

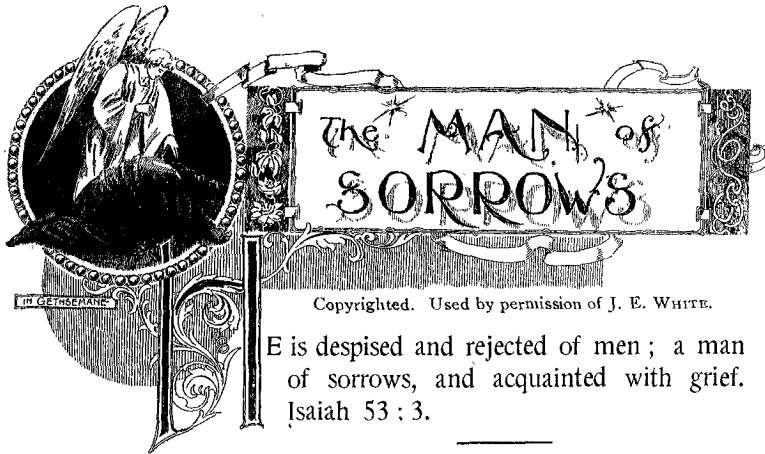
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., APRIL 16, 1902.

NO. 15.



It was necessary, in order to carry out the plan of salvation for the Son of God to come to this earth and die that lost man might be redeemed. In God's own good time, therefore, Christ left his home in heaven, and the power and glory he had with his Father "before the world was" (John 17:5), to accomplish this purpose. To the world he appeared simply as a babe born in a manger in Bethlehem. He grew to manhood in the little town of Nazareth, giving no positive sign that he was the divine Son of God. He was recognized as a humble carpenter, working with his earthly father, Joseph.

Even when Jesus began his public ministry, accompanied as it was by mighty miracles, few believed in him. In their blindness the people could not see in him and his work the "arm of the Lord." Their unbelief had been foretold by the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. 53:1.

The words, "He is despised and rejected of men; a man of sorrows, and acquainted with grief," were spoken many years before the advent of the Saviour, and they were literally fulfilled in his life among men. "He was in the world, and the world was made by him, and the world knew him not." John 1:10. His mission to this earth was twofold:—

First, he came to redeem man. To redeem is to purchase back that which has been lost. By the sacrifice of himself, he purchased back sinners, in order to free them from the terrible consequences of sin. By his death he secured life for all who would receive him.

Secondly, he came to be an example. He lived just such a life as man must live, so that he might be a perfect guide to all who would follow him. In order to meet man in his fallen condition, he must go to the lowest depths of poverty, temptation, sorrow, and suffering. Every experience of man was met in the life of our Saviour. Of his poverty, it is written: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20. The poorest of mortals have some place they call home, but our Lord was a homeless wanderer.

Of the temptations Jesus passed through in his human nature, and of his care for the tempted, we read: "For 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, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

In the wilderness Christ was especially tempted on appetite and ambition. Our first parents failed on the point of appetite, and Christ won the victory where they failed.

On the pinnacle of the temple, he was tempted to presume on his Father's care and mercy. The taunts of the enemy, insinuating disbelief of Christ's sonship to God, were hard for his human nature to bear, but he did not step outside the boundaries of his heavenly mission to earth. Had he yielded, the plan of salvation would have been a failure.

On the mount, the tempter sought to lead the Saviour to believe that he could redeem man in an easier way than by the life of suffering he was just entering. If he would only bow down and acknowledge Satan as the rightful owner and ruler of the world, the evil one would abdicate, and Christ could take possession of it at once. At such a suggestion the Saviour turned to him in indignation, and gave the command which compelled the enemy to depart.

Of the inner life of Christ, the prophet said, He was "a man of sorrows." To us life brings more happiness than sorrow; more joy than grief. But the sorrows of a sinful world pressed so heavily upon the heart of Christ that he was known as "the sorrowful man."

Of his sufferings we read, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5. His life was one of privation, and often of suffering. His experience in the wilderness, at Gethsemane, and in his trial and crucifixion, testify to the truthfulness of this statement. No martyr's suffering in the torture chamber can bear a comparison to the keen anguish Christ suffered in both mind and body. He went to the limit of human suffering.

During his life Jesus met every form of temptation, every experience that can come to man, for a twofold purpose:—

First, "for in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

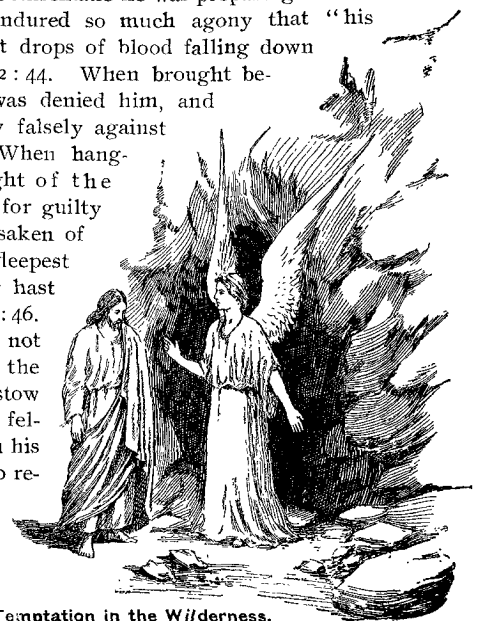
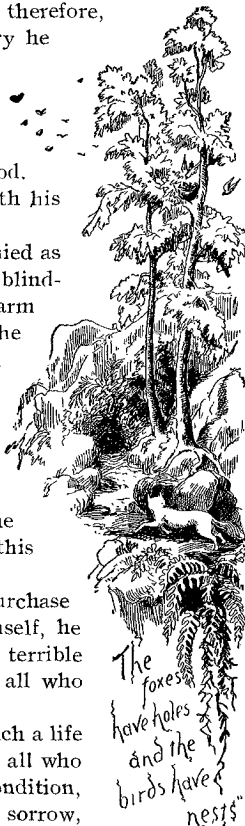
Secondly, that whenever we are in deep trial and temptation, we may remember that our Saviour passed through the same, and has promised to "make a way to escape" for us in every instance. If we will only let him, he will bring us in triumph through every temptation. More than this: though he has himself passed through all these trying experiences, yet he will go through them again.

Christ was also a "man of sorrows" on the earth, because he was daily among those who were suffering from the plague of sin. "In all their afflictions he was afflicted." When any mourned the loss of dear friends, he sympathized with them. John 11:33-36. When they rebelled against him, he was sorely grieved. Mark 3:5. When they refused to hear his words of warning, he wept over them. Luke 19:41.

When in the garden of Gethsemane he was preparing to meet death on the cross, he endured so much agony that "his sweat was as it were great drops of blood falling down to the ground." Luke 22:44. When brought before Pilate, a legal trial was denied him, and men were hired to testify falsely against him. Matt. 26:59-61. When hanging on the cross, the weight of the

sins of the world, which he bore for guilty man, was so great that he felt forsaken of his Father, and cried out in the deepest agony, "My God, my God, why hast thou forsaken me?" Matt. 27:46.

All this was borne by the Lord, not only to show how much he loved the fallen race, but that he might bestow on all who would receive him the fellowship in suffering, and give them his own consolation and his glory. To receive the Lord and follow him is to pass through similar experiences of



Temptation in the Wilderness.

trial. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also." John 15:20.

If, however, the world does all these things to the followers of Christ, they can have consolation in the thought that he has carried it all before them, and shown how to meet such trials in meekness. They may be assured in all these troubles that by suffering with him, they are preparing to reign with him. 2 Tim. 2:12. All who thus follow Christ should rejoice, because they are partaking of his sufferings. 1 Peter 4:13.

Christ endured these things; and as we are joint heirs with him, we, too, must share with him in his sufferings, if we expect to share his glory. Rom. 8:17. But we need not wait to the end for the consolation which comes from sharing with Christ his sufferings. He has sent us word that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:5.

Just think of this promise: *as* suffering abounds, *so* consolation abounds. That is to say, we have just enough consolation to balance all the suffering we are called upon to endure. To illustrate this, we may suppose ourselves to be like a pair of balances. On one side the word puts in suffering. This would weigh that side entirely down if nothing were put in the other side; so the Lord balances that with his consolation. We will therefore call the suffering *as* and the consolation *so*. *As* the suffering weighs down one side, *so* the consolation weighs down the other, and thus the scales are kept evenly balanced all the time. Thus we are fitted to dwell in his presence, and share his glory.

AS THE MILLER PUT IT.

THE squire, for what he believed to be excellent reasons, did not approve of the miller as a local preacher, and one day he spoke his mind about it, with an enlightening result, which the *Sunday Magazine* chronicles:—

"John," said he, "I don't like the idea of your going about preaching."

"I don't praich, sir," replied the miller, who was a Cornishman.

"But you conduct service, and go into the pulpit, and take a text and explain it. You must know that you are an unlearned man. I want you to consider whether a man ought, with so few advantages as you have, to take upon himself the responsibility of teaching others. Suppose you made a mistake."

"Aye, sir, I've thought of that. I do pray God every day to guide me with his Holy Spirit."

"But a man should be specially fitted for the ministry; he should have the university training necessary for the preacher who would guide others," persisted the squire.

The miller looked at the wall above the squire's desk, for they were in the squire's library. "Is that the map of your estate, sir?" said he.

The squire assented.

"I s'pose you do know that map purty well, don't 'ee? every road, and every pathway, and every waterway?"

"Yes, yes."

"Well, squire, do you remember the other day you wus down to the mill, and you asked my li'l Mary to show you the pathway through the woods? I've been thinkin' 'tes like this 'ere. You knowed that road 'pon the map. If you'd ask li'l Mary what a was called—'pon the map, mind—she wouldn't 'ave been able to tell 'ee. But li'l Mary showed you the way up through the woods. You knowed the way 'pon the map, but li'l Mary knowed the way by walkin' in et. I don't know the way 'pon the map so well as some people; but, bless the Lord! I do know the way to heaven by walkin' in et."

A TEACHER.

THE loss of a valuable instructor is a matter of great grief. The famous Ascham, who died in 1568, had been tutor in the learned languages to Queen Elizabeth; and she so much lamented his death that she would rather have lost ten thousand pounds than her tutor.

Christian, rejoice! thy great Teacher never dies, nor shall the knowledge he communicates ever be lost.

Antisthenes taught rhetoric, and had among his pupils Diogenes; but

when he had heard Socrates, he shut up his school, and said to his pupils: "Go seek for yourselves a master; I have found one."

Thus all who are convinced of their ignorance will renounce everything that would prevent them from sitting at the feet of Christ to learn of him.

Philip wrote to Aristotle thus: "I inform you that I have a son. I thank the gods, not so much for making me a father, as for giving me a son in an age when he can have an Aristotle for his instructor."

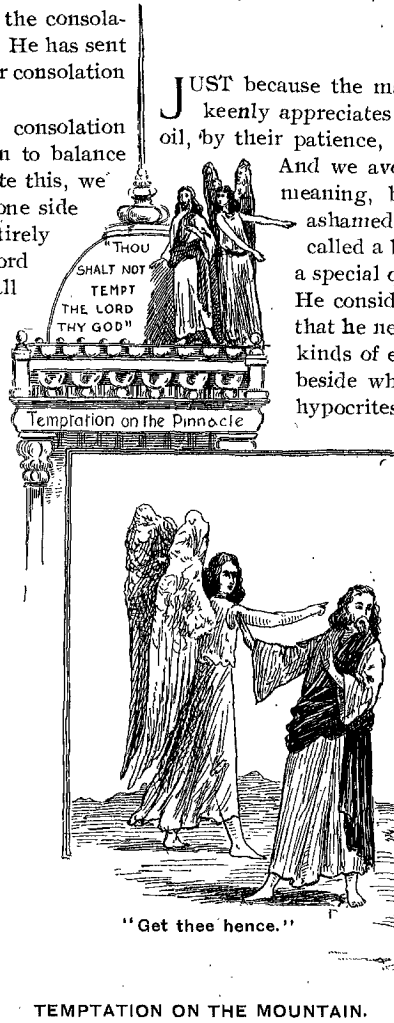
How much more may the Christian feel grateful, not only that God has given him life and rational faculties, but that he has Christ for his teacher; for "who teacheth like him?"—*Buck*.

BLUFF AND BLUNT.

JUST because the machinery of life is so apt to become heated, one keenly appreciates those who are ever deftly pouring on the cooling oil, by their patience, their tact, their sweetness, and their sympathy.

And we avoid that class of people who are honest and well-meaning, but who are persistently discourteous and not ashamed. I mean the man who is credited with what is called a bluff, blunt manner, and who credits himself with a special quality of downrightness and straightforwardness. He considers it far better to say what he thinks, and boasts that he never minces his words; and some people make all kinds of excuses for him, as if he were a very fine fellow, beside whom civil-spoken persons were little better than hypocrites. As a matter of fact, no one can calculate the

pain this outspoken gentleman causes in a single day, both in his family and outside. Nor have I ever been able to understand why he is praised, or even tolerated, and why he is not sharply dealt with as an offender against the social peace. He is said to deal faithfully with any person whom he disapproves; it would be right to say he deals insolently, and what is



TEMPTATION ON THE MOUNTAIN.

called faithfulness is generally unpardonable impudence. "His bark," it is said, "is worse than his bite," and one hopes that it may be; but I do not see what consolation there is for me, when this ill-mannered person barks at my heels, in the fact that he has not also bitten me. I object to his barking, and if he persists, I am justified in using a stick. No man has any right to lecture his neighbor, or to intrude upon his neighbor's privacy, or to wound his neighbor's feelings; and when he does so in his rôle of the plain-spoken man, then he ought to be made to understand the difference between reality and rudeness, and taught to keep a civil tongue in his head.—*Ian Maclaren, in the Christian Endeavor World*.

THE ART OF NOT HEARING.

THE art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and close the door. If we would be happy, when among good men we should open our ears; when among bad men, shut them.—*Selected*.

WITH THE CHILDREN



I'D LIKE TO GO.

It seems to me I'd like to go
Where the bells don't ring nor whistles blow,
Where clocks don't strike and gongs don't sound,
And I'd have stillness all around.

Not really stillness, but just the trees'
Low whisperings or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or may be a cricket or katydid,
Or songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 't weren't for sight and sound and smell,
I'd like the city pretty well;
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, now, how does it seem to you?

—Eugene Field.

MOTHER NATURE'S CARPETS.

MOTHER NATURE heaved a sigh, and thought, Yes, she certainly must have a new carpet. This one had been down since November, and she and all her family were very tired of it. To be sure, it was good for one reason. It was brown, and did not show the dirt plainly. But she wanted a change; so she decided that her new carpet should be white. She knew where she could get a beautiful one, very soft and thick.

Mother Nature loves to surprise people. So one cold night, when every one was sleeping, she called on some little fairies of hers to ask their help. She wanted a thick, white carpet spread before morning. The snowflakes were glad to do it, and worked quickly and quietly. They filled up every crack and corner, so that next morning, when people looked out, everything was snow white. And when the sun lighted it up, Mother Nature's new carpet did look beautiful. Of course, it is hard to please such a very large family, and so some people scolded, and wished they had the hard brown carpet back again. But little boys and girls were glad, and almost jumped for joy.

Mother Nature has one very mischievous child, named Wind. And the soft new carpet had not been down long before it entered his naughty head to try to get it up. So he worked away, and with much puffing and blowing rolled it into great ridges and wrinkles. But this did not satisfy him; he even carried dirt and dust, and sprinkled over the beautiful white floor. Then the Sun, who had been looking on, thought he would make some holes in it. And between them, Mother Nature's snow-white carpet was nothing but patches of dirty white. No wonder that, when she saw it, she cried so hard that she washed it all away.

Of course, they had to have the old brown one again for a little while until Mother Nature could try a new plan. White soiled so quickly she would get green.

She called on some other fairies of hers for help. They work more slowly than the snowflakes, but just as surely. And when they

heard Mother Nature's voice, they began pushing up their tiny heads, so that before many weeks there was a fresh green velvety carpet in place of the worn brown one.

It was so lovely that not one of all the large family found any fault with it. And though Wind and Sun tried their tricks again, they were useless. The Sun only made the green brighter, and as for the Wind, it rushed right over it without getting so much as a corner loose. So he gave up his puffing and roaring, and really grew soft and gentle. Even when Mother Nature was sad and cried steadily for a whole day, her tears seemed but to make the carpet prettier.

She was so pleased with it that she thought to make it still lovelier, and gave orders that beautiful flowers should be dropped all around. So violets, daisies, buttercups, clover, asters, and many other blossoms came one after the other in the soft green. And all the while there was some sweet odor that perfumed the air.

It was so delightful to walk about over this lovely great rug, or even to sit or lie on it while reading some interesting book, that it was always in use. So before many months the flowers faded and the green grew dusty and worn-looking.

Instead of sending the carpet away to be cleaned, as the housekeepers we know would have done, Mother Nature just made up her mind to have another. Still, like the most of her family, she was sorry to part with the green one. And I am told that she cried for two whole days before she set about getting the next. This time she called her naughty child Wind, and told him that, since he liked to tear up her carpets, he should help to spread the new one. He agreed, if he might have another mischief-loving child, Jack Frost, to help, too.

And such a change as they made! It was very gay. In some places there were bits of golden yellow. Near that would be gorgeous reds, then reds and yellows mixed. When some of Mother Nature's large family saw it, they said: "This is the prettiest one we have had yet."

But I think most of her children will agree with me that not the gay, dying leaves of autumn, nor the bare brown earth, nor even the snow of winter, is half so lovely as the carpet of green grass which Mother Nature spreads for us in the spring-time.—Margaret P. Boyle, in *New York Observer*.

HOW FLIES BRUSH THEIR COATS.

WILLIE, flushed and happy, had just come in from the barn, where he had been playing hide-and-peek.

"I guess my little boy needs to find a brush," said mother, looking up from her work. For there were clinging to his pretty sailor suit bits of dry grass and seeds from the mows, and some were playing peek-a-boo in the little fellow's hair.

"O mother, can't I wait? I'm just so tired now."

"If flies had been playing hide-and-peek, they wouldn't allow a speck of dust to stay on their heads; they'd brush it off," casually remarked Aunt Nan.

"Flies!" exclaimed Willie, incredulously; "where'd they get their brushes, I'd like to know?"

"Oh, they have them, and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie, and his face took on a perplexed look.

"Yes; and with them they always keep themselves very clean. Have you never seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the under side of a fly's feet and legs, and these form tiny hair brushes. When any dust gets on a fly's head, he brushes it off at once, and then he rubs his legs together, as you have probably noticed. This is so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie; "I guess you needn't think you're the only one who can use a brush, even if the other fellow doesn't carry his brushes around on his feet!"

Away he ran, and when he came back mother said her little boy looked neat enough to be kissed.—*The Child's Hour*.

THE DEAF AND DUMB CHILD.

IF I could only understand why I'm to be shut in this room—shut out from the world, from light and happiness a whole, long year; for the oculist told father I must keep my eyes bandaged that long."

Ethel Garnett clasped her hands in acute distress. They had been such competent, busy hands, but now were idle and useless.

The trouble with her eyes had been growing more serious daily for months, and the great specialist to whom her father had at last managed to take her, declared she would become stone blind if her eyes were not given complete rest. Even the light must be entirely shut away. She must sit in darkness and shadow for a whole year, perhaps.

Ethel was stunned at first, but the pain and the terror of threatened blindness made her submissive. But as the long, dull days dragged by, one after another, she began to rebel at the enforced idleness of the lonely hours.

It was to have been her last year at school. Now everything—all her hopes and plans—must be given up.

And as she sat in her darkened room, her eyes carefully bandaged, she was constantly asking: "Why, why has this happened? What did God mean by taking away my sight, just when I needed it most?"

"Let me tell you about my little deaf and dumb sister, Ethel dear," said her pastor's young wife, one morning when she came to bring a bunch of fragrant honeysuckle and a new book from which to read a chapter.

"There were six of us children, and the youngest and dearest was little Kathleen. Oh, how I wish I could tell you what a darling she was, so tiny and sweet, so lovely in face and form, but the child was a mute. She could hear no sound, she could speak no word.

"It was a long time before we believed this. Our mother used to sing all sorts of sweet old tunes to those deaf ears, and hushed us in our play for fear we might waken her. But at last we knew the truth.

"When she was six years old, father and mother decided it would be best to place her in the deaf and dumb asylum in Lexington, Ky.

(Conclusion on page 118.)

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REAL THINGS.

WE are too prone to think of the things of this world as real, and of spiritual things as somewhat vague, to say the least. But in truth the imagined substantial of to-day are the vanities of to-morrow; while the spiritual concept of to-day will prove the substance of to-morrow.

Truths which seem only vague to the church of to-day were esteemed of more value than life itself by the servants of God in other ages.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 8-10.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11: 23-26.

To the apostles and early Christians, the kingdom of heaven was a reality. The King was known to the apostles personally; and from his own lips they had received the promise, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Every Christian was taught to live in view of that kingdom, and to regard himself as a citizen of that kingdom. He was exhorted to live, "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1: 12, 13.

Being in possession of the Spirit of God, "the earnest of our inheritance until the redemption of the purchased possession," they regarded themselves as already possessing the kingdom, just as the lord-proprietor of a colony comes into possession of his territory when the charter is delivered to him. "Wherefore," says the apostle, "we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 28.

Christians, though *in* this world are not *of* it; they are only sojourners. The apostle Peter says, "I beseech you as strangers and pilgrims." 1 Peter 2: 11. Again, in Phil. 3: 20,

R. V., we are told by the apostle Paul, that "our citizenship is in heaven." The individual sinner is by conversion delivered from "the power of darkness," and is translated "into the kingdom of His [God's] dear Son." Col. 1: 13.

As the child of God is a citizen of the kingdom of heaven, the law of that kingdom is his law. Every act of his life is done with reference to the law of the kingdom to which he belongs. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Therefore in rendering to Cæsar that which is Cæsar's, we are exhorted to do it not from fear of punishment, but "for conscience' sake." Rom. 13: 5.

The citizen of the kingdom of heaven does not regulate a part of his conduct by one law and part by another; and because "the law of his God is in his heart, none of his steps shall slide." The man of whom this is true will love his neighbor as himself, and "love worketh no ill to his neighbor."

The tendency is to lose sight of the fact that here we are only strangers and pilgrims. We are too apt to forget the things of the future in the possessions of the present. An example worthy of all imitation was set by the apostle who testified: "One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

HOW TO BE SAVED.

EVERY man and woman out of Christ in all this world is lost: and every such person is under sentence of death; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

Eternal Life Offered.

But while "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord." The invitations of the gospel are as broad as the needs of humanity. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 22. "Whosoever will, let him take of the water of life freely." Rev. 22: 17.

How to Take It.

But how shall I take the water of life? What must I do to get it?—Simply "believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

To Believe is to Obey.

"Let every man be swift to hear, slow to speak, slow to wrath. . . . Wherefore lay apart all filthiness and superfluity of naughtiness ["overflowing of wickedness," R. V.], and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself; and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of

the work, this man shall be blessed in his deed." James 1: 19-25.

Again the same apostle declares that "faith without works is dead." James 3: 17, 26. Our Lord also denounced the scribes and Pharisees as hypocrites, applying to them the scripture: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 8, 9.

Walking with God.

Faith means walking with God. Enoch had faith, and was translated, but before his translation "he walked with God." See Gen. 5: 24; Heb. 11: 5. Walking with God means agreement, for how "can two walk together, except they be agreed?" Amos 3: 3.

Faith vs. Doubt.

Faith is God's remedy for sin. Speaking of certain Gentiles for whom he had labored, Peter said that God "put no difference between us and them, purifying their hearts by faith." Acts 15: 9. And it is only reasonable that faith is required as the one essential to forgiveness. It was doubt that brought sin into the heart; must it not be removed therefore by faith? As doubt placed our first parents where God could not help them, so faith places us where God can help us. Faith is not righteousness, but it opens the door for righteousness, and so God counted Abraham's faith "to him for righteousness." Heb. 11: 17.

God Makes Righteous.

But why does God count faith as righteousness? Because it places the soul who has faith in such an attitude before God that he can *make* that soul righteous. The righteousness thus imputed, or counted, to the believer is not put upon him as a garment merely, but it is wrought into every fiber of his whole being.

The sinner can not atone for his past sins; he can not change his heart, and make himself holy. But God promises to do all this for the believer in Christ. The sinner believes the divine promise; he confesses his sins, and gives himself to God,—in short, he *wills* to belong to God and to serve him. Just as surely as this is done, God fulfills his promise. The sinner believes that he is forgiven and cleansed; God supplies the fact—the penitent is made whole. Righteousness is not only put upon him, it is not only counted as being his, but it is put within him, so that it is part and parcel of him.

Good Works.

The character of the believer having been changed by a miracle of divine grace, righteousness having taken the place of unrighteousness, the fruits of righteousness appear naturally in the life, just as buds, blossoms, leaves, and fruit appear upon the tree because the light and warmth of the sun have drawn the sap into it. It requires no effort on the part of the tree to put forth leaves; it is the life in the tree that does the work. And so it is with the Christian; the divine life in the soul will manifest itself in good fruits. The Christian does not do good works in order to be good; he does them because of the good the Lord has put within him in answer to his faith.

Boasting Excluded.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law

of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 27-31.

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"DO ALL IN THE NAME OF THE LORD JESUS."

MRS. E. G. WHITE.

I AM pleased with the GOSPEL HERALD, and should be glad to see it have a large circulation.

I am intensely interested in the Southern field. Especially am I interested in the salvation of those who know not their Saviour. Patient labor should be bestowed upon those who have been the most unfortunate. The ignorant are in need of wise instruction. The Lord desires that many should be awakened to act a part in this work.

All who love and serve the Lord Jesus, all who have a knowledge of the truth, are anxious to help their fellow men. They heed the charge that God has given them through the apostle Paul: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 12-17. This scripture points out an excellent way by which man may learn to be an overcomer.

I address every professing Christian, and especially the young men and the young women: Will you prove the Lord? Will you put into practice these words so full of grace and power? Will you, as the "elect of God, holy and beloved," open the door of the heart, and "put on" the graces of the Holy Spirit? Will you cherish and cultivate the Christian graces, that in this world you may be Christ's representatives? If you individually choose to follow the instruction given in this scripture, you will ever be doing a class of work that will constitute you co-workers with Jesus Christ, and that will secure for you the confidence and the esteem of those with whom you associate.

I wish you to consider what opportunities you have for helping others to maintain integrity and steadfastness of purpose, and for teaching them ever to be kind, honest, and just. Live out the teachings of this scripture yourself. By your godly example lead others not only to esteem you, but to be encouraged to believe that they, too, can do the same good works. Thus every young man and every young woman can exert a saving influence.

"Let the peace of God rule in your hearts."

His peace is waiting to gain an entrance into the heart. Let it come in. "And be ye thankful." How much better it is to be thankful, as enjoined in this scripture, than always to be surmising and speaking evil! And have you not every reason to be thankful?

"Let the word of Christ dwell in you richly in all wisdom." It is the privilege of every one to be ready and willing to help those in need of help. Meet together for prayer and mutual encouragement. Let your hearts be bound together by one common interest—the saving of souls. Let your words be well chosen. In the place of speaking foolishly and unwisely, speak words that are a savor of life unto life, even life eternal; "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

My brother, my sister, will you begin the good work of doing all that you possibly can to advance the interests of the cause in the Southern field? You are to reflect the light of the Sun of Righteousness both upon those who know the truth and upon those who know it not. Do the good works that the Lord is pleased to have all his children do. If you pray and watch unto prayer, you will surely gain precious victories. Faithfully, earnestly strive to win souls to Christ. The winning of one soul to him is of far more consequence in his estimation than is the acquirement of great earthly riches. Let every believer be the Master's helping hand, working for the salvation of perishing souls. The faithful laborer will be richly rewarded.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

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HOPE not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own.

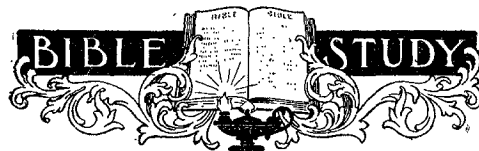
—Whittier.

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TOTAL ABSTINENCE SAFE.

COL. GEORGE W. BAIN, of Lexington, Ky., says: "I do not assert that every man who drinks intoxicating liquor as a beverage will become a drunkard; but I do hold up total abstinence as safer and better for practice, and if confined to but one moment of time, I could prove this claim. Moderate drinking leads to drunkenness; total abstinence leads away from drunkenness. Then total abstinence is the better. Drunkards are made of moderate drinkers; drunkards are never made of total abstainers. Then total abstinence is the better. I give as the Bible definition of intemperance: 'Moderation in regard to things useful and right, total abstinence in regard to things hurtful and wrong.' I know drunkenness comes from drinking intoxicating liquor, therefore I plead for total abstinence. 'But,' says some young man before me, 'I will not go so far; I can control myself.' You do not intend to go beyond the danger line, nor did they who sleep in drunkards' graves. Do you suppose Edgar Allan Poe ever dreamed, when he took his first drink of intoxicating liquor, that it would weave for his tongue a bitter wail? Do you suppose Thomas F. Marshall, our great Kentucky orator, imagined, when he stood at

the foot of fame's ladder, that his last words would be: 'And this is the end; Tom Marshall is dying, dying on a borrowed bed, under a borrowed sheet, and without a decent suit of clothes in which to be buried?'"



THE TWO MYSTERIES.*

Sabbath-school Lesson for April 26.

IN the gospel of the kingdom as first preached (Gen. 3: 15), and again proclaimed to Abraham (Gen. 12: 1, 3, 7), the promised Seed was the center of hope. This promised Seed was the coming Messiah, the Christ (Gal. 3: 16), the revelation of the Father to the world (Matt. 11: 27), "God with us" (Matt. 1: 23). This union of divinity with humanity is the foundation of Christianity. It is the heart and soul of all religious experience. Gal. 2: 20. This manifestation of God in the flesh in the person of his Son is the revelation of the secret of the ages (Rom. 16: 25, 26), and is "the mystery of godliness" (1 Tim. 3: 16).

In the development of the gospel, every further revelation of divine truth has been met by Satan with a counterfeit of the truth. And so "the mystery of iniquity" was Satan's answer to "the mystery of godliness;" but the Scripture unmasks the deception. In the second chapter of 2 Thessalonians such a manifestation of sin is described as might, in an accommodated sense, be called the incarnation of Satan. This is "the falling away" (verse 3, R. V.), and the revelation of the "man of sin." The self-exaltation and the opposition to God set forth in the following verse correspond exactly to Daniel's prophecy of the work of the "little horn," which had "eyes like the eyes of man, and a mouth speaking great things." Dan. 7: 8. The whole chapter gives a view of the final stage of the controversy between the "little horn" (the man of sin) and the Son of man. In saying that "the man of sin" "opposeth" (or acts the part of an adversary), he is identified as the direct representative of Satan. See Zech. 3: 1 and margin. And this again identifies "the man of sin" with the first beast of Revelation 13, to whom the dragon (Satan, Rev. 12: 9) gave his own power. It thus appears that the controversy now is between the same persons and over the same issues as at the beginning—the controversy between Christ and Satan for the supremacy—when "there was war in heaven." Then it was a face-to-face combat in heaven. Now the warfare has been transferred to the earth (Rev. 12: 9), and Christ in the flesh is to meet and vanquish Satan in the flesh. And so "the mystery of godliness" is the only real answer to "the mystery of iniquity." This, then, must be the principal theme of the message against the beast and his image.

QUESTIONS.

1. In what promise was the gospel first preached?
2. To whom and in what language was this promise renewed?
3. What was the center of hope in both instances?

* From the International Sabbath-school Quarterly.

4. In whom were these promises fulfilled?
5. What name indicated his relationship to God and man?
6. What union was thus effected? How important is this experience to the Christian?
7. What secret was thus revealed?
8. What is it defined to be?
9. What developed "the mystery of iniquity"?
10. In what prophecy is the incarnation of wickedness described?
11. How are the "man of sin" of this prophecy and the "little horn" of Daniel's prophecy identified?
12. How is the "man of sin" identified with the first beast of the thirteenth chapter of Revelation?
13. What conclusion follows from these facts?
14. To what place has the original controversy been transferred? Under what new condition is it being carried forward?
15. In presenting the gospel of the kingdom to meet the present conditions, what must be the principal theme of the message?



GENTILES RECEIVED INTO THE CHURCH.

International Sunday-School Lesson for April 27.

Study Acts 11: 1-18. Commit verses 7-9.

GOLDEN TEXT: "Whosoever believeth in him shall receive remission of sins." Acts 10: 43.

SCRIPTURE LESSON: ACTS 11: 4-15.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell the words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

THE intense feeling on the part of the Jews that the Gentiles were not entitled to the gospel was not due entirely to a feeling of superiority, but to inability to grasp the full meaning of the promise to Abraham. They thought that the words, "To thee will I give it, and to thy seed forever" (Gen. 12: 15), meant Abraham's posterity according to the flesh. They could not understand, therefore, how the Gentiles could have any part in the promised inheritance. The subject is made clear, however, in Rom. 9: 6, 7 and Gal. 3: 16, 29, q. v.



Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinai's climb, and know it not.

—Lowell.

THE DEAF AND DUMB CHILD.

Continued from page 115.

She could be taught many things there, her bright mind trained in a way we knew nothing about, and her young life made much happier. It seemed our plain duty to give the little thing the advantages of such a school. We were very poor in those days, and father had to put a mortgage on our home to get the money to pay her expenses. But we were glad to do this, to make any sacrifice to help our darling to a happier life.

"When the time came for Kathleen to go—well, I don't think I can tell you about that, Ethel. We couldn't explain it to her, you see; couldn't make her understand why we were sending her away from us and home.

"Mother tried to be brave, but the child clung to her neck with such piteous cries that our hearts were nearly broken. We had to unclasp her poor little hands by force at last, and fairly tear her away. But father had a worse time than that, even, when the hour came to leave her alone at the strange big place where she was to spend a year. She was terrified at the thought of staying; she wanted to go back with father, of course. And she shrieked in that wild way the dumb cry, until father had to come away with those heart-rending screams ringing in his ears.

"If I could only have told my child why I was treating her so,' he said to our poor pale mother when he reached home, 'If I could only have made her understand that we meant it for her good, her happiness. But I couldn't, you know. I had to just let her believe we were casting her off, forcing her out of the home nest, and then deserting her.' He sobbed like a child, and we all wept with him."

"But she did find out what you meant, after a while?" questioned Ethel.

"Yes, yes!" The first visit she made us, after a year's absence, she wrote on her slate that she 'knew now why papa carried her there,' adding in her funny little hand, 'I am so pleased you did.' How we laughed at that! Oh, she was such a darling!"

"And did she really learn to hear and speak?"

"Not as other children do, of course. But she learned the sign language wonderfully fast, and when she came home for vacations, she would 'talk' to us by the hour on her flying fingers. She could tell, by watching our lips, much that we said, and at last spoke a number of words herself.

"She never complained when the day came for her to go back. She would tell us that she was 'glad.' She understood why this was, and she knew now that what had seemed cruel and hard was meant only for her good, that we were planning for her happiness.

"Suppose you wait, my dear girl, until the year is out, and perhaps God will make you see just why he has sent this affliction. You are older than our little Kathleen; you understand, without the telling, that your heavenly Father has some wise purpose in placing a seal over your eyelids for a year. Perhaps he will make it very plain just what that purpose is. Can't you trust him, and bear your trial until you do understand?"

Ethel's lips were quivering. She could not trust herself to speak.

'And so the pastor's young wife repeated softly,—

"Your heart shrinks back from trials the future may disclose,

But you never had a sorrow but what the dear Lord chose:
And, so, send the coming tears back, with the whispered words,"

'He knows.'



LITTLE WOLFGANG'S PRAYER.

A TOUCHING story is told of the great musical composer, Mozart. When he was a little boy, he and his sister, who was a year or two older than he, lived in a vine-covered cottage near a river in Austria. Their father was a music teacher, and his own children were his best pupils. They were very poor, and sometimes they did not have enough to eat.

One day the two children took a walk in the woods. As they sat in the shadow of a tree, little Wolfgang said to Frederica: "Sister, what a beautiful place this would be to pray in. I want to pray for papa and mama. You see how sad they look. Poor manna hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God, to help us."

So the two children knelt down and prayed, asking the heavenly Father to bless their parents and make them a help to them.

A stranger walking through the woods saw the children, and began to question them. Little Frederica told him how poor they were and how Wolfgang, though only six years old, could play beautifully, and meant sometime to be a great musician. The stranger did not believe that such a small boy could play and compose pieces, so Wolfgang asked him to go home with him, and hear him play. The stranger promised to go in the evening. Then the children went home, and told their parents about the stranger.

Soon a loud knock was heard at the door, and opening it, they saw some men with great baskets of food. They had a good feast that evening.

After supper, little Wolfgang was playing a piece which he had composed, when the stranger entered. He was astonished at the music.

The father recognized in his guest Francis I, the emperor of Austria.

Not long afterward the family were invited by the emperor to Vienna, when Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years, Wolfgang was acknowledged by all eminent composers to be a master of music.



THE mother is the most eloquent preacher I know. And true art was cradled in a mother's heart after it came from God. I speak to you as one who believes that all art, science, and high thought are coming home to God, and that when character is truly developed, it is the reshaping of the soul into the likeness of God, the Lord Christ being the embodiment of that likeness restored.—Rev. W. A. Bartlett.



"ALL his biddings are enablings."

"I COULD DIE!"

PAREPA ROSA was one of the great singers of a generation ago. Near the close of the musical season one year she was just leaving the theater when her attention was arrested by a "Please, mi lady" at her side.

It was only the shrunken, mis-shapen form of little Elfin, the Italian street singer, with his old violin under his arm; but the face upturned in the gaslight, though pale and pinched, was as delicately cut as a cameo, while the eager, wistful light in the great brilliant eyes, the quiver of entreaty in the soft Italian voice, held her for a moment against her escort's endeavor to save her the annoyance of hearing a beggar's plea.

"Well?"

The slender, brown hands of the dwarf held up a fragrant lily, with a crystal drop in its golden heart.

"Would mi ladi please?"

"Do you mean this lovely flower for me?"

"Yes, yes, mi ladi."

"You heard me sing?"

"Mi ladi, I hid under the stair. 'Twas yesterday I heard the voice. Oh, mi ladi, mi ladi, I could die!"

The loud plaudits of the world she had just left had never shown Parepa Rosa the power of her grand voice as she saw it now in those soft, dark eyes, aflame, and in those sobbing, broken words.

"Child, meet me here to-morrow at five o'clock," and holding the lily caressingly, she stepped into her carriage and was driven away.

It was Parepa Rosa's last night. In a box near the stage sat little Elfin, like a child entranced. Grandly the clear voice swelled its triumphant chords, and rang amid the arches with unearthly power and sweetness. The slight form of the boy swayed and shook, and a look so rapt, so intense, came on his face, you knew his very heart was stilled. Now the wondrous notes trilled softly, like the faint sound of bugles in the early morn, and again its sweetness stole over you like the distant chimes of silver bells.

Encore after encore followed.

The curtain rolled up for the last time, and, as simply as possible, the manager related the incident of the previous night and announced that Parepa Rosa's farewell would be the ballad warbled many a bitter day through the city streets by little Elfin, the Italian musician.

Loud and prolonged was the applause, and at the first pause, sweeping in with royal grace, with the white lily on her breast, came our queen of song. Queen, too, by right of her beautiful, unstained womanhood, she stood a moment, and then sang clearly and softly the ballad, with its refrain of "Farewell, sweet land." Accompanying her came the low, tender wail of little Elfin's violin. There was silence in that great house at the close, and then a shout went up that shook its very pillars.

Parepa Rosa! God called thee in thy perfect womanhood, but thy voice lives in our hearts, and at the last great day it shall be written in shining letters on thy name: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."



"Of no talent he has given will God require a more strict account than of our time."

CURRENT EVENTS

DR. T. DEWIT TALMAGE died in Washington City on the 10th instant, of brain fever following la grippe.

It is stated that the United States government will expend a total of \$6,600,000 in support of the Louisiana Purchase Exposition.

THE Socialists are making much trouble in Belgium. Fifty people were seriously injured during an anti-Catholic demonstration in Brussels on the 10th inst.

EXPERIMENTS in silk culture promise to prove profitable in Alabama. The business has been carried on successfully in a small way for several years by two intelligent negro farmers near Birmingham.

It is announced that the poplar lumber manufacturers and dealers throughout the United States have organized for the purpose of controlling the prices of poplar lumber. The combine has a capital of several millions of dollars.

DIPLOMATIC relations between Switzerland and Italy have been ruptured. This action arises from the refusal of Switzerland to give satisfaction regarding an article published in Geneva, insulting the memory of the murdered King Humbert.

MISS STONE, the American missionary who, for nearly six months, endured captivity by Bulgarian brigands and was released recently upon the payment of \$72,000 ransom, has returned to her native land and will lecture. It is announced that the proceeds of her lectures will be devoted to repaying those who supplied the money for her ransom. This purpose does honor to Miss Stone.

LATE news from Amsterdam is to the effect that the Boer delegates say that from the prolongation of the peace conferences of Acting President Schalk-Burger and President Steyn, it is evident that the peace effort will prove abortive. If the question is submitted to former President Kruger, the delegates say, he will urge a continuation of the war unless the republics are given independence.

APRIL 7, President Roosevelt forwarded by telegraph \$5,000 of the Chicago relief funds to the United States Consul General at Cape Town to be transmitted to the Boers. With this assurance of governmental aid in the transmission of the funds the Chicago committee announced that a movement would be started immediately to collect \$5,000,000 for the Boers. It is considered by friends of the Boers that the way is now open for them to carry on the work of relief on a vast scale.

PRESIDENT ROOSEVELT visited Charleston last week, where he was enthusiastically received. The President made a speech which showed a very warm feeling toward the South. He claimed blood kindred to the South in general, and to South Carolina in particular, in these words:—

"It is to me a peculiar privilege to speak here

in your beautiful city. My mother's people were from Georgia; but before they went to Georgia, before the Revolution, in the days of colonial rule, they dwelt for nearly a century in South Carolina; and therefore I can claim your State as mine by inheritance no less than by the stronger and nobler right which makes each foot of American soil in a sense the property of all Americans."

LATE advices from London give ground for hope that the South African war will soon end, the Boers becoming British subjects and enjoying full rights as such. The British government will also make allowances to the Boers to enable them to reoccupy their farms; and part of the indebtedness, probably the State debts which existed before the war, will be assumed by Great Britain. Of the Transvaal debt, a part is due to Great Britain directly, but the greater part, about \$12,500,000, is a Rothschild loan.

A DISPATCH from Manila, Philippine Islands, under date of April 9, says: "Major Waller, of the Marine corps, testified again yesterday at the court-martial, which is trying him for executing natives in Samar. His testimony was to rebut that of General Smith, given Monday. Waller said General Smith ordered him to kill and burn, and that he was to make Samar a wilderness. Waller asked Smith, he said, to define the age limit for killing. Smith, he alleged, replied: "Kill everything over ten."

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NASHVILLE, TENN., APRIL 16, 1902.

THE mission of the GOSPEL HERALD is to save souls for whom Christ died. What are you doing to assist in this work?

"PUT my tears into thy bottle" may sound strange to our ears, but in Persia the custom is still extant. And this is the way they do it:—

As the mourners are sitting around and weeping, the master of ceremonies presents each with a piece of cotton, with which he wipes his tears. This cotton is afterward squeezed into a bottle, and the tears are preserved as a powerful and efficacious remedy for reviving a dying person after every other means has failed. It is also employed as a charm against evil influences.

The practice was once universal, as is evidenced by the tear bottles which are found in almost every ancient tomb, for the ancients buried them with their dead as a proof of their affection.

THE prevailing idea is that the wicked will dwell with devouring fire and everlasting burning; but the Scriptures teach quite the contrary. In answer to the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" the Lord by the mouth of the prophet Isaiah answers: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." (See Isa. 33: 14, 15.)

The thought is that only righteousness can endure the fires of the last days. Whatever is even tainted with evil must perish.

THE thirty-fourth chapter of Isaiah describes the devastation of the earth, and its condition during the period of one thousand years. "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." (Verses 9 and 10.)

Verses 11 to 15 show that the condition described in verses 9 and 10 is not to be eternal, for subsequently wild birds and wild beasts will inhabit it.

Chapter thirty-five carries the subject a little farther, and describes the earth restored to its Eden glory and given again to the people of God.

What, then, is the meaning of the words, "None shall pass through it forever and ever"? The answer must be found in the fact that the word "forever" in the Scriptures does not necessarily mean unending duration. In Deut.

15: 17 we are told that the Hebrew servant who did not desire his freedom should serve his master "forever," that is, as long as he lived. Again we read of the laws regulating certain ceremonial observances among the Jews: "It shall be an ordinance unto you forever throughout your generations." Num. 10: 8.

The "forever" of Deut. 15: 17 was limited to the life of the servant; that of Num. 10: 8 by the term "throughout your generations." The idea seems to have been that the order was to be continuous rather than that it was never to end.

In the past, certain portions of the earth have been fire-swept at intervals, but the burning described in Isaiah thirty-four will be of longer duration both as to the actual burning and its effects, which will be enduring. Jude uses even a stronger expression when he tells us that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The waters of the Dead Sea now cover the site of those wicked cities. The fire is, therefore, eternal not in that it perpetually burns, but in its results; the destruction which resulted was final.

Another example of a qualified use of the word "forever" is found in Jonah 2: 6. In recording his experience the prophet says, "The earth with her bars was about me forever." Jonah was in that pitiable condition only three days.

There is much to be learned by comparing scripture with scripture. The Bible is its own best expositor.

It has been announced that Dr. Herbert F. Fisk, principal of the preparatory department of the Northwestern University, Chicago, has requested students who smoke cigarettes to give up the habit or leave school.

"We do not want you as students if you insist upon smoking cigarettes," said Professor Fisk to the students at chapel service. "Some of the failures in the recent semester examinations are directly traceable to cigarette smoking, and one young man has been brave enough to tell me personally that he failed because of his excessive use of cigarettes. It is a matter of record that four fifths of the cigarette smokers among students fail sooner or later. Nearly all of the boys who failed in the semester examinations use cigarettes."

The professor said further that he thought "this should be evidence enough to induce any boy who will consider the matter to quit at once. It is the testimony of many physicians that smoking of any kind is injurious to the youth, and I do not know of any who will not say that cigarette smoking works harm to the boy. No cigarette smoker is in very good standing in this school."

In justification of what he had said, Professor Fisk added: "Of the seventy-five boys who stand highest in their classes in the academy, only one is a cigarette smoker, while fifty-seven per cent. of the seventy-five boys who stand lowest in their classes are cigarette smokers. I beg of you boys to quit the habit at once."

COMMENTING upon the foregoing, the *Northwestern Christian Advocate* says: "Cigarette smoking is both injurious and disgusting. Professor Fisk's decided attitude of opposition to the habit is to be commended, being in every respect for the good of the student."

BUT why specify cigarette smoking? The *Louisville Courier-Journal* hit the nail squarely on the head when it remarked, several years since, that "the evil is in the tobacco, and not in the particular form in which it is used." This was said at the time of the Spanish-American war, when so many young men were found unfit for military service because of having what is known as "tobacco heart."

It may be true that some manufacturers of cigarettes use an inferior grade of tobacco, "treating" it with drugs which render it even more injurious than it would otherwise be, but it is difficult to imagine anything more hurtful than the nicotine of the tobacco itself.

It is for the nicotine that the tobacco is used. The more nicotine, the "better" the tobacco. There is a certain part of California where tobacco grows well, but with practically no nicotine. It will never become a tobacco-growing district, for nobody would buy the weed destitute of the sedative poison to which its soothing but injurious effects are due.

NICOTINE is a heart sedative; that is, it causes the heart to beat less rapidly than it would do naturally. In this respect it is the exact opposite of alcohol, which is a heart stimulant. It is for this reason that one of these poisons creates a demand for the other. The tobacco user feels the need of something to stimulate him; the beer, wine, or whisky drinker feels the need of something soothing. The first finds the stimulant he craves in some form of alcohol; the second finds a convenient sedative in his cigarette, cigar, pipe, or quid. Alcohol and tobacco are, therefore, twin evils. The former is the more rapidly destructive, it is true, but the latter is the more seductive, therefore more dangerous to a larger number of people.

LET us again emphasize the thought that it is tobacco that makes the cigarette the evil thing it is; therefore let the crusade against the cigarette broaden out until it shall be a movement against the tobacco habit in all its forms. For, except as an insecticide, tobacco is evil and only evil continually.

APRIL 9, John McPetree, a native of Kentucky, testified at New Orleans that landing at Durban, South Africa, as a muleteer on the transport *Honorus* from that port, he was starved into submitting to enlistment with the British. He joined Brabant's Horse, and campaigned for two months. He avers that his superior officers, filled with hatred for Americans, "put up a job on him."

He was relieved from his sentry post and another took his place. That sentry disappeared, and McPetree was arrested for deserting his post. Court-martial and an eight months' sentence at Capetown followed.

Lord Kitchener pardoned him. Out of work, he was arrested as a Boer spy, but as nothing could be proved against him, he was sentenced to six months in jail as a vagrant. Then he appealed to the American consul, and was told that he could work his way home on the steamship "Carr Castle."

McPetree alleges that hundreds of young Americans are in distress in South Africa. Similar reports have been current for several months, but have never before assumed such definite shape.