

# The Gospel Herald

"On earth peace, good will toward men."

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NO. 9,



## GO TELL MY DISCIPLES.

LUKE, in his account of the Saviour's burial, speaks of the women who were with him at his crucifixion, and says:—

"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

The Saviour was buried on Friday, the sixth day of the week. The women prepared spices and ointments with which to embalm their Lord, and laid them aside, until the Sabbath was past. Not even the work of embalming the body of Jesus would they do upon that day.

"And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

As they neared the garden, they were surprised to see the heavens beautifully lighted up, and to feel the earth trembling beneath their feet. They hastened to the tomb, and were still more astonished to find that the stone was rolled away, and that the Roman guard was not there.

Mary Magdalene had been the first to reach the place. Seeing that the stone was removed, she hurried away to tell the disciples. When the other women came up, they noticed a light shining about the tomb, and looking in, saw that it was empty.

As they lingered about the place, they suddenly beheld a young man in shining garments sitting by the tomb. It was the angel who had rolled away the stone. In fear they turned to flee, but the angel said:—

"Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him." Matt. 28:5-7.

As the women looked again into the tomb, they saw another shining angel, who inquired of them:—

"Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:5-7.

The angels then explained the death and resurrection of Christ. They reminded the women of the words that Christ himself had spoken, in which he had told beforehand of his crucifixion and his resurrection. These words of Jesus were now plain to them, and with fresh hope and courage they hastened away to tell the glad news.

Mary had been absent during this scene, but now returned with Peter and John. When they went back to Jerusalem, she stayed at the tomb. She could not bear to leave until she should learn what had become of the body of her Lord. As she stood weeping, she heard a voice which asked:—

"Woman, why weepest thou? whom seekest thou?"

Her eyes were so blinded by tears that she did not notice who it was that spoke to her. She thought it might be the gardener, and said to him pleadingly:—

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

She thought that if the rich man's tomb was considered too honorable a place for her Lord, she herself would provide a place for him. But now the voice of Christ himself fell upon her ears. He said:—

"Mary."

Her tears were quickly brushed away, and she beheld the Saviour. Forgetting, in her joy, that he had been crucified, she stretched forth her hands to him, saying:—

"Rabboni" (Master).

Jesus then said, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God and your God." John 20:15-17.

Jesus refused to receive the homage of his people until he should know that his sacrifice had been accepted by the Father. He ascended to the heavenly courts, and from God himself heard the assurance that his atonement for the sins of men had been ample, and that through his blood all might gain eternal life.

All power in heaven and on earth was given to the Prince of Life, and he returned to his followers in a world of sin, that he might impart to them his power and glory.

Late in the afternoon of the day of the resurrection, two of

the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. They were perplexed over the events that had recently taken place, and especially concerning the reports of the women who had seen the angels, and had met Jesus after his resurrection.

They were now returning to their home, to meditate and pray, in the



"Touch me not; for I am not yet ascended to my Father."

hope of gaining some light in regard to those matters which were so dark to them.

As they journeyed, a stranger came up and went with them; but they were so busy with their conversation that they hardly noticed his presence.

These strong men were so burdened with grief that they wept as they traveled along. Christ's pitying heart of love saw their sorrow, and strove to comfort them. Disguised as a stranger, he began to talk with them. But their eyes were holden, that they should not know him. And he said to them:—

"What manner of communications are these that ye have one to another, as ye walk, and are sad?"

One of them, whose name was Cleopas, answered:—

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

He said unto them, "What things?" And they said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." Luke 24:16-19.

They then told what had taken place, and repeated the report brought by the women who had been at the tomb early that same morning. Then he said:—

"O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27.

The disciples were silent from amazement and delight. They did not venture to ask the stranger who he was. They listened eagerly as he explained to them Christ's mission.

Had the Saviour first made himself known to the disciples, they would have been satisfied. In the fullness of their joy they would have desired nothing more. But it was necessary for them to understand how his mission had been foretold by all the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was his first work to explain the Scriptures. They had looked upon his death as the destruction of all their hopes. Now he showed from the prophets that this was the very strongest evidence for their faith.

In teaching these disciples, Christ showed the importance of the Old Testament as a witness to his mission. Many now reject the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did he value it that at one time he said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

As the sun was setting, the disciples reached their home. Jesus "made as though he would have gone further." But the disciples could not bear to part from one who had brought them such joy and hope. So they said to him, "Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them." Luke 24:28, 29.

The simple evening meal was soon ready, and Christ took his place at the head of the table, as his custom was.

It was usually the duty of the head of the family to ask a blessing upon the food; but Christ placed his hands upon the bread and blessed it. And the eyes of the disciples were opened.

The act of blessing the food, the sound of the now familiar voice, the prints of the nails in his hands, all proclaimed him their beloved Master.

For a moment they sat spellbound; then they arose to fall at his feet and worship him; but he suddenly disappeared.

In their joy they forgot their hunger and weariness. They left the meal untasted, and hastened back to Jerusalem with the precious message of a risen Saviour.

As they were relating these things to the disciples, Christ himself stood among them, and with hands uplifted in blessing, said:—

"Peace be unto you." Luke 24:36.

At first they were frightened; but when he had shown them the prints of the nails in his hands and feet, and had eaten before them, they believed and were comforted. Faith and joy now took the place of unbelief, and with feelings which no words could express, they acknowledged their risen Saviour.

At this meeting, Thomas was not with them. When he came, he refused to believe the reports in regard to the resurrection. But after eight days Jesus appeared to the disciples when Thomas was present. On this occasion he again showed in his hands and feet the marks of the crucifixion. Thomas was at once convinced, and cried, "My Lord and my God." John 20:28.

In the upper chamber, Christ again explained the Scriptures concerning himself. Then he told his disciples that repentance and forgiveness of sins should be preached in his name among all nations, beginning at Jerusalem.

Before his ascension to heaven, he said to them, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And, lo, I am with you always, even unto the end of the world." Acts 1:8; Matt. 28:20.

You have been witnesses, he said, of my life of self-sacrifice in behalf of the world. You have seen that all who come to me, confessing their sins, I freely receive. All who will, may be reconciled to God, and have everlasting life.

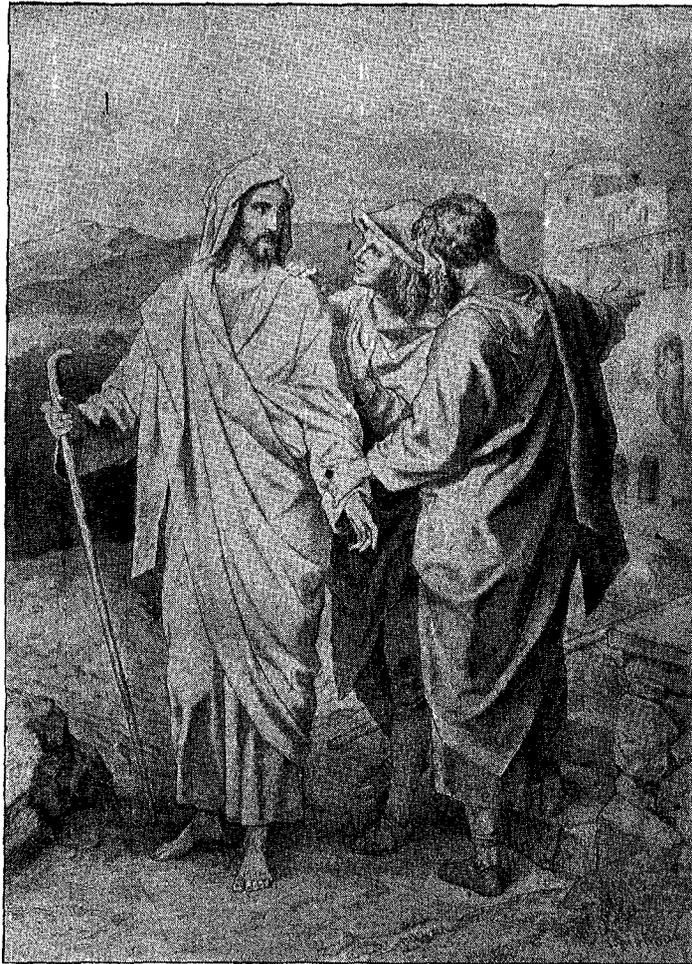
To you, my disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. Go to the farthest part of the habitable globe; but know that my presence will be there. Labor in faith and confidence; for the time will never come when I shall forsake you.

The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. All who receive the life of Christ are to work for the salvation of their fellow-men.

Not all can preach to congregations; but all can minister to individuals. Those minister who receive the suffering, who help the needy, who comfort the sorrowing, and who tell the sinner of Christ's pardoning love. These are Christ's witnesses.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out of doors—these are little guideposts on the footpath to peace.  
—Henry Van Dyke.

"TURN us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." Ps. 80:19.

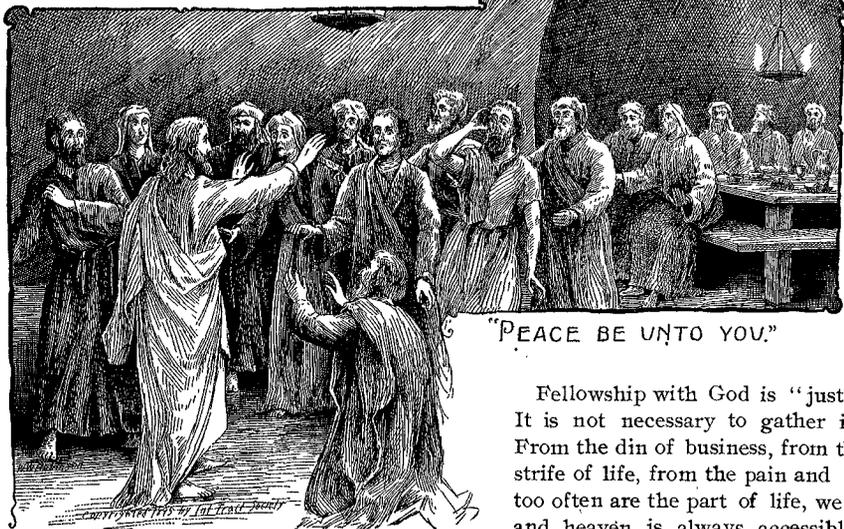


"Abide with Us."

CHRISTIAN CONVERSATION.

FROM the law, recorded in Leviticus, "Ye shall not . . . lie one to another," to the statement in Revelation that "without" the heavenly city are "whosoever loveth and maketh a lie," the Bible instructions in regard to speaking the truth are very plain.

At first thought we may each of us say, "I never tell a lie." Are you sure of this? I do not mean are we always precisely correct in our statements, although I fail to see why it is not as easy to say, "I paid forty-nine cents" for an article, if that was the price, as to call the amount fifty cents. The habit of looseness in conversation certainly has a tendency toward untruth, and, as I know by experience, makes one fear to depend upon such a person's word when exactness is important.



If we are habitually truthful, perhaps we are most severely tried when tempted to tell what is called a "polite lie." If we are not in any sense "glad to see" a caller, why say so, and tell a lie? Why not greet our guest with a cordial "How do you do?" or "Good afternoon"? When it would be very unpleasant to dissent from the opinion of those with whom we are conversing, possibly we can be silent, or, if a remark is imperative, usually there will be some point of agreement upon which we can speak. But if it is impossible to evade a reply to a direct question, and the temptation is strong to tell an untruth, can we not courteously refuse to give the answer which we think the questioner should not insist upon receiving? Surely it is preferable to displease, if necessary, our interrogator than to be guilty of what would be "an abomination to the Lord."

Some time since I heard one mother in the street threaten her child with an evil I knew would not come, and another mother in a car try to quiet her restless little daughter by telling her she should go back and leave her at home if she were not still, which I am sure she had not the slightest intention of doing. How soon those little ones will begin to distrust the mother, and also to use deceit to accomplish their own ends! We can not be too careful, in our intercourse with children, to speak the truth.

Then, many persons are very ready to make a promise, but how often these same persons do not fulfill their agreement! The excuse may be, "I fully intended to keep my word," but

unless there is a reasonable assurance that you will do so, would it not be well to modify the promise with "I think," or "I will try"? Is not a broken promise a lie?—*Mary Elizabeth Sweetser.*

THE WORD OF POWER.

TO speak this word of power it is necessary that there shall be two elements in the life: fellowship with God, and sympathy with man. These two must go together. Some seek to cultivate the first only, and withdraw from the world. But the world follows them into their retreat, and makes their life a failure; and because they have withdrawn from their fellows, they make the world no better. Some would cultivate the latter alone. That is impossible, for sympathy with man can come only from fellowship with God.

Fellowship with God is "just looking up." It is not necessary to gather into churches. From the din of business, from the rush of the strife of life, from the pain and weariness that too often are the part of life, we may look up, and heaven is always accessible to us. The best work has been done by the men who have habitually looked up for direction. The great men have been those whose correspondence with God has been unbroken. And it is so easy. Heaven is near us, and its gifts are so freely bestowed. We plod on through life with weary feet because we will not look up and see the provision God has so abundantly made for our help.

Sympathy with man is necessary. How do you value a man? As so much flesh and blood, as something that may contribute to your profit or to your pleasure? What is the man to you, with whom you brush shoulders in the street? Is he anything to you? Is he not one of those for whom Christ died and for whom he lives to-day?

Now what are you going to do about all this? I want results. I do not want you to go away and discuss the sermon and stop with that. What are you going to do about this truth of which we have been talking? Will you not try it? I want you to try it.—*Professor Iveroch, D. D., Aberdeen, Scotland.*

FOR THE ASKING.

EARTH gets its price for what earth gives us:  
The beggar is taxed for a corner to die in,  
The priest hath his fee who comes and shrives us,  
We bargain for the graves we lie in;  
At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold;  
For a cap and bell our lives we pay,  
Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.

—Lowell.

COUNTING HER MERCIES.

A FEW years since, a mechanic living in the tenement district where I was visiting the poor, met me, and requested me to call and see a sick woman at his house. The woman had recently moved into this district, expecting to support herself by working at whatever she could get to do; but her health having failed, she had disposed of one thing after another, until there was literally nothing left in the bare room but the poor old bed upon which she lay, helpless with a terrible disease.

She was a woman past middle life, her face wan and thin from hunger, and marred with pain and suffering. Even as I entered the room, she was moaning with her agony, but I noticed that she held her left hand above the bed, while with the other she counted her fingers, as if fixing something in her memory. To my question, she replied that she was counting her mercies.

"I was just thinking," she said, while a faint smile broke over the wrinkled face, "of the many things that I have to be thankful for. O, the Lord is so good to me, and I so unworthy." I could not at that moment speak of her destitute circumstances and the relief that I hoped to bring, but asked instead that she tell me of her mercies.

Holding up the withered fingers, she began with God's wondrous love for her, the bright sunshine and blue sky that she was permitted to look upon. Then she named in succession the privilege of shelter, of a bed to lie on, the possession of her faculties, enabling her to see and hear and know of his great goodness. Thus she told me of her mercies, and of her faith in the promise that the Lord would provide for her, while her face became radiant with thankfulness and joy that she could not express. "O," she said, "God is too good to an old woman like me that never did anything for him."

My eyes were full of tears, and I left the room wondering at the faith of this lonely old woman, without friends to say one word of sympathy, without money to buy even a loaf of bread,



An Eastern Tomb.

without the least of the things that make life dear to the average man and woman; and yet she could lie there on her bed of rags and count the mercies that God had bestowed upon her, until the ten fingers of her hand were all told.

What a lesson for the discontented and unhappy; for there can be no life without some bright spots; and I have thought if we would but learn to "count our mercies," instead of grieving for that we have not, how much better our lives could be.—*Sel.*

"THE man who imitates is a counterfeit."

# The Gospel Herald

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EDITOR, - - - C. P. BOLLMAN.

## REPENTANCE.

**R**EPENTANCE is turning away from the thing repented of.

To repent of sin is to turn away from sin. To turn from sin is not to stop doing this or that sinful thing merely, but to turn away from it in heart.

After the children of Israel were delivered from bondage, some of them turned back in their hearts into Egypt. Their affections, their desires, were in Egypt, though their bodies were in the camp before Mount Sinai.

This is just the way in which some people repent of sin; they merely stop doing this, that, or something else that is sinful, but all the while cherish the evil thing in their hearts. This is not repentance that needeth not to be repented of. Neither is that true repentance which comes from fear of consequences. Of Esau, it is recorded that "he found no place for repentance, though he sought it carefully with tears." He was sorry, but he did not sorrow "after a godly sort." His sorrow was for what he had lost, not that he had sinned against God.

Again, the apostle tells us that it is the goodness of God that leads us to repentance. Seeing our sins in contrast with God's goodness fills us with loathing for sin, and from the very depths of our hearts we turn away, not from one sin, but from all sin.

This is not to say that one who has truly turned away from sin may not be again betrayed into it by the enemy of all righteousness; but it is to say that one who truly repents will hate sin instead of loving it and longing for it.

Instead of desiring to indulge sinful lusts and passions, the true penitent will long for righteousness. The language of his soul will be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God;" and to him will come the realization of the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

## WHAT IS FAITH?

**F**AITH is confidence. It is believing and trusting God just as the child believes and trusts the mother who has never deceived him. This is what the Saviour meant when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

Faith not only believes, but it obeys. Says the apostle James: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

As faith not only believes but obeys, so it not only accepts as true what God says, but it thanks him because it is true. When Abraham believed God and it was counted unto him for righteousness, he not only believed God's promise to him, but he was in perfect harmony with

all that God purposed concerning him; "and he was called the friend of God."

Faith is agreement; that is, it unites God and the believer in one purpose. The man who has faith in God wants only that which he believes God wants him to have. The Lord's will is his will, so far as he knows it. Of course the Lord can use such a man, and can work for him and through him just as he did for Abraham. The Lord desires only our highest good, and faith says, "Though he slay me, yet will I trust in him."

The apostle Paul has said that "faith is the assurance of things hoped for, the proving of things not seen." Heb. 11:1, R. V. In other words, faith feels so sure of the truth of what the Lord says that he who has it puts himself right in line with it, and thus proves the promise.

We prove God by obeying him. The blind man who went to the pool and washed when bidden by the Saviour to do so, illustrates this. That man was sure his sight would be restored, and feeling this assurance, he proved the Lord by obeying; and as the reward of obedience, he received his sight.

To live thus, believing and obeying, feeling sure of the truth of God's word and proving him, is to have a daily, living Christian experience. Anything short of this is to be under condemnation as were those to whom the Saviour said: "Why call ye me, Lord, Lord, and do not the things which I say?"

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

## "A MAN OF LIKE PASSIONS."

**T**HE twentieth chapter of Genesis gives us one of those views of Abraham which reveal him to us as "a man of like passions" with ourselves.

The patriarch sojourned in Gerar. Fearing that evil might come to him on account of his wife, he practiced the same deception he had years before practiced in Egypt, and represented his wife to be his sister.

Again, as in Egypt, the Lord interposed, and saved Abraham from reaping the natural fruit of his folly. But what must have been Abraham's feelings as he listened to Abimelech's well-put rebuke, "Thou hast done deeds unto me that ought not to be done." How often it is that poor sinful men misrepresent the Lord they profess to serve.

But notwithstanding this unlovely trait in Abraham's character, a certain lack of moral and physical courage, he believed God; therefore the Lord could use him to the accomplishment of his great purpose; and these things are recorded of him that we may see him as a man of like passions, like weaknesses, like failings, with ourselves.

It is to this truth the apostle refers when he says of the Saviour:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him

the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2:14-18.

Under the Levitical law, if through misfortune a man became a bondman, the one that was nearest of kin, if able, was to redeem him.

Christ is our nearest of kin, and is both able and willing to redeem us from the bondage of sin. He became what we are that we might become what he is. He took our human nature that he might give us his divine nature, for is it not written of him: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"? 2 Peter 1:4.

All this truth and more is bound up in the fact that Abraham was at one and the same time "a man of like passions" with us, "the friend of God," and "the father of the faithful."

## IT SPEAKS TO EVERY MAN.

**N**OW we know," says the apostle, "that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

The Revised Version says, "That every mouth may be stopped, and all the world may be brought under judgment of God." "Where no law is, there is no transgression." Rom. 4:15. Only those who are subject to a law can be condemned by that law. It follows, therefore, that since both Jews and Gentiles are guilty before God, both are alike subject to his law.

How often do we hear people excuse themselves for a certain course or for doing certain things simply because they make no profession of religion. There are many who seem to think that until they acknowledge the obligation of the divine law they are not in duty bound to regard its claims. This is a most serious error, for the law speaks to all men, and as a result every mouth is stopped, and all the world is "guilty before God."

The idea that the law, the Decalogue, was only for the Jews, and that there is another law for the Gentiles, is almost sure to lead to mistaken ideas of the nature of sin. "Sin is the transgression of the law," says the apostle. 1 John 3:4. The reference in this text is not to the ritual law of the Jews, but to the moral law, the law referred to by our Saviour when he said to the lawyer, "What is written in the law? how readest thou?" Luke 10:26.

This matter is made plain in Matt. 19:16-19. Here, as elsewhere in the Scriptures, the law of ten commandments is appealed to as the great moral standard. It is the transgression of this law which is sin; it is this law which speaks to all men, stopping every mouth and showing all the world to be guilty before God.

It will be said, however, that no man can keep this law. Very true; but Jesus Christ kept it when living on earth as a man, for he says, "I have kept my Father's commandments." John 15:10. And he did this that he might enable his people to do the same till the

end of time. "For what the law could not do, in that it was weak through the flesh," says the apostle, "God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Christ "took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." Heb. 2:16, 17. And again we have this testimony: "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are." Heb. 4:15.

Only in human flesh could it be demonstrated that sin could be overcome in human flesh; but only by such a demonstration could sin be shown to be without excuse. This work Christ both undertook and accomplished. Overcoming sin in human flesh, he condemned sin in the flesh by showing that it exists without excuse. There is no adequate justification for sin anywhere in all the universe of God, for Jesus Christ has condemned it by overcoming it in its own stronghold—the human heart.

And what Jesus Christ did in human flesh eighteen centuries ago he does now in every heart fully opened to him. He was called Jesus on earth because he saved his people from their sins. He is "the same yesterday, to-day, and forever."

#### SOUL SURRENDER.

**W**HOSOEVER he be of you that forsaketh not all that he hath can not be my disciple."

"Do you feel that it is too great a sacrifice to yield all to Christ?" Ask yourself the question, "What has Christ given for me?" The Son of God gave all—life and love and suffering—for our redemption, and can it be that we, the unworthy objects of so great love, will withhold our hearts from him? Can we look upon him whom our sins have pierced, and yet be willing to do despite to all his love and sacrifice?

"But what do we give when we give all? A sin-polluted heart for Jesus to purify, to cleanse by his own blood, and to save by his matchless love."

O, then, let us gladly surrender our all to him, that he may wash us in his blood, sanctify us by his life, comfort us by his presence, fill us with his power, and use us in his glorious service.

ONLY men and fallen angels resist the divine will. Outside of man, nature, animate and inanimate, obeys the Creator's voice. When God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit," it was so, and it has been so ever since. The same word says, "Let this mind be in you, which was in Christ Jesus." Why is it not so, then, in every man? Simply because every man is not willing to have it so in him. Reader, how is it with you?

Is your neighbor a Christian? If not, do you know any reason why he is not?



#### THE ETHIOPIAN CONVERTED.

International S. S. Lesson for March 16.

**GOLDEN TEXT:** "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

**SCRIPTURE LESSON:** ACTS 8:29-39.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

**W**E are sometimes prone to query why it is that one person has so much better opportunity to learn the gospel than another person just as good so far as we can see.

The answer to this question would seem to be given, or at least suggested, by this lesson. Here was a man seeking after truth. The Lord knew all about him, and so sent the gospel message to him.

There are thousands and tens of thousands who have no desire for truth. God does not send special messengers to them as he did to this Ethiopian eunuch. In Acts tenth chapter we have a similar instance of the Lord's sending the gospel to a man who was seeking light. And this he is sure to do in some way to every honest soul, for the divine promise is: "If any man willeth to do his will, he shall know of the doctrine." John 7:17, R. V.

In the light of the New Testament it seems strange that any one should be troubled with the fifty-third of Isaiah, but we must remember that this man had probably never even heard of Jesus. True, he had been to Jerusalem, but doubtless thousands visited that city, even in those days, without hearing of the Saviour. The rabbis had rejected Jesus, and of course just as far as possible kept all knowledge of him from the people.

The providences of God often seem mysterious. Why did not the Lord send some one in Jerusalem to teach this Ethiopian about Jesus? Why let him start on his return journey, and then send Philip to him in the desert?

The divine reason we may never know. The fact remains, however, that not amid the magnificence of the temple at Jerusalem, but on the

lonely road to Gaza did Jesus reveal himself to the devout Ethiopian as the promised Saviour.

This lesson has an important bearing on the subject of baptism. There has been much discussion of the question. "Is water baptism essential?"

No such inquiry is likely to arise in the mind of the devout believer. For such a one it is enough to know that Jesus was himself baptized, and that he gave commission to his ministers, saying: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Verse 38 is very explicit as to the manner of the Ethiopian's baptism: "And they both went down into the water, both Philip and the eunuch; and he baptized him." Certainly only immersion would have made it necessary for both men to go "down into the water."

Having accepted the Saviour and obeyed his word, the eunuch went on his way rejoicing, and doubtless became at once a missionary to his own people. We have no reason to think that he abandoned statecraft for the ministry of the word of God, but that he was soundly converted we can not doubt, and every real convert to Christ labors to bring others to him also.

#### THE PARABLE OF THE GOOD SAMARITAN.

Lesson for March 15.

**SCRIPTURE:** LUKE 10:25-37.

THIS parable teaches a most important lesson, a lesson not merely of fact but of principle.

It is not only a fact that God requires us to "do good unto all men," but it is in accordance with the fundamental principle of godliness.

One must be right in order to do right. Doing is simply living, or being. To do right is to live right, and to live right is to do right.

The mere doing of a right act does not make the doer of it right. Indeed the quality of the act is fixed by the character of the doer of it. "Whatsoever is not of faith is sin."

Love can not be circumscribed by division fences or streets nor even by national boundaries or broad oceans. The love that passes one man by because he is a stranger and ministers to another because he lives next door is only selfishness; it serves, hoping for something in return, whether it be like service, the praise of men, or a money compensation.

The Lord wants us to see beyond our own little circle. He wants us to recognize in every man a brother; yea, he wants us to realize that he died for the humblest man upon earth equally with the most exalted.

The Jews had no dealings with the Samaritans. Probably the Jew whom this Samaritan helped in his extremity would not have deigned to have so much as exchanged salutations with a Samaritan. But this mattered not to the Samaritan. He saw a fellow man in need, and went to his relief. And Jesus has given the Samaritan to us as an example in this respect.

The neighbor we are to love is whoever needs our aid. The command, "Thou shalt love thy neighbor as thyself," places all men under bonds to all other men. The apostle Paul recognized this truth when he said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." And the apostle was under no more obligation to his fellow men than is every one of us. The Lord has made every man a debtor to all men.

# A SCHOOL OF HEALTH

A Paper by

Miss Lenora A. Bolles

**T**HE question is often asked, What is a school of health? It is a school in which is taught the care of the body: not only that we need food, air, water, and exercise, but just how to get these things so essential to health.

The health school is important because through lack of knowledge the world is sick, and it is the object of the health school to supply that knowledge.

How to secure a natural, healthful dietary, without the use of stimulating, irritating foods, and how to live in harmony with the laws of physiology, also how to prepare food, will be the subjects considered in this department.

The body has been called a harp of a thousand strings. When the harp is out of tune, the strings crossed, instead of harmony it will give only discord. Discord of any kind is unpleasant, and oftentimes even painful. Physical discord is found everywhere. Crime and sin of every sort are largely the result of lack of physical harmony.

Man would never have been reduced to his present physical condition had he obeyed nature's laws. To live in the lap of nature instead of in the "lap of luxury" is the crying need of the world to-day.

The principles of physical development and the hindrances to that development, including the clothing, are two elements in right living which are of vast importance. In dress the healthful and artistic can be so combined as to give an ideal beauty. When the body is properly clothed, correct breathing, standing, walking, and sitting are possible. These are the fundamental principles of physical culture.

## CORRECT POSITION.

Let us promote health and beauty by bringing the body to a correct standing position: Lift the chest, keeping the crown of the head up and back, with the chin in. Now bring into use the lung cells, which have long wondered what they were made for, by taking deep, full inhalations, and do this many times a day.

## TONICS.

The world is making a mad rush for tonics—something to spur them up to greater energy, regardless of lack of strength. Drugs are resorted to, and the drug habit is formed; the tissues of the body are broken down, and when it is too late to repair the wrong, exhausted nature gives out, and we find that all apparent energy gained through stimulants must be paid for by a corresponding loss of vital energy, at an extravagant rate of interest.

## NATURAL TONICS.

The Lord has provided natural tonics. What a blessed thought, "He knows our frame"!

Is there any drug that will bring brightness to the eye and a glow to the cheek like a cold morning bath followed by a brisk walk? This wide-awake condition thus induced in genuine. The circulation and digestion, and in fact all the vital energies, are aroused. The blood rushing through the veins carries away the

waste material, or in other words, poisons are eliminated and the benefit is substantial.

## HOW TO GET WELL.

Pain is the finger of God, a danger signal, telling us that some natural law has been violated. In the lessons that are to follow we shall study the wonderful power of water and its proper application, not only in the relief of pain, but in the removal of its cause. We shall also try to learn not only how to get well, but how to keep well.

The laws of personal hygiene are important; and as we begin to live these laws, the spiritual eyes as well as the physical are opened, and a new, keen appreciation of the meaning of life comes to us.

When we realize that nature's laws are God's laws, that the violation of these laws is transgression, and that the body is the temple of God, then we can realize the duty we owe to God in caring for that body.

## CO-OPERATION.

BY MRS. MINA R. HAYWARD.

**P**ERHAPS because of my inability to appreciate immaterial things, different adjectives and verbs as well as nouns are always associated with very distinct pictures. Hygiene always used to bring to my vision a tall, lean man; now I see a plump, rosy, clean child in a bright room.

Co-operation, whenever I hear or speak the word thoughtfully, brings a series of pictures. One is my father and I planting corn. He dug the holes, I counted and dropped the kernels; he covered them. We worked together, and together we enjoyed the work, and looked forward to the harvest. My work would have been useless without his, and it made me happy to believe mine was a necessity to his. I might have sat down in the corner of the fence and read a story book, looking up to greet my father whenever he came to that end of the rows; I might have loved him and believed he was doing it just right, but would I have been co-operating?

Another is a picture of my father and my uncle sawing wood together with a cross-cut saw. It looked so easy that one time I was allowed to try it, and I soon found that I usually pulled when I should have pushed, and pushed when I should have pulled; and from that I found that it required knowledge and skill.

Fathers forgive ignorance and lack of skill in the first efforts of their children; and sometimes only a smile at the end of the row is so full of "co" that the laborer forgets the weariness incident to the last part of the word (operation), and gathers strength from the smile for the next row.

"Ye are laborers together with God," is my co-operation text. I used to think this was addressed entirely to ministers, but one day I discovered that it included teachers, and I almost thought it meant them more than any

others. But I have grown more generous since, and added physicians, then farmers, in fact, I would place the latter at the head of the list if I hadn't concluded that parents stood, or should stand there. The field broadens: we can not or would not fence it in; but of this we are sure: in a deep, broad, full, rich sense this message comes to parents and teachers. "Ye parents are laborers together with God;" "Ye teachers are laborers together with God." Each of the three is laboring with the same material.

In working together upon the same material two things must be clearly understood and agreed upon by those who are performing the work—the object to be attained and the method of procedure. If each has a different pattern in mind, neither will reach his ideal. If each follows a different method, there is sure to be a tangle and a waste of time, energy, and material. To waste our time and energy is useless, and to waste our material is criminal.

"Ye are laborers together with God," parents and teachers, in the development of this child—his physical health, his mental activities, his character, his ideals, his usefulness in the world. Together you are deciding his future as well as his present.

One workman does not take this child—precious material—a given length of time, and work on a certain line only, as we have sometimes thought, and then lay down the tools, and hand him over to some one else and take up another line. No, all these are working upon all of the child every hour. And sad indeed is the result when these three intimate workers are not acquainted, do not understand one another's ideals and methods.

Man is so finite; at his best his wisdom is foolishness and his skill clumsy; but the third member of this trio is infinite in wisdom and perfect in skill. His methods are not based upon theory or speculation, but upon the laws of the universe. And he says to his companion laborers, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

It is an axiom that two given objects which are like a third given object, are like each other, hence it follows that if parent and teacher are both working in harmony with God's ideal and methods, they must be in perfect harmony with each other. God's dealings with his people, as recorded in sacred history, stand out before us as a mighty object lesson of his method, and I believe a careful, prayerful study of this will reveal to us every principle of government and education.

In union there is strength; in united effort there is a wonderful gain, and in co-operation in God's work each co-operating party will be greatly enriched.

The educational world has made wonderful strides in its objects and methods during the last few years, and God has, I fully believe, more in store for us than we have yet dreamed.

Co-operation between teacher and parent means far more to me than excusing a child from certain classes, giving him a requested seat and seat mate, buying the stipulated kind and number of tablets and books, and admitting the justice of a certain given punishment. Of course it generally includes all of these; but perfect co-operation, as I understand it, necessitates perfect faith in one another and in God;

a willingness, yes, an anxiety, to step together, and a determination to understand one another's object and method so perfectly that they shall be the same.

If my ideal for my child is a strong, active missionary, ready to sacrifice his life on the altar of the world's needs, I could not co-operate with any teacher, no matter how much I loved and respected him, and no matter how many tablets and books I procured for the child or how willingly I admitted the justice of his punishment, whose ideal for my boy was a brave, patriotic, unflinching soldier boy or a successful, scheming business man, or whose ideal for my girl was a brilliant novelist or a charming society woman. Nor if I believed my whole child was being educated every day,—that his body, mind, and character were influenced for good or evil every time I sent him away from my care to the care of the teacher,—could I co-operate with a teacher who prided himself on rushing his classes through their books and closing with brilliant examinations, even if some fundamental principles had been learned only by rote and the term was closed only to be followed by a siege of nervous prostration.

While God teaches us each individually, yet he teaches us all through one another. One of my ideal teachers—the great Froebel, of whom it is said, “He saw into the heart of childhood as never man saw before”—said, “I have discovered nothing. I only present to you what I have gleaned from the best mothers—from the real artist mothers;” and yet how many, how many little lives have been made bright by what he gave to the world, and how many a mother owes her hold upon her child to what she learned from this world's teacher.

We are laborers together with God, and because we are so dependent and interdependent there is no avenue to success but co-operation. I can hardly conceive of those individuals' enjoying as perfect co-operation as is their happy privilege except they hold frequent councils.

Parents and teachers need to counsel together and with God, to discuss together plans, methods, objects, and circumstances. This, however, need not be narrowed down to technicalities and individualisms, except in rare cases, and perhaps never.

As a teacher I have always felt that I worked to a disadvantage unless I had an opportunity to lay before the mothers my plan of work for the term, the goal I hoped to reach, and the route I had chosen. Their suggestions were often very valuable, and when the children came home, they knew how to interpret many things that otherwise would have been full of mystery, and perhaps the cause of some light remark. They were prepared to illustrate in the home life (just then, when it would count for so much) the same truth I was working to demonstrate in the school-room.

I must not go into details now, but whether we are parents or teachers, uncles, aunts or cousins, grandfathers and grandmothers, or only just neighbors, we need to work together for the education of every child within our reach.

If at first we can take hold of the big cross-cut saw of the educational question only as a willing little child, let us study, read, watch, and pray until we can push and pull in just the right measure and with the strength of a full-grown man.

## WITH THE CHILDREN



### HOW TO BE HAPPY.

ARE you almost disgusted  
With life, little man?  
I will tell you a wonderful trick  
That will bring you contentment,  
If anything can,—  
Do something for somebody quick.

ARE you awfully tired  
With play, little girl?  
Weary, discouraged, and sick?  
I'll tell you the loveliest  
Game in the world—  
Do something for somebody quick.

THOUGH it rains like the rain  
Of the flood, little man,  
And the clouds are forbidding and thick,  
You can make the sun shine  
In your soul, little man—  
Do something for somebody quick.

THOUGH the skies are like brass  
Overhead, little girl,  
And the walk like a well-heated brick,  
And your earthly affairs  
In a terrible whirl,  
Do something for somebody quick.

—New Orleans Picayune.

### THE NEW SCHOLAR.

WHEN Gracie got to Sunday school that afternoon, her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie, they told her what had happened.

“Do you see that dreadful-looking, ragged girl down by the door?” May began at once. “Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her be in our class. The idea!”

“What did you tell him?” asked Gracie.

“Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together.”

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

“I don't believe Mr. Hart can find any class for her here,” said Lucy. “She ought to go to another Sunday school.”

“Oh, no!” cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. “You couldn't send anybody away from Sunday school, could you, any more than if it was heaven?”

Not one of the other girls had any answer ready for this. And taking courage from their silence, Gracie answered:—

“Miss Barbara would n't like it, I know; nor God, either.”

“I believe I'll go tell Mr. Hart we've changed our minds,” said Lucy. “Shall I?”

“Yes, do,” said May.

And in about one minute more the strange little scholar was being welcomed into that class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday school was all over, Miss Barbara called after the chil-

dren, and kept them for just a moment under the shade of the big tree by the churchyard gate.

“Girls,” she said, smiling down upon them, “I believe if Jesus Christ were to speak to my class this afternoon, he would say, ‘I was a stranger, and ye took me in.’”—Sally Campbell, in *Mayflower*.

### PASSING ON HIS CHRISTMAS DINNER.

ON Christmas night an old-time newspaper writer stepped into a cheap restaurant in Park Row for a cup of hot coffee. As he took his seat at one of the small tables, a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel and said:—

“A plate of beans.”

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, bread and butter, and a bowl of coffee for the boy. The little fellow stared for a moment, and then began his meal. In a few minutes the beef, beans, bread, and coffee had disappeared, yet the boy's appetite was not satisfied.

“What kind of pie do you like?” I asked.

“Most any kind: they's all good,” replied the boy.

“Bring him some mince and pumpkin pie,” said I to the waiter.

The boy gazed at the two pieces of pie in wonderment, and then looked up shyly and pushed his nickel toward me.

“What's that for?” I asked.

“To pay for the spread. It's all I've got.”

Taking a quarter from my pocket, I laid it on the boy's coin, and pushed them across the table.

“Is them for me?” said the boy, with his mouth full of pie. “Am I to have all that?”

“Yes, this is Christmas night, you know.”

“Yes, I remember, but I had no money for my lodging; so I didn't get any of the dinner down at the Newsboys' lodging house. Thank you, mister, you 's good to me.”

Months passed. One day a boy stopped me near Brooklyn bridge.

“Say, mister,” said he, “I owe you a quarter. Here it is.”

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

“No, you take it,” he persisted. “That supper and the quarter you gave me brought me luck; I have not been so hungry since. You was so good that night, and I want you to take the quarter now so that you can give some other boy a Christmas supper.”

I took the coin, and many a poor newsboy has had a good dinner with it since.—*New York Recorder*.

NEGLECTED opportunities never return; others may in mercy be given, but the wasted moments, the slighted opportunities, are swallowed up in the great river of time, and we see them no more forever. The record of each moment closes with the passing of that moment. We can redeem the time only by yielding all—past, present, future—to the Lord, that he may forgive the past, sanctify the present, and make the future fruitful to his glory.

# The Gospel Herald

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NASHVILLE, TENN., MARCH 5, 1902.

SUNDAY, February 23, Prince Henry, brother of Emperor William of Germany, arrived in New York on a visit to this country,

PRINCE Henry comes to the United States as the personal representative of his royal brother, and has been received, we may suppose, very much as would the Emperor himself were he to visit these shores.

ONE can not help feeling, however, that Prince Henry has been received more effusively than would some one not of "royal blood." Suppose the President of the French Republic had sent his brother to the United States on a similar errand; does any one suppose for a moment that he would have received any such ovation as was given to Prince Henry? Everybody knows he would not.

THERE is something in human nature that is fascinated by "the divinity that doth hedge about a king." Israel grew tired of her simple form of government, and demanded a king, that she might be "like all the nations." There is no denying the fact that in this country there is a growing sentiment, if not for a hereditary monarchy, at least for something not far removed from an elective monarchy with all that usually attaches to such a system. The glamour of titles and the tinsel of courts have a powerful attraction for thousands of Americans. And strange as it may seem at first thought, it is the rich who are most ready to bow at the foot of an earthly throne.

ONE would naturally think that wealth would make people more independent, and restive of what might be regarded as unnecessary government; but in fact the very opposite is the truth. Wealth sees in royalty and a court a fruitful source of entertainment; moreover, the rich think they see in monarchy greater stability and better safeguards of wealth.

APROPOS to this subject is this from C. H. Parkhurst in *Christian Work* of February 22:—

"When we are in the process of reading the Declaration of Independence, we believe in the nobility, and even in the royalty, inherent in man as such. In such a moment of high American enthusiasm we see in every man a prince and even a king. That is an interpretation, however, of which we are capable only in our best moments, and at present, however it may have been a hundred years ago, there is not in our passion of democracy sufficient staying power to prevent our admiring more effusively and idolatrously one single foreign prince of the blood than we do a hundred American princes that are such by ordination of God and nature.

"This betrayal of the original American principle, this sly hankering after nobility, evinces itself not only in the members of our own sex, but in the subtle methods by which

women unconsciously advertise their predilections. Women dote on princes. American girls, of whom we have a right to expect better things, will sell their own bodies in marriage, and barter their patrimony for a title, and for a title, too, held by a man who is both a pauper and a scamp. Nine young women out of ten would rather dance with the Prince of Wales than with half a score of the sons of Presidents of the American Republic. And the same proportion of apostatizing young females would rather have been presented to Queen Victoria than to have been received by the whole line of American Presidents from Washington to Roosevelt. We are not in this exactly criticizing the poor things; but only seizing upon the fact as evidencing the tendencies that are clandestinely at work in people's hearts."

ANENT the foregoing is this also, from *Harper's Weekly* of February 8:—

"Again it is rumored that President Kruger, of the Transvaal Republic, is coming to pay us a visit; and we really wish he would think better of it. Our present arrangements are such that we can send a special embassy to represent us at the coronation of a king, and that we can receive an imperial prince in a manner befitting his rank; but we have no facilities for the entertainment of a plain old man representing a perishing people whose struggle for freedom and independence is one of the most heroic in history. We are sorry for him, and anything in the nature of offering him a cold potato and letting him go, we would gladly do. But beyond this we do not see our way. He had better not come, and if our advice can prevail, he will not come. There is such a thing as embarrassing people by confiding too fondly in their past for a welcome which they can not give to guests not in their present station in life. When we were young and poor, we should have received Mr. Kruger with municipal, state, and national ceremonies; but if he will reflect he must see that this would be impossible now. We could, officially, take no notice of his visit, and it is doubtful if the President could accord him such personal recognition even as he gave Mr. Booker Washington. There would probably be great popular ovations to him wherever he went, but he would be obliged to pay his own way; if he traveled in a Pullman car, it must be with the distinct understanding that there would be no dead-heading for him either by the company or by the government."

We quote this only as showing the widespread recognition of the trend to which we call attention. It is not within our sphere to criticize the attitude of this government toward the Boers, but it can do no one any harm to have his eyes opened to the fact that the drift in this country is away from democracy and toward monarchy, if not in name at least in essence.

MR. RAY STANNARD BAKER gives this personal description of Marconi, the inventor of wireless telegraphy, in *McClure's* for February:—

"The inventor is somewhat above medium height, and though of a highly strung temperament, he is deliberate in his movements. Unlike the inventor of tradition, he dresses with scrupulous neatness, and, in spite of being a prodigious worker, he finds time to enjoy a limited amount of club and social life.

"One of the first and strongest impressions that the man conveys is that of intense nervous activity and mental absorption; he has a way of pouncing upon a knotty question, as if he could not wait to solve it. He talks little, is straightforward and unassuming, submitting good-naturedly, although with evident unwillingness, to being lionized. In his public addresses he has been clear and sensible; he has never written for any publication; nor has he engaged in scientific disputes, and even when violently attacked he has let his work prove his point. And he has accepted his success with calmness, almost unconcern; he certainly expected it. The only elation I saw him express was over the attack of the cable monopoly in Newfoundland, which he regarded as the greatest tribute that could have been paid his achievement. During all his life, opposition has been his keenest spur to greater effort.

"Though he was born and educated in Italy, his mother was of British birth, and he speaks English as perfectly as he does Italian. Indeed, his blue eyes, light hair, and fair complexion give him decidedly the appearance of an Englishman, so that a stranger meeting him for the first time would never suspect his Italian parentage. His parents are still living, spending part of their time on their estate in Italy and part of the time in London. One of the first messages conveying the news of his success at St. John's went to them. He embarked in experimental research because he loved it, and no amount of honor or money tempts him from the pursuit of the great things in electricity which he sees before him. Besides being an inventor, he is also a shrewd business man, with a clear appreciation of the value of his inventions and of their possibilities when generally introduced. What is more, he knows how to go about the task of introducing them."

## LADIES' HOME JOURNAL.

THE March number of this magazine is particularly rich in its table of contents. Neltje Blanchen, who has written so many fascinating things about animal life, contributes an article on "How to Encourage the Birds to Come." Frank R. Stockton writes an amusingly thrilling account of a tiger hunt with a balloon. A department of more than ordinary value has been added in the Literary Talks by Mr. Mabie.

## "WHAT THINK YE?"

Is a neat little tract of forty pages, gotten out by one of the language classes in Battle Creek College in 1901, as part of their class work. The tract was carefully supervised and edited by the English teacher, and has been heartily approved by Elder A. T. Jones, A. J. Breed, P. T. Magan, and other of our leading ministers. It is designed to answer the question, "What do Seventh-day Adventists Believe?" We have no other tract like it. The principles are stated, and the proof for each point is presented, in the briefest manner possible.

The subjects treated are:—  
"God's Gift to the World," "What Shall I Do to be Saved?" "Baptism," "God's Sabbath," "The Condition of the Dead," "The Resurrection of the Dead," "Tokens of Christ's Coming," "The Judgment," "The Earthly Sanctuary," "The Heavenly Sanctuary," "The 2300 Days," "The Three Angels' Message," "The Millennium," "The Fate of the Wicked," "The Home of the Saved."

All the proceeds from the sale of this tract will go toward the fund for the College debt. Price, 3 cents each, or two for 5 cents. Order of the Southern Publishing Association, Nashville, Tenn.