitude toward his Father's law, and especially toward the Sabbath day. On this subject a writer in *Present Truth* says:—

"Jesus had lessons which he desired to give to his disciples, that when he was no longer with them, they might not be misled by the misrepresentations of the priests and rulers in regard to the correct observance of the Sabbath. He would remove from the Sabbath the traditions and exactions with which the priests and rulers had burdened it. In passing through a field of corn on the Sabbath day, he and his disciples, being hungry, began to pluck the ears of corn and to eat. "But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do on the Sabbath day." To answer their accusation, he referred them to the action of David and others.

"If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day. Jesus would teach his disciples and his enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day.

"Through Moses, Christ had declared, 'On the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering; and his drink offering.'" The work of the priests in connection with sacrificial offerings was increased on the Sabbath, yet in their holy work in the service of God they did not violate the fourth commandment of the Decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things. The act of mercy and necessity, in passing through a corn field, of plucking the ears of corn, of rubbing them in their hands, and of eating to satisfy their hunger, he declared to be in accordance with the law which he himself had proclaimed from Sinai. Thus he declared himself guiltless before scribes, rulers, and priests, before the heavenly universe, before fallen angels and fallen men.

"When Moses desired to see the glory of God, God revealed his character to his servant. 'And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty.' He who made this proclamation to Moses was the One who spoke to the Pharisees, though now his divinity was veiled by the garb of humanity. But the priests and rulers had not that which they needed so much,—a knowledge of God's character. For this reason they were constantly misrepresenting him. They had need to learn the true principles of the law of Jehovah.

"Christ saw that lessons must be given to scatter the rubbish of traditional exactions

which they themselves had invented and piled upon the holy institution, given in love by a merciful God. The Sabbath was not to be that which the Jews had made it,—a rigorous burden and exaction, loaded down with continual additions of their own invention. By this means the day was made what Satan had been working on human minds to make it,—a grievous yoke in the place of a delight, the holy of the Lord, honorable. God gave the Sabbath to be a blessing to man: it was to be to him a memorial of God's work of creation.

"Christ declared, 'I have kept my Father's commandments.' In what did he, in the keeping of his Father's commandments, differ from the scribes and Pharisees, in their professed observance of the law of God? When these men had asked him, 'Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?' Christ had answered them, 'Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.' This is why they were charging Christ with Sabbath breaking, and this is why men to-day charge Christ with transgression of the law.

"He continued, 'Howbeit in vain they do worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots, and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.'

"Christ then gave them an instance where they had departed from the principles of the law of God, and had done entirely contrary to its requirements: 'For Moses said, Honor thy father and thy mother: and whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban; that is to say a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.' God had given them the command, 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee;' but this, like the Sabbath commandment, they had made of none effect through their tradition. Christ stood as defender of the law against their perversion of it.

"Notwithstanding Christ's positive declaration, 'I have kept my Father's commandments,' intelligent ministers of the gospel have stated before their congregations that Christ broke the Sabbath. But Christ distinctly proclaimed himself guiltless of this charge. He who made the Sabbath and declared himself its Lord, understood perfectly its requirements. He said, 'If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.' And through his prophets he had proclaimed the same word: 'For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.'

"When Christ has declared himself guiltless, what can men mean by repeating the words of the Pharisees, and declaring that he and his disciples broke the Sabbath?"



THE DISCIPLES SCATTERED.

International S. S. Lesson for March 9.

SCRIPTURE LESSON: Acts 8: 3-13. Commit verses 3-5.

GOLDEN TEXT: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4.

3 As for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

IT must always remain true that men "can do nothing against the truth, but for the truth." 2 Cor. 13:8.

Those who stirred up persecution against the believers in Jerusalem thought thereby to hinder the gospel; instead they only spread it the more.

"Surely the wrath of men shall praise thee," says the psalmist: "the remainder of wrath shalt thou restrain." Ps. 76:10.

Men try to injure the cause of God, but they only advance it; for the Lord permits them to go only far enough to show what manner of spirit they are of. The wrath that would carry them beyond this is restrained.

If persecution is permitted for a time, it is for the good of the Church. Had the early Christians been permitted to settle quietly down in Judea, the gospel might have spread but little further for many years. But driven out by persecution, the believers "went everywhere preaching the word."

In thus going forth preaching the word the believers were obeying the gospel commission, and the Lord went with them, according to his promise.

We would not teach that it is the duty of every one to preach in the common meaning of the term; but it is the duty of every one to teach the gospel. In Rev. 22:17 it is said: "Let him that heareth, say, Come." Every one who comes to Christ not only may but will invite others to come also. This is the spirit of the gospel. "Now if any man have not the spirit of Christ, he is none of his." Rom. 8:9.

People often wonder why it is that the same power does not attend the preaching of the gospel now that attended it anciently. There can be but one answer that corresponds with the teaching of the Scriptures, namely, because there is so little faith. God's power is just as

great as ever. The world's need is just as great; and as God never changes, his willingness must be just as great as in the days of the apostles.

We should beware, however, not to be deceived by pretended manifestations of divine power. God manifests his healing power only when it will glorify his name, for then only will it really benefit mankind. Just as there were people when Jesus was on earth who followed him for the loaves and fishes, so there are many now who would follow him for mere physical healing that they might consume upon their lusts the strength given. Our Lord requires singleness of heart in his service; he says: "Seek first the kingdom of God and his righteousness." This done, he will add all necessary temporal good.

THE PARABLE OF THE TALENTS.

Lesson for March 8.

SCRIPTURE LESSON: Matt. 25: 14-30.

OUR Saviour is the "man traveling into a far country." In Luke 19:12 the object of his going is stated thus: "A certain nobleman went into a far country to receive for himself a kingdom, and to return."

This kingdom is the dominion given to Adam. See Gen. 1:27, 28. Adam lost this dominion by sin. Satan usurped it, and became thereby, for the time being, "the prince of this world." John 12:31.

In the wilderness Satan offered this usurped dominion to Christ. Matt. 4:8, 9. But the Saviour was here, not to buy the dominion from Satan, but to wrest it from him. He would even enter the strong man's house, and there spoil his goods. Matt. 12:29.

Christ is the second Adam, that is, the second head of the race of those who shall finally inherit with him the dominion originally given to Adam. That which Adam lost by sin Christ regains by righteousness: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8.

Our Saviour came to this earth as a man. He overcame in human flesh, just as Adam might have overcome. He then returned to heaven, there to be a priest upon his Father's throne. At the close of his work as priest, he receives from his Father the "first dominion;" after which he is seen coming in the clouds of heaven, crowned "King of kings and Lord of lords." Rev. 19:16.

In connection with his coming, our Saviour reckons with those to whom he has entrusted talents. Just when this reckoning is done is not essential to this lesson. The important fact is that each man shall give account of himself to God. Let this truth be burned deep into every human heart.

Talents are often spoken of and are treated as meaning ability. But it will be observed that in this parable the talents were given "to every man according to his several ability." It follows, therefore, that spiritual endowment, time, money, opportunity, etc., are all talents, and that we are responsible for their use.

What, then, is the lesson that God would have us learn from this parable? The answer has been so aptly put by another that we quote as follows:—

"(1) That he desires us to consecrate our-

selves to him, to be 'his own servants,' and that only in thus doing can we hope for success in his work; (2) that every one who will thus consecrate himself, whatever may be the world's measure of his power, is sure of some gracious gift whereby he may glorify God, do good to men, and be a co-laborer with Christ; (3) that this consecration must be a continual one, the talents ever kept in use, the whole man yielded a 'living sacrifice' to God (Rom. 12:1, 2); (4) that God will surely hold us responsible for the way we use these gifts of his Spirit; (5) that either the terrible fate of the evil and slothful, or the joyful reward and blessed fruition of being co-laborer with Christ, will surely come to every one who has named the name of Christ; (6) that, realizing whence comes the power, we shall not be lifted up in our own estimation, nor shall we think of men more highly than we ought to think; (7) that we will regard the church of Christ with more reverence, its different offices with more respect, and its members with more love, giving all the glory to him who is 'the Head of all things to the church,' 'the fullness of him who filleth all in all,' 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.'"

STUDY TO LEARN.

THERE is danger of approaching the Bible in the wrong spirit. We often come to its light with scales on our eyes; to its holiness with sin in our hearts; to its truth with error in our minds. God manifests himself in his Word, and we see not; he speaks, and we hear not.

God remains to us, in a most real sense, an unknown God, simply because we have not met the conditions by which he is known. If we read the Scriptures cherishing selfishness, ignorance, prejudice, pride, we can never understand their loftiest meaning, nor discover the heavenly ideal which they propose for mankind. I open the volume and say: "Now, old Book, I am right, and I want you to witness the justness of my position. You must endorse my crotchets, brace up my opinions, prove my creeds, and substantiate my vagaries. I have cherished views that I can not afford to abandon. I have made statements that I can not afford to retract. I have committed myself to certain theories that I must hold at any cost. I have placed myself on record; now show that the record is true." Thus I cry, like certain foolish ones of old, saying, "Lord, Lord, open to me." But he answers and says, "Verily I say unto you, I know you not." And the door of Scripture is shut.

So we may study the Bible to twist its infallible teachings to indorse our fallible conceit. . . . It is the same old spirit which Christ met in the lawyer—"willing to justify himself." We cry, "Lord, Lord," and heed not the things the Lord says.—*Rev. C. A. Jenkins, in Biblical Recorder.*

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Eph. 4:1-3

REJECTING CHRIST, THE GREAT SIN.

WE are told that the majority of people who go to church now are not such great sinners, and that they do not need the straight-from-the-shoulder preaching that Peter dealt out. In the average congregation there may not be as great sinners against the moral law as in those Peter and Whitefield and Edwards addressed. But please observe that it was not as liars, or thieves, or adulterers, or blasphemers that Peter scored the council at Jerusalem. They may have been all of these, but the sin on which Peter put the emphasis was their rejection of Christ. And the sin of every person who has not accepted Christ is as great, in proportion to his light and opportunity, as was the sin of the Jewish rulers.

There would be less danger of teachers' flying the track and tabooing the old-fashioned doctrine of repentance, if we could have framed and hung on the walls of all our churches these fundamental words from John:—

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

—Cowan.

GOOD NEWS.

HAVE you heard it? Jesus is coming! O joy, O delight! He is coming soon to take his children home. He said, "I go to prepare a place for you. And if I go and prepare a place for your, I will come again, and receive you unto myself." Notice, it is a *place* he goes to prepare, not a condition, not a happy state of mind merely, but a *place*. The home in heaven will be more than a flight of joy. It is a real, tangible place, where there are mansions having definite dimensions in length, breadth, and height. Heaven itself is as material as this little earth.

Dear reader, for eighteen hundred years Jesus has been getting your palace ready. We may judge of the beauty and perfection of that heavenly mansion by the time it has taken him to prepare it. Rest assured its rich and elegant appointments will satisfy the most extravagant and cultivated taste. Nothing will be lacking. Home comforts, home conveniences, home luxuries, will all be provided. Infinite skill, infinite love, infinite resources, will be taxed in furnishing and embellishing the mansion that is to be your eternal homestead.

Have you, by faith, secured a clear title to that property? or are you carelessly and passively allowing another to take possession of your valuable claim? O, hasten to have the writings drawn. Have your name entered in the Lamb's Book of Life, the court register. Accept the Saviour while mercy's hour still lingers. The day is closing. Eternity's night is even now coming on. The awful storm is gathering. Are you ready? Christ is coming! O, hour of rapture to all saints!

The trumpet sounds; the earth reels and shakes; the heavens depart; the mountains slide from their rocky moorings; every island flees away; great cities fall; the lofty works of man crumble. As Jesus appears, strong men quail in terror. Consternation seizes the guilty and unprepared. The glory is all-consuming, the brightness all-destroying. "The great men, and the rich men, and the chief captains, and the mighty men" hide themselves in the

dens of the earth, and cry to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne."

Are you ready to meet him? Do you love his appearing? Suppose he should come this very hour, would he say, "Come, ye blessed," "well done, good and faithful servant"? Are your sins forgiven? Have you forsaken all for Jesus? If not, come to him this very moment. Delay no longer. He invites you. His blood will cleanse you, his power will keep you, his promises never fail.

W. C. WALES.

WORKERS AND WINNERS.

Keep striving. The winners are those who have striven,
And theirs is the prize that no idler has won.
To the steadfast alone is the victory given,
And before it is gained there is work to be done.

Keep climbing. Remember that brave souls have scaled
The heights where the pathways were rough to the feet,
Where the faint-hearted faltered and, faltering, failed,
And sank down by the wayside in hopeless defeat.

Keep hoping. The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

*Keep onward—right on, till the goal is attained.
Front the future with courage and obstacles fall.
By those—and those only—the victory's gained
Who keep faith in themselves and the God over all.*
—Eben E. Rexford, in *Forward*.

THE CHRISTIAN SPIRIT.

TOO many people have their feelings lying around loose to be stepped on by other fellow-travelers. In other words, too many lose their temper, get their feelings ruffled, and try to retaliate for any injuries received, either real or imaginary. It is to the shame of a Christian if this be his spirit. The true Christian spirit patiently endures and forgives, and leaves all retaliation of injuries to the arbitration of God.

"Sometimes a pastor is the target for much unjust criticism and injury. What a blessed thing it is when he can patiently bear it all, without ever uttering a word of resentment. A church member gave this testimony to his pastor long after the pastor was dead:—

"Our minister had one trait which you don't find everywhere. It was this: He never seemed to remember an injury. I was prejudiced against him when he came to us, and often spoke disparagingly of him, sometimes even bitterly; and I know that he was informed of it, but he always treated me as if I were his best friend. It breaks my heart now to think of it; and if ever I meet him in heaven, I will throw my arms around his neck and ask him to forgive me.' Ah, who will not say in the face of such a testimony, that the pastor's way was the more excellent way?

"Preachers are just like the balance of mankind. They have their tempers, and smart under wrongs received; but by reason of their position, they need to be more watchful than others, to the end that by both precept and example they may mightily commend the gospel of Christ to a lost world."

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 1:32.

THE BISHOP OF THE INDIANS.

AMONG the names given by the Indians to Bishop Whipple, one was Straight Tongue, because, they said, he never told them a lie. He was a man of great and tender heart, and he gave his affection unreservedly to the Indians of his diocese; and during his long ministry they respected him with a loyal affection, which was his greatest happiness. His warm heart, eloquent tongue, vivid imagination, and devoted piety made him a unique pleader for the cause of the Indians. Many of the narratives he told of them, showing an insight into their character as keen as his sympathy was strong, will long live in literature. One of these pictures, taken from Bishop Whipple's volume, "Lights and Shadows of a Long Episcopate," was published in the *Christian World*, and is as follows:—

"Rev. Lord Charles Harvey paid me a visit to learn about our Indian missions. He went with me to White Earth, where I consecrated the Church of St. Columbia and confirmed a large class. The Indian women had prepared a forest feast for us, and unknown to me, a pantomime for my friend. We were sitting on the greensward in front of a log house when the chief, Wahbonaquot, said to me: 'Your friend comes from across the great water; would he like to know the history of my people?'

"Lord Charles said he would be very glad to hear it, and the chief began: 'Before the white man came, the forests and prairies were full of game, the lakes and rivers were full of fish, and the wild rice was everywhere—the gift of Manitou to his red children. I will show you some of my people as they were before the white man came.'

"He clapped his hands, and the door of the log house opened and a man and a woman appeared—fine specimens of the freeborn native American, dressed in skins and ornamented with colored porcupine quills, and with brilliant feathers in their hair.

"These are my people before the white man came,' said the chief. 'Shall I show you what the white man did for us? He told us that we had no houses, no fire horses, no fire canoes, no books, and that if we would give him our land he would make us like white men. He had a forked tongue. This is what he did for us.'

"He again clapped his hands, and then there appeared in the doorway a wretched-looking Indian in tattered blanket, without leggings, and by his side a miserable woman in a ragged gown.

"O Manitou!' cried the chief; 'are these my people? How came it?'

"The man drew a black bottle from under his blanket, and answered: 'Ish-ko-te-wabo [fire water], the gift of the white man!'

"Turning to Lord Charles, the chief continued: 'I would not have told you this, but there is more to tell. Many moons ago a pale-faced man came to see us. We hated white men, and would not listen to his words. Each year when the sun was so high we saw this white man coming through the forest. One day I called my people in council. I said: 'Why does this paleface come to see us? He does not trade; he does not ask anything of us. Perhaps the Great Spirit has sent him. Our ears must be open.' We then listened to his story. We took it to our hearts. This is what it has done for us.'

"He clapped his hands, and a manly young Indian clergyman in clerical clothes appeared, and by his side a gentle woman in a neat gray gown.

"My friends," said the chief, "there is only one religion that can lift a man from the mire and tell him to call the Great Spirit 'Father,' and that is the religion of Jesus Christ."

"A skeptical friend who was with me grasped my hand and exclaimed, 'Bishop, all the arguments which I have ever read in defense of Christianity are not equal to what I have seen to-day.'" — *Exchange*.

THE GOSPEL IRREPRESSIBLE.

NOTHING is more foolish than for men to think they can stop God's work by getting in its way. That is the way the Indians tried to stop the first trains on the Union Pacific railway. If they splintered the cow-catcher, or shot a few holes through the cars, what did that count? Five other trans-continental lines have followed the first.

Prohibitions, threats, prisons, only caused the apostolic church to put on more steam and plough ahead with increased momentum. Miraculous healings, an angelic deliverance from prison, bolder preaching, laughed at the worst the Jewish council could do.

The other day the newspapers were telling of a Christian marine who was sent to the dock as a punishment for asking the colonel's permission to hold religious services in the mess hall. When a reporter saw him, he seemed pleased at being given harder duties, because it gave him a chance to work for Christ among the thirty-five men on the dock. That is the irrepressible spirit we all need.—*John F. Cowan, D. D.*

WHEN A MAN HATES GOODNESS.

THE time comes to every man, as it did to the Jewish rulers, when he must either yield to good influences and let them help him to be a better man, or else he must hate goodness and fight against it. If the goodness of those around us does not draw us to itself, it repels us. We must either obey God's message, or we shall want to gag God's messengers.

It is an awful crisis in a man's life when he awakens to the fact that he has begun to hate goodness. So long as he could enjoy the society of good people, he might flatter himself that he was not such a bad fellow after all. Did he not like everything good? But we can't go on liking good people unless we like to be like them. Some day we must awake to the consciousness that they rebuke us, and make us uncomfortable. It is a revelation that ought to startle a man as much as though he had actually heard the devil chuckling over his shoulder.—*Christian Endeavor World*.

We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the Perfect Image is attained. Here the solution of the problem of sanctification is compressed into a sentence. Reflect the character of Christ, and you will become like Christ.—*Henry Drummond*.

CURRENT EVENTS

THE world-wide contribution to the Pope known as "Peter's pence" was the lowest for 1901 that it has been since 1870, amounting to only \$455,000.

FEBRUARY 20 a riot occurred in Barcelona, Spain, during which it is reported that five hundred persons were killed and wounded. Troops were called out, and swept the streets with artillery.

THE world-renowned Sanitarium at Battle Creek, Mich., was destroyed by fire early on the morning of the 18th inst., together with several other buildings. The loss is stated at \$500,000; the insurance, \$148,000. One life was lost, and several persons were more or less seriously injured.

NOTWITHSTANDING the introduction of electric lights, a recent census bulletin shows a large increase in the amount of illuminating gas consumed during the decade from 1890 to 1900. "Not all inventions," comments the *Youth's Companion*, "displace older, even though inferior, processes. Some of them act as aids or allies."

A PROMINENT feature of the Tuskegee (Ala.) negro conference held last week, was the progress it showed among the negroes in land ownership. This was emphasized above everything. Reports were made in person or by letter from dozens of colored men who started with nothing and now own from 200 to 1,000 acres each.

THE St. Paul *Dispatch* thinks that public sentiment has not yet been educated to Mr. Hanna's conception of the trusts as good things. It puts no faith in the theory that power to increase wealth can be safely left to the wisdom and discretion of men, whether that power comes through merger of railways or monopoly of manufacture.

THE President has decided Admiral Schley's appeal adversely to the appellant. The President declares that the credit for the victory over the Spanish fleet belongs to the captains of the several ships engaged, to which credit Admiral Schley is entitled only for the part his ship actually took in the fighting. Admiral Sampson, the President declares, was only nominally in command during the battle.

A PROTOCOL granting this government the rights necessary for the construction and maintenance of the Panama Canal, if that route is selected for the isthmian waterway, framed by the Colombian minister, Dr. Silva, has been presented to Secretary Hay. Colombia agrees to lease for a period of 200 years, with the privileges of renewal, a strip of land five miles wide on each side of the canal route. For this concession Colombia asks of the United States an annual rental of approximately \$750,000. While the Colombian government does not surrender its sovereignty over the strip, it gives to the United States full police power, the right to try all civil cases to which the United States is a party, and the right of pursuit of criminals in any part of the isthmus.

It is said that notwithstanding the apparently hopeless outlook for the Boer cause, President Kruger recently told his former pastor, who saw him in Holland, that he felt confident God would yet crown with success the cause of liberty in South Africa, and that he (Kruger) would return to his native land as president of a free people. "Tell the American people," said Mr. Kruger, "that we did not start this cruel war. It was forced upon us."

If the theory of a recent scientific writer is to be credited, the mosquito is not an unmixed evil. This defender of this much maligned insect says the great majority of mosquitoes never taste either human blood or that of any animal, not having the opportunity. They live upon vegetable juices and decomposing animal and vegetable matter, found in the localities where they are most numerous, and thus perform a valuable service as nature's scavengers.

AT a meeting of the Marconi Wireless Telegraph Company in London on the 20th instant, Mr. Marconi announced that the next series of tests would include the transmission of words and messages across the Atlantic. He added that there was nothing to prevent the company from successfully undertaking commercial communication with ships at sea. The system, he said, was in permanent use on board seventy-five ships, and that there were twenty-five land stations.

It is said that more than 2,000,000 cigars are now on the way from the Philippines to this country. It is thought that before the end of February, or by the middle of March at the latest, there will be ten times that number consigned to American tobacconists from the same quarter of the world. It is also said that the different factories in the islands are working night and day. The secret of this haste to import cigars from the Philippines is the fact that until the Philippine tariff bill shall have become a law, imports from those islands must be admitted free of duty.

THE South resents President Roosevelt's recent statement that the war between the States was "a war against anarchy in one form." The *Nashville American* says: "The South fought for the preservation of the rights of the States and for local self-government. Its efforts were well within its rights as declared by the Federal Constitution; which Northern leaders declared to be a covenant with death and a league with hell. The South fought within its constitutional rights, and lost; and when it lost, much that was best in a truly republican form of government passed away."

IN an impassioned speech in the Senate on the 20th inst., Mr. Patterson, of Colorado, asserted that if the 6,000,000 Christians in the Philippines were Protestants, the cruelties practiced on them by the American authorities would have to stop, as no member of Congress would be able to withstand the wrath of the Methodists, Baptists, and Presbyterians of this country.

Mr. Nelson, of Minnesota, presented a legal and constitutional speech in defense of this government's action in the Philippines, and sharply criticised Mr. Patterson for injecting into the controversy the question of sectarianism.

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FAITH is the first essential to knowledge.

THAT is not faith which accepts a fact and stops there; faith accepts the fact, and works in harmony with it. "Faith without works is dead."

ARE you reading the notes which appear in this paper from week to week in the "Bible Study" department? They are not long, but are designed to be helpful in the study of the lessons.

THE guarantee of our salvation is the truth that Jesus Christ overcame sin, not in human form, but in human flesh. And this flesh he did not assume or put on merely as one does a coat or other covering, but he—"the Word"—"was made flesh." He became just what we are that he might overcome sin just as we may overcome sin through him.

A MIND stored with facts merely is not educated. To educate is to train, to discipline. Education requires not only a knowledge of facts, but the proper setting and sequence of those facts so that they are available for practical use when wanted.

But while a knowledge of facts does not constitute an education, they are not to be despised; they are the material out of which the disciplined mind rears mental structures of marvelous beauty.

"If ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise." This is in perfect harmony with the declaration of our Saviour, that he came "not to call the righteous but sinners to repentance." The whole controversy between Christ and Satan is as to the justice of the divine government. Redeemed children of Adam, living in obedience to the divine law, afford the only possible demonstration of the wisdom and justice of the divine Being and of the divine law.

SOME people seem to have an idea that the righteousness which Christ imparts to us is the righteousness of his earth life eighteen hundred years ago. It is true that this and this alone avails for past sins; but with that the Saviour lives in the believer, working in him his own righteousness from day to day. "I am crucified with Christ; nevertheless I live," is the experience of the Christian; "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

THIS practical view of the uses of temptation is from Newman Hall:—

"Temptation is that which puts to the test. Trials sent by God do this. A test is never employed for the purpose of injury. A weight

is attached to a rope, not to break, but to prove it. Pressure is applied to a boiler, not to burst, but to certify its power of resistance. The testing process confers no strength. But when a sailor has to navigate his ship under a heavy gale and in a difficult channel, or when a general has to fight against a superior force and on disadvantageous ground, both skill and courage are not only tested, but improved. The test has brought experience, and by practice is every faculty perfected. So faith grows stronger by exercise, and patience by the enduring of sorrow. Thus alone it was that 'God did tempt Abraham.'"

It is stated that Mr J. Pierpont Morgan and his associates now control business interests aggregating more than \$8,500,000,000, distributed as follows:—

Steel Trust	\$1,540,000,000
Coal Trust	862,924,358
Standard Oil Trust	717,735,000
Railroad Stocks	2,954,907,600
Underwriting Syndicate	200,000,000
Dry Goods	20,000,000
Watches	50,000,000
Underground Electric Lines	30,000,000
Banks	30,000,000
Telegraph Lines	150,000,000
United States Bonds	50,000,000
Publishing and Other Enterprises	15,000,000
Total	\$8,620,584,958

Nor is this all; Mr. Morgan is still acquiring large properties that will give him practical control of other lines of business.

Commenting upon these facts, a leading English paper, the *Pall Mall Gazette*, of London, says: "The truth is that if Morgan and his brother financiers continue as they have been doing of late, they will soon buy up the empire [British] and there will be no more chance for war."

Quoting these words, the *Northwestern Christian Advocate* remarks that "no one can now conceive the world-wide revolution which will follow the recent combinations effected by this American financier. A grave responsibility rests upon him and his associates. They have it in their power, by pursuing a wise course, to bless humanity, or by pursuing an utterly selfish course, to curse it."

It is difficult to imagine how the world is to be blessed by any such combination of capital. The control of so much money puts more power into the hands of him who wields it than any man ought to have. It is impossible for selfishness to bless anybody, and it is only selfishness that leads to such heaping together of vast fortunes.

Even though, as the *Pall Mall Gazette* suggests, there were no more chance for war between the leading industrial nations, there is a war coming between the rich and the poor, between capital and labor, more awful than any war between nations could possibly be.

This conflict is drawing on apace. Speaking of the event now in the near future, the apostle James says:—

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." James 5:1-3, R. V.

The Lord speaks of the same thing in the

second of Habakkuk: "Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges [bonds and mortgages]! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?" Verses 6, 7, R. V.

The future is dark with threatening storm clouds. The Scriptures foretell trouble; the signs of the times testify that it is coming. But in view of it all let us not forget the divine counsel: "Be patient; stablish your hearts: for the coming of the Lord is at hand." James 5:8, R. V.

BEWARE OF WOOD ALCOHOL.

UNDER the heading, "A Widespread Poison," the *Literary Digest* of the 15th inst. gives some facts relative to wood alcohol that every one ought to know. The source of the *Digest's* information is *The Medical Times*.

It seems that the virulence of wood alcohol as a poison has not been fully understood even by the medical profession until quite recently. Formerly this poison was repulsive alike to taste and smell, but "it is now so purified and deodorized as to be readily mistaken for grain alcohol, while its cost is less than half that of the latter. Hence wood alcohol is not infrequently swallowed as a beverage, and its use in this way seems to be increasing.

The quantity of wood alcohol required to produce pronounced poisonous effects is said to vary considerably. Alarming symptoms sometimes follow the taking of only half an ounce of the poison, and serious results have been produced by merely breathing the vapor arising from wood alcohol used to dissolve shellac or for cleaning old furniture.

This poison frequently produces permanent blindness, and not infrequently death. *The Medical Times* thinks that it ought to be labeled with the "skull and bones" like other virulent poisons, and that the people should be warned through every possible channel of the highly dangerous nature of the drug.

"THERE is a common notion, one unhappily shared by many able students of nature and by the most of those who regard themselves as naturalists," remarks Professor Slater, of Harvard College, "that by entering this profession they become in some manner curiously enlightened as to the mysteries of the universe—in a way, made free to form safe judgments concerning all that goes on in that realm. There is much of the ancient notions concerning the powers of priesthood in this claim to far-reaching knowledge, a claim which is too freely accepted as valid."

THE Y. M. C. A. movement has recently taken root in Russia under the name "The Russian Society for the Moral and Physical Development of Young Men." Prince Alexander of Oldenburg is actively interested in the movement. At the annual meeting just held in St. Petersburg, Prince Alexander presiding, the secretary of the executive council reported 1,016 new members received for the year, and an average attendance at the evening classes of 400. The society has established a good library and reading-room in St. Petersburg.