

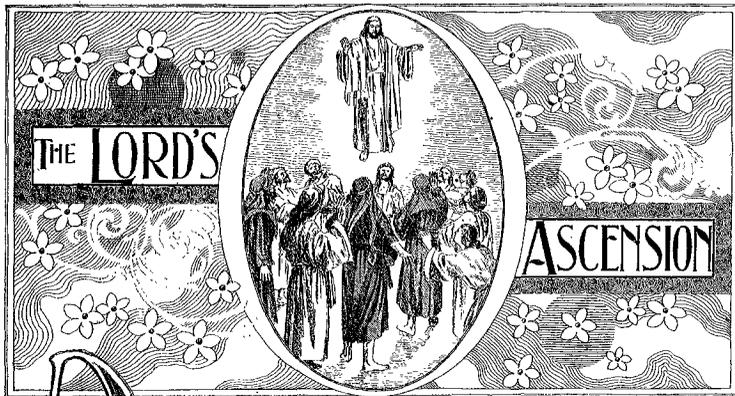
# The Gospel Herald

"On earth peace, good will toward men."

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**A**ND when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:9.

As the time drew near when the Saviour was to return to the Father, he began to tell his disciples something of what the future had in store for them. The prospect of meeting trials without the Saviour to share them brought sadness to the hearts of the disciples; but, lest they should become discouraged, he opened to them the thought that his going away would be an advantage to them; "for," said he, "if I go not away, the Comforter will not come unto you." John 16:7.

These words were full of mystery to the wondering disciples. How would it be possible for another to do as much for them as he had done? Who, indeed, besides Jesus, could feed the hungry multitude from a few loaves and fishes, heal the sick, cure loathsome diseases, quiet the angry waves of the sea, and raise the dead at will?

Had they not, too, been constantly instructed by his gracious words, and able, in his name, to cast out devils? Why should they desire a change? Should he leave them, as he declared he must, how could they then do the wondrous things his presence had enabled them to do?

But notwithstanding all this, Jesus told them that it would be better for them for him to go away. Should he remain with them personally, his presence would be confined to one locality at a time, and this would make it necessary for those who wished to meet him to travel long distances. But the Holy Spirit, which was to come to earth in his place, could be found by all at the same time, and that without going to another part of the country.

When on earth in person, Christ was seen by saint and sinner alike; but the Spirit, which he has sent as his representative while he is away in heaven, is never seen, but may be known through faith in Christ. The unbelieving world does not know this heavenly visitant. John 14:17. To those, however, who accept Christ by faith, the Spirit becomes an indwelling power, by which the possessor is enabled to overcome the world and sinful flesh.

As the disciples had been connected with heaven through attachment to, and dwelling with, the personal Christ, so now, since he has gone to heaven, he has provided an indwelling presence, by which all his believers may have access to him where he is. So, then, whatever Christ was to his disciples by his personal presence, such he is now to every one

who comes to him by faith, through the Holy Spirit, whom God sends as freely as he did his only begotten Son.

Christ was about to leave this earth for a place on his Father's throne; but he did not for a moment forget those whom he was to leave behind. Though they might wish to accompany him in his ascent, it was better for them to remain among men, and point sinners the way to heaven. By so doing they would be the light of a dark world, and continue the work the Saviour came to do. Matt. 5:14-16; Heb. 2:3; Acts 1:8.

He had prayed that God might not take them out of the world, but rather that they might be kept from its evil. John 17:15. So on the eve of his leaving them, he gave them the blessed promise: "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Coming near to Bethany, the disciples gathered about him. As he looked in their faces, a peculiar light seemed to illumine his countenance; and as he stretched out his hands in the act of blessing them, he was slowly taken up from them. Gazing at him in his ascent, the wondering disciples saw him enter a cloud of bright glory, and disappear from sight.

Their gaze, however, was still riveted for a time on the point where they had last seen their beloved Lord. Suddenly a voice was heard near them. Turning, they saw two shining beings, who brought them the comforting message: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Christ had triumphed in his earthly work. He had come from heaven to earth to take man's nature. He had been born in Bethlehem's lowly manger; had been subject to his earthly parents; had worked by the side of Joseph at the carpenter's trade; had known weariness in his journeyings; had prayed all night on the mountainside; had in pity fed the hungry multitudes; had healed the sick and raised the dead; had been rejected of men, scourged, and crucified; and had ascended in the form of a man to sit on the right hand of the throne of the Majesty in the heavens. Heb. 8:1, 2.

## A "QUARTER CHRISTIAN."

"OH, I have had such a happy week," said Uncle Dan one day. "I'll tell you how it began.

"On Monday morning I got up feeling refreshed. 'Hurry up now, Dan,' I says to myself (for I talk to myself a good deal). 'Hurry up now, Dan, there's plenty of work waiting you; there are those three chairs to cane.'

"As I talked to myself in that way, it seemed like the dear Lord said to me, 'Go work to-day in vineyard.'

"'Yes, Lord,' I says, 'I'm ready. What shall I do?'

"I had hardly finished my breakfast when a young woman came in. She was an agent for soap, and wanted orders.

"I told her I did not want any soap.

"'Oh, dear!' she says, 'I've had no luck at all this morning!'

"'Did you pray about it before you started?' I asked her.

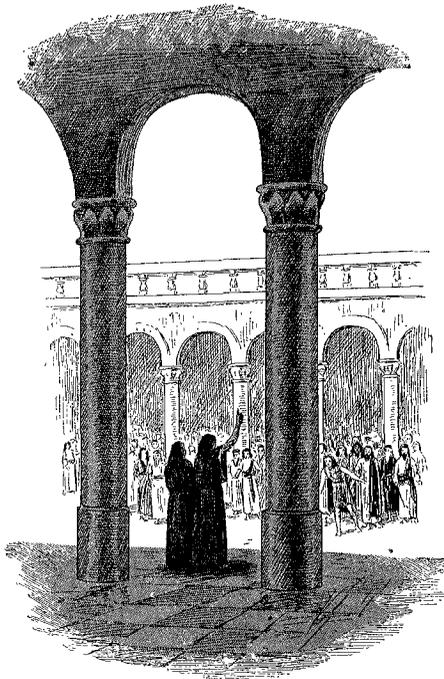
"'No,' she says, 'I didn't.' She had such a sad, sorrowful look about her as she stood there a-talking to me.

"'I see,' she says, 'that you're afflicted.'

"'Yes,' I says, 'but all the same I'd take your soap if I wanted it.'

"'I didn't mean that,' she says; 'I was only a-thinking, how was it you was so cheerful?'

"'Because I'm happy,' I says. 'I'm a King's son. Are you a King's daughter?'



Pointing Sinners to Christ.



## THE IMITATIVE MAN.

LISTEN to this arraignment of Phariseism, from the pen of William De Witt Hyde, President of Bowdoin College, in his late book, "God's Education of Man," and thank God if you are not this kind of man:—

"There are people who fancy that they keep this law of God, and consider themselves *unco guid*, because, forsooth, they have 'not violated any known law.' The Pharisees in the time of Jesus, the perfectionists of our time, are familiar examples of this delusion. . . . Wherever law is regarded as ultimate, and the human good at which law aims is lost sight of, this cold, conceited caricature of righteousness is sure to set itself up and pose as the genuine reality. Of all the monstrosities that misdirected and short-sighted spiritual effort has produced, this self-righteousness of a loveless legalism is the most repellant. People of this type commit, perhaps, few overt acts of flagrant discretion; but they rise to no lofty heights of heroic righteousness. They manage to keep their precious souls just out of the hell of social reprobation they are afraid of; but they never come within sight of the shining battlements of heaven. They may not cheat you; but you must not expect them to make a costly sacrifice on your behalf. They may not get drunk; but their homes are not so happy that their children and neighbors find it preferable to the saloon. They may not commit adultery, or risk the scandal of a divorce; but marriage is not to them a sacrament of self-devotion. They may not tell many lies; but they seldom speak the truth with gentleness, or refrain from peddling scandal out of thoughtfulness and kindly consideration. They may not break the Sabbath; but no one who has to spend it with them likes to see the dreadful day come around. They may not swear themselves; but they are so prim and punctilious in their propriety that they make the people who see them want to. They are just as good as trying not to be bad can make them. But there is no spontaneity in their cut-and-dried conformities."

"Kipling, most virile and unconventional of moderns, shows," he says, "supreme contempt for those second-hand, imitative neutrals, neither saints nor sinners, whose character is a mere veneer, imposed upon them from without:—

"And Tomlinson took up his tale and told of his good in life.  
"This I have read in a book," he said, and "that was told to me,  
And this I have thought that another man thought of a Prince in Muscovy."  
The good souls flocked like homing doves and bade them clear the path,  
And Peter twirled the jangling keys in weariness and wrath.  
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:  
By the worth of the body that once ye had, give answer what ha' ye done?  
Oh, note may reach by hired speech of neighbor, priest, or kin,  
Through borrowed deed to God's good meed that lies so fair within.  
Get hence, get hence to the Lord of Wrong, for doom has yet to run,  
And . . . the faith ye share with Berkeley Square, uphold you, Tomlinson.""

"But his sin turns out to be of the same borrowed, imitative, school-boy character, and the devil scorns to admit him to hell:—

"And he said, "Go husk this whimpering thief that comes in the guise of a man:  
Winnow him out 'twixt star and star, and sieve his proper worth."

"Whereupon his servants report:—

"The soul that he got from God he has bartered clean away.  
We have threshed a stook of print and book, and winnowed a chattering wind,  
And many a soul wherefrom he stole, but his we can not find:  
We have handled him, we have dandled him, we have scared him to the bone,  
And sure, if tooth and nail show truth, he has no soul of his own."

## LIFE AND DEATH.

So he dies for his faith. That is fine —  
More than most of us do.  
But say, can you add to that line  
That he lived for it too?

In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim —  
From bravado or passion or pride.  
Was it harder for him?

But to live — every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led.  
Never mind how he died.

— Ernest Crosby, in *Conservator*.

## A GLIMPSE OF A YOUNG INDIAN WIFE.

WRITING to the *Missionary Link* of a school in Allahabad, Miss Edith May says:—

"One of our pupils whose name, Lanobe, means 'beautiful,' is about fifteen, still a mere child in her ways, but very devoted to Miss Roderick, who has taught her for the past three years. Every Monday, as Miss Roderick leaves her, she gives her a large bunch of roses, and sends me one also. We always know that presents of fruit and sweets come from her. She is married to a very wealthy young man, and her life, unlike that of many young wives, is as happy as that of a young girl can be who is not a Christian. She seems interested in her lessons.

When Miss Roderick first began to teach her, she would quote the Hindu sacred books as authorities, but now she refers to the New Testament to decide many questions which come up.

She is allowed a good deal of freedom, and frequently comes to pay us a visit. As I write she is in the sitting-room; Miss Roderick is singing to her, and I shall presently go and tell her how glad I am to see her.

When she comes here she is generally accompanied by her mother-in-law and two or three children whom Miss Roderick teaches. Their visits are never short, for they love to walk about our rooms and see how we live, and have several times sat down where they could see us at our evening meal. They say they like to see us together because we look so happy. I wish you could have enjoyed the sight with me, they looked so pretty in their soft silk sarrees. I delighted them by opening a bottle of cologne received on my birthday, and giving each some.

"Miss Roderick tells me that Lanobe takes charge of all Shotu's lessons. This little Shotu is a very interesting child, and asks questions which show how much she thinks. She came to Miss Roderick some time ago, much puzzled

as to what part of her body her soul was. Another girl in the same zenana has lately been learning the history of Joseph, and was much interested in it. Her sorrow was great, however, to think God did not send an angel to deliver Joseph from prison. She had thought he surely would."

## "THE FRUITS OF THEIR THOUGHTS."

BY J. C. BROWER.

A MAN'S character is but the product of his thoughts; "for as he thinketh in his heart, so is he." Prov. 23 : 7. The resultant of thought is action. The deed may be good or evil, according to the thought; and so,  
"Where'er a noble deed is wrought,  
Where'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

Much depends upon the kind of thinking we permit. Indeed, action is the seen; thought the unseen. If our thoughts are right, our deeds will be right. It is ours to choose right thinking or wrong thinking.

Thought-fruit is certain. It will ripen in spite of anything we can do. The fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," are possible only when lofty thinking is practiced. Such fruit is the result of permitting the same mind to "be in you which was also in Christ Jesus." Phil. 2 : 9. The mind of Christ in us will bring forth god-like, noble deeds.

And indeed we are enjoined to right thinking by the Scripture, for it is written, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The habit of right thinking is not only an insurance policy against eternal death, but is very conducive to longevity in this world. No richer legacy can be given a child than the innate tendency to noble thinking.

There are so many things in God's handiwork to employ our minds that there is no excuse for ignoble thinking.

"Nature can so inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil tongues,  
Rash judgments, nor the sneers of selfish men,  
Nor greeting where no kindness is, nor all  
The dreary intercourse of daily life,  
Shall e'er prevail against us."

Evil deeds first exist in the imagination. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts; because they have not hearkened unto my words, nor my law, but rejected it." How different the godly man, of whom it is said, "His delight is in the law of the Lord, and in his law doth he meditate [think] day and night."

NOT even the humblest service is forgotten. Our fellow men may forget; they may even return evil for good, rebuff for offers of the most precious gems of truth; but a faithful record is kept in the books of God's remembrance, and "in due time we shall reap if we faint not."

"A CHEERFUL countenance doeth good like a medicine," and this may be your own countenance if necessary.

# The Gospel Herald

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## A STUDY ON PSALMS 51:4.

"Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest."

ALL sin is against God, for it is his law that is violated; therefore the psalmist could say, "Against thee, thee only, have I sinned."

God's law is divided into two tables. The first four commandments define man's duty toward God; the last six safeguard the rights of our fellow men; but the violation of any one of them is sin. The wrong may be done against a fellow creature, but the sin is against him whose law is violated.

Again, God's law is one; it is a chain of ten links; hence the declaration by the apostle James: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10.

But let us read the verse again: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Observe that the psalmist is confessing his sin, not excusing it. He is not telling the Lord why he sinned, but why he confesses: he makes confession that God may be justified in condemning the sin.

Every transgression challenges the wisdom and justice of the law transgressed. The sinner joins issue with the Author of the law every time he transgresses it; and unless settlement is made out of court, that issue will be tried in the judgment.

Satan's charge against the government of God in the beginning was that it was unjust. The divine law, he averred, could not be kept by angels, much less by men. Every sinner takes Satan's side of the controversy, and says by his acts, if not his words, that he is more righteous than God. The real issue to be tried in the judgment, therefore, is, what is righteousness, and where is it to be found?

By confession the sinner takes his individual case out of court. By confession he takes himself out of the ranks of the supporters of Satan, and arrays himself on the Lord's side of the great controversy. His confession vindicates the divine law; and being now in agreement with God, having submitted his case and thrown himself upon the mercy of the Judge, he can be forgiven without the surrender of any principle on God's part.

Grace extended on this condition is not favoritism, but righteousness through Christ Jesus: "whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

There is one thing that men and devils can do that God can not do: The divine Being can not deny himself. For God to deviate one hair's breadth from righteousness would be to fail and cease to be what he is—that is, he

would cease to be God. And the failure of the divine Being would be the failure of the universe.

It is certain, therefore, that it is in accordance with the very nature of things, and not because of any arbitrary decree, that confession of sin must precede pardon, because pardon without confession and repentance would be confession on God's part that his law is unjust and his government tyrannical; and such confession on God's part would be a denial of himself. But such denial can never be; God will be true both to himself and to those who put their trust in him. The divine Being can not fail. His word is a sure refuge. The stability of the universe itself is pledged for its fulfillment. Is it any wonder that the throng of the redeemed finally unite in the acclaim of praise: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints"? Rev. 15:3.



## "THE AMERICAN SABBATH."

THE following extract from a recent sermon by Dr. George C. Lorimer, of New York, is taken from the *Literary Digest* of April 19:

"There is such a thing as a religious crisis in America, however much we may scoff at the idea. Religion, especially evangelical religion, is to-day of very low vitality. The attendance at church service is shamefully small. At the evening services this is painfully apparent. We are attacked by secular writers. They tell us that the ministry is deteriorating; that they and their churches have lost their influence to the schools, and that education alone can encompass all the activities of life. They say that the churches spend more for the superfluities of life than for the gospel, and point with scorn at the ice-cream suppers and other cheapening methods of securing money to support the gospel. They condemn us for sending missionaries abroad when our people are spiritually starving at home. . . .

"Some phases of the crisis are disheartening. In the past hundred years, more than 23,000,000 foreigners have come to our shores. Many are God-fearing men, but many more are entirely out of harmony with our religious institutions. Some 1,200 arrive in our land every day. The majority are not from Scotland, England, Ireland, and the North of Europe, but they are Magyars or are from Italy and Southern Europe, and have no inclination to our belief. From all this result two grave dangers—desecration of the Sabbath and increase in places of amusement. As has been said, we live for money by day and pleasure by night. I have no fear in saying that at the present date at which we are living, in fifty years we will have no Sabbath. And the saloons? It will be no question of opening them for a few hours on Sunday, but they will be open every minute of the week."

The condition described by Dr. Lorimer is most deplorable, but it can be remedied only by elevating the standard of personal piety in the hearts and lives of people professing godliness.

A day of idleness is not a Sabbath in any proper sense of the term. Sabbath-keeping and its immediate fruits are described in Isa. 58:13, 14 in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath

a delight, the holy of the Lord, honorable and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Anything that comes short of this is holidayism, and not Sabbath-keeping.

Disregard of the Sabbath and neglect of religious services are not diseases, but symptoms. The physician might as well force food down a sick man's throat to give him an appetite as for a preacher to force religion, church-going, or Sabbath-keeping upon men to make them religious.

The Sabbath is a sign between God and his people. (See Eze. 20:12.) It is meaningless to all others. Those who are truly converted will regard God's day and be attentive to his public worship as well as faithful in private devotions, but all others will neglect the sanctuary, and to those the "American Sabbath" will be only a holiday.



## THE COMING OF THE SEED.\*

IN the first announcement of the gospel (Gen. 3:15) the hope of salvation was made to rest upon a coming Deliverer (Rom. 11:26), who should appear in the flesh as the Seed of the woman. This was the last Adam, the second man. 1 Cor. 15:45, 47. By this promise human nature was brought into a personal relation with divinity (2 Peter 1:4), and the provision made for that power to conquer Satan and sin which is the very essence of the gospel (Rom. 1:16). It was faith in this revelation of Christ in the flesh as a present Saviour which made Abel's sacrifice "more excellent" (Heb. 11:4), which resulted in the translation of Enoch (verse 5), and which brought to Noah the experience of righteousness (verse 7). It was the rejection of this gospel message which permitted corruption and violence to increase (Isa. 24:5; Gen. 6:11, 12), and brought destruction upon the earth (verse 13).

To Abraham the same gospel was preached (Gal. 3:8), and abundant blessings promised, on condition that he should forsake all (Gen. 12:1-3). To him God made a promise (verse 7) which involved the coming of the Seed, the Messiah (Gal. 3:16). In the further development of this promise we find that it meant the restoration of the earth to man (Rom. 4:13) for an everlasting possession (Gen. 13:15; 17:7, 8). But it was distinctly stated that the consummation of these promises would not come during the natural lifetime of Abraham (Gen. 15:15), and they therefore included the resurrection of the dead. This was "the hope of the promise made of God unto our fathers" (Acts 26:6-8), and included the coming of the Lord and the new earth (2 Peter 3:9-13).

## QUESTIONS.

1. What has been the central thought in the gospel from the first announcement made in Eden?

\*Lesson for May 17, from the International Sabbath-School Quarterly.

2. What names indicate the relation of this promised One to humanity?
3. What union was accomplished through this promise?
4. What is the essential element of the gospel? How was this brought within the reach of humanity?
5. What distinguished Abel's sacrifice from his brother's?
6. What made translation a possible experience for Enoch?
7. What saved Noah from destruction with the rest of the world?
8. What was the condition of the world just previous to the flood? What was the cause of this? What was the result?
9. What did the Lord instruct Abraham to do? What did he promise to make of him? What did he say he would be? How far would this blessing extend?
10. What was thus proclaimed to Abraham?
11. In what way was the promise of the coming Seed renewed to Abraham?
12. What was included in the gift then promised?
13. For how long a time was the gift assured?
14. In what way did these promises give the assurance of the resurrection of the dead?
15. How does the apostle Paul make this fact clear?
16. What other events are inseparably connected with the fulfilment of the promise?

## NOTES.

MANY people get a wrong idea of the plan of salvation because they look at it from the human, instead of the divine point of view.

God's purpose in creating this earth was that it might be inhabited by a race of beings loyal to him. See Isa. 45: 15-19. The reader should note particularly verse 18 in the scripture referred to. The thought is that God's purpose is to vindicate his plans, and show that he alone is God.

God's plan contemplated not only a race loyal to him, but the race of Adam, that is, the race of "the man." Satan's purpose was to thwart God's plan, and to vindicate his contention that the divine law could not be obeyed, and that consequently God's government was unjust.

Of course the only effective answer to such a claim would be human beings actually loyal to God and actually living in harmony with his law. To produce such a race was the work undertaken by Jesus Christ. Adam might have done this had he remained true to God. The Lord was so near to him that he might have been a perfect overcomer, and so might his posterity, for each of his descendants would have stood just where Adam stood when he came from the hand of the Creator, free from all taint of sin.

But Adam failed; and then the Son of God took up the work. "The Word was made flesh" (John 1: 14); he was made in "the likeness of sinful flesh" (Rom. 8: 3); yea, "him who knew no sin he [God] made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5: 21, R. V.).

Jesus did not sin, but he took upon him human flesh with all its weaknesses and its predisposition to sin; yea, he was made just that kind of flesh, "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 behooved 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 succor them that are tempted."

Christ's incarnation and death were not to satisfy the vengeance of an angry God, but to vindicate a principle, and to demonstrate that righteousness is life. Christ had power to take up his life again because he was righteous. See John 10: 18. Being righteous, it was not possible that he should be holden of death. Acts 2: 24. Christ entered the strong man's (Satan's) house (the grave), that he might spoil his goods (raise the dead). It was the Creator's purpose to fill the earth with living men, not with dead ones. Jesus Christ demonstrated God's ability to do this, and to do it from the sons of Adam.

## THE EARLY CHRISTIAN MISSIONARIES.

International Sunday-School Lesson for May 18.

**GOLDEN TEXT:** "Go ye therefore, and teach all nations." Matt. 28: 10.

**SCRIPTURE:** ACTS 13: 1-12.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed for Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

THE mention of Seleucia in verse 4 identifies the Antioch mentioned in verse 1 as Antioch in Syria. There was another city of the same name in Pisidia in Asia Minor.

We learn also from verse 1 that there were in the church at Antioch several men from good families, evidently men of education. One of these, Manaen, was brought up with Herod. The Revised Version says he was "the foster brother of Herod."

The John mentioned in verse 5 was not John the apostle, the author of the Gospel which bears his name, of the Epistles, and of the Revelation, but John Mark, referred to in chapter 12: 25, again in 13: 13 and 15: 37-39.

Sorcery or divination has been practiced in all ages. Doubtless in many cases it is fraud pure and simple, but the Scriptures certainly recognize it as something real in many instances. The truth briefly stated is that sorcery was pretended communion with the spirits

of the dead. It was real communion with devils.

This communion with evil spirits is now called Spiritualism. Mediums have their "familiar spirits" just as did the witches and wizards whom the children of Israel were commanded to put to death.

The witch of Endor (1 Samuel 28) is a case in point. Samuel was dead. The Lord had refused to communicate with Saul by any of the means which he himself had ordained. Saul resorted to a witch—a woman having a familiar spirit. In response to her incantations a figure appeared which the woman recognized as Samuel. Probably she had known the prophet by sight during his lifetime.

But was it indeed Samuel who appeared upon this occasion? This question is well answered in substance as follows by the author, of "Here and Hereafter":—

The validity of the claim that Samuel really appeared rests very much on the question whether the transaction here recorded was wrought by the power of God or by the devil. If by God, then the representation was a true one; if by the devil, we may look for deception; for he commenced his work by becoming the father of all the lies in the world, and continues it by assiduously circulating them. We will therefore consider the character of the actors.

These actors were, first, the woman who had a familiar spirit; and familiar spirits are spirits of devils. Compare Num. 25: 1-3; Ps. 106: 28; and 1 Cor. 10: 20. This work of dealing with familiar spirits, God had declared to be an "abomination" to him; he had expressly forbidden it, and sentenced to death all who practiced it.

The other chief actor in this scene was Saul. And what was his condition at this time? He had so long lived in violation of divine instruction that God had departed from him, and answered him no more by dreams, nor by Urim, nor by prophets, which were the ways he had himself appointed to communicate with his people. Query: Would the Lord refuse to communicate with him in ways of his own appointing, and then come to him by means the use of which he had expressly forbidden?

We see, then, that neither of the actors in this scene was a person through whom, or for whom, we should expect the Lord to work. We will therefore notice further that the wonders wrought on this occasion were all accomplished by the familiar spirit with whom this woman consorted. There were two things for this spirit to do: (1) Either to bring up in reality the dead person that was called for, or (2) to counterfeit the dead man so perfectly that those who were conversing with the familiar spirit would believe that they were conversing with their dead friend.

That it was not Samuel, but the familiar spirit personating Samuel, that appeared, is evident from the fact that this supposed Samuel, before holding any communication with Saul, put the woman on her guard, telling her that her guest was none other than Saul himself. This is shown by the fact that the woman, as soon as she saw him, cried out with fear, not because Samuel really appeared, contrary to her expectations, as some have supposed, for she did not cry out, "Samuel has come, indeed!" but because of what the appearance told her; for she immediately turned

to Saul, and said, "Why hast thou deceived me? for thou art Saul." This would not be the work of the real Samuel, to put the woman on her guard, to aid her in her unholy work of incantation.

Saul did not see Samuel at all. But does it not read that "Saul perceived that it was Samuel"? Yes; but perceived how? Not by the sight of the eyes, but from the woman's description. The words "saw," as applied to the woman (verse 12), and "perceive," as applied to Saul (verse 14), are from two words in the Hebrew. The first is *raah*, which signifies "to look, see, view;" the second is from *yada*, which means "to become informed, to be made aware of." The Septuagint maintains the same distinction. The woman actually saw the appearance before her; and here the word *eido* is used, which signifies, according to Liddell and Scott, "to see, behold, look at;" but when it is said that Saul "perceived," the word is *gignosko*, which signifies, according to the same authority, "to know, perceive, gain knowledge of, observe, mark, be aware of, see into, understand," by an operation of the mind. In harmony with this view is Saul's language to the woman: "What sawest thou?" and "What form is he of?" If any should say that Saul might have seen all that the woman saw if he had not been prostrate upon the ground, it is sufficient to reply that it was not till after he asked these questions that he "stooped with his face to the ground, and bowed himself." Verse 14. If Samuel had actually been present, Saul could have seen him as well as the woman. How completely had Saul now fallen into the snare! He was willing this abandoned woman should be for him both eyes and ears in matters of the greatest moment.

The author's conclusion is that this "was only a manifestation of ancient necromancy, sorcery, witchcraft, or spiritualism; a wholesale deception palmed off upon his dupes by the devil in disguise. Between the ancient and modern manifestations there is a difference: Then the devil had to pretend to bring up the dead from the ground; for the people then believed that the dead were in the lower regions of the earth; now he pretends to bring them down from the upper spheres; for the prevailing belief now is that those regions are populous with the conscious spirits of the departed."

#### STILL CHISELING.

THIS very apt illustration of the duty of doing one's own work and not worrying because the great plan, as a whole, is not comprehended, is given by S. M. Haines:—

"A gentleman who was walking near an unoccupied building one day saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to him.

"'Still chiseling?' he remarked pleasantly.

"'Yes, still chiseling,' replied the workman, going on with his work.

"'In what part of the building does this stone belong?' asked the gentleman.

"'I don't know,' replied the stone-cutter; 'I haven't seen the plans.'

"Then he went on chiseling, chiseling.

"Now, that is what we should do. We have not seen the great plans of the Master Architect, but each of us has his work to do, and we should chisel away until it is done."—*Michigan Advocate*.

## WITH THE CHILDREN



### DOING "EVEN SO."

DID you order the soup bone on your way to school this morning, Sam? because it didn't come."

"Why, no, mother, I forgot it."

Sam's mother looked more vexed than you might have expected, for of course little boys will forget sometimes, and people have to be patient with them.

But Sam wasn't surprised; he knew that it wasn't just now and then that he forgot; it was almost all the time. He forgot to open the window in the morning when he left his bedroom, and mother always had to attend to it; he forgot to shut the front door behind him; he forgot to wear his overshoes when it rained; he forgot to wash his hands and brush his hair for dinner; he forgot to feed the goldfish; he forgot to water the geraniums—oh, the list would be so long you would fall asleep over it, were I to tell you all the things Sam constantly forgot to do.

And he did not seem to think it was his fault; he always said, "I forgot," as if it were a perfectly good excuse.

"I am going to give you some medicine, little boy," said his mother, "to improve your memory."

"Medicine, mother? Out of a bottle?"

"No, not out of a bottle; you'll find out about it presently."

That night at supper Sam's coffee had no sugar in it, and he made a very wry face. "Oh, I told Hannah she might forget the sugar," said his mother, "you are used to forgettings."

My! what a week that was! Everything went wrong with Sam; there was no salt in his oatmeal, no spoon at his plate, no gown under his pillow, no fire in his bed-room, no water in his pitcher, no buttons on his shirt waist. The things that other people had been used to doing for him all went undone, and to every complaint his mother answered, smiling: "Why, Sam, you ought not to mind people's forgetting!"

But mothers do not like to see their little boys unhappy, or even uncomfortable; so pretty soon this mother said: "Suppose we start over again, little son, and keep the Golden Rule, 'Whatsoever ye would that men, women, and children should do to you, or for you, do ye even so.'"—*Mayflower*.

### A PRAYER IN THE PILLOW.

AN exchange tells this incident:—

"One night the mother of two little girls was away at bedtime, and they were left to do as they would.

"'I am not going to pray to-night,' said Lillian, when she was ready for bed.

"'Why, Lillian!' exclaimed Amy, with round eyes of astonishment.

"'I don't care; I am not going to. There isn't any use.'

"So she tumbled into bed, while Amy knelt and prayed. The little prayer finished and the light extinguished, Amy crept into bed. There was a long silence; then Lillian began to turn

restlessly, giving her pillow a vigorous thump and saying crossly:—

"'I wonder what is the matter with this pillow?'

"Then came a sweet little voice from Amy's side of the bed:—

"'I guess it's 'cause there isn't any prayer in it.'

"A few minutes more of restlessness, and Lillian slipped out of bed and knelt in prayer. Then all was quiet and peaceful and two little girls slept.

"Is there a prayer in your pillow when you go to sleep at night?"



### A DRUG-STORE INCIDENT.

BY O. M. HAYWARD, M. D.

I WAS standing by the druggist's counter waiting for my bill, when a big-boned, shrunken-cheeked, bleary-eyed man stepped up, and with apparent effort asked, "Have you got any calomel?" ending the sentence with a fit of coughing in which every muscle in his body seemed convulsed, his face growing purple and his eyes almost starting from their sockets; while the bystanders were thrown into a state of sympathetic agony and wondering surprise that so frail a machine as the human body could be capable of such tremendous spasmodic exertion without being totally disarticulated.

Catching short breaths, the man continued, "I've got a bustin' cough. Ol' Grip's got me, an' got me hard. I 'lowed a little calomel might help me to fling it off." After convincing his customer, with some difficulty, that the triturate tablets he had for sale were genuine calomel, like the powders he had always taken, the druggist was allowed to wrap up a quarter's worth, which the man paid for and went his way.

I hurried on my evening rounds, for it was already late; but the trivial incident at the drug counter did not pass from my mind; it was the text for a sermon that kept preaching itself to me about a physician's duty to the multitudes of people who, because of a wrong education, rush to the drug store in search of some noxious stuff to swallow whenever they are from any cause brought into a condition of physical suffering. From the days of those superstitious and misguided alchemists of the Dark Ages, who spent lives and fortunes in fruitless attempts to produce some "elixir of life," "medicine" in drops or pills or powders has been the god of healing to the great masses of otherwise civilized and Christianized people, and if not a god, at least a patron saint to what should be one of the very wisest and noblest of professions.

This disastrous idolatry must be uprooted. Time-honored idols in the shape of vaunted specifics must be torn from the shrines of deluded humanity. The lying labels must be scraped from bottles and pill boxes, that the mysticism which enshrouds them may be dispelled, and the loathsome and dangerous character of the contents appear to all.

The now hoary custom of dosing for every ache and pain must go. How can it stand be-

fore the Christian and scientific enlightenment of this age? Already many of our best citizens have learned that deliverance from physical suffering and disability does not come through the drug store or dram shop, but it is found in righteous living,—living in harmony with the laws of that great universe of which mankind is a very important and conspicuous part.

I have no word to say against the legitimate and truly scientific use of any remedial agency, but my sermon teaches me that all such sufferers as the poor man in the incident related must be taught that the cure of their coughs and pains lies not in the swallowing of capsules or triturates of deadly poison. All people have a right to know that no drug possesses, in and of itself, healing virtue. No bottle or box or "original package," be it ever so well enveloped in mysticism by shrewd advertising, possesses the slightest amount of health to impart to its volaries. This is so universally true that it warrants a very wide application of the words of Holy Writ, "There is no healing medicine."

My dear man with acute bronchitis, throw away your calomel; it is a deadly poison. Go home, and relieve the pulmonary congestion, and at the same time quiet that irresistible tickle inside by thorough hot applications of three to five minutes' duration every ten minutes; rub the chest for one minute with a cold wet towel; continue this for an hour, with feet and hands in hot water, well wrapped in blankets, and drinking freely of hot water acidulated with lemon juice, if desired. Put a cold wet compress over the chest, covered with three thicknesses of firm flannel, fitting the body tightly; wipe the sweat from the body with a cool, moist towel; rub with a dry towel; give the feet a dash of cold water, and dry them; then go to bed, wrap up well, and sleep the sleep of the righteous. Do not get up or allow cold air to strike any part of the body till the compress is removed, and a cold bath, with vigorous rubbing, is taken. Wear a dry flannel chest protector the next day, or longer. Repeat the treatment, if necessary. Cleanse the system, and counteract the tendency to inflammation by the very free use of water and an exclusive fruit diet for two or three days.

In some cases thorough washing out of the lower bowels and hot applications to the abdomen and sides is necessary. No poison, quick and sure results, no expense, sure preventive of pneumonia and congestion of the lungs, a happy consciousness of doing right, and the blessing of Heaven are some arguments in favor of the advice here given. Let them be fairly considered, and the calomel will "go a-begging."

#### KISSING THE BABY.

THERE are many mothers who give themselves infinite trouble about the big and obvious things connected with nursery management,—who strive bravely to be up to date in the matter of plumbing, ventilation, and infectious diseases,—who yet fail woefully when it comes to certain details. One of the most important of these is the disgusting and dangerous habit of allowing every comer to kiss and maul the baby.

A baby, no doubt, is a delightful object and almost irresistible, but that is no reason why advantage should be taken of his helpless condition to offer him constant hygienic outrages.

Here is a speech a well-meaning goose of a young mother made to the father of her child on his return from business: "Mrs. Smith called to-day, John. She has a fearful cold and sore throat. She thought the baby was just too sweet for anything, and wouldn't let him out of her arms. He took to her wonderfully, too." Naturally the baby developed a bad case of the snuffles in a day or two, and then it was: "The baby has a dreadful cold. We can not think where he got it, we are always so careful."

This mother and the hundreds like her should be taught the lesson that promiscuous kissing is a bad and vulgar habit, productive of much danger to adults as well as to children. Adults can protect themselves if they like, but infants can not, and so it is the duty of the mothers to protect them.

Even if they mercifully escape actual infection in babyhood, there still remains the fact that a silly and unclean habit is formed, resulting in schools full of kissing children, and by and by in ridiculous communities of kissing acquaintances. We may learn a useful lesson from the Japanese in this regard. They are not a kissing race, and the little children do not know what it means, except perhaps from their mothers. It is generally acknowledged that the Japanese babies are the healthiest and happiest of youngsters, and who shall say how the much wholesome restraint from the kissing habit may have to do with this fortunate state of affairs?

To make too much of children is to spoil them, but in one respect they should be treated like royalty—if they must be kissed it should be only on the back of the hand.

## CURRENT EVENTS

THIRTY Americans were wounded in a recent engagement with natives in the island of Mindanao, Philippine Islands.

NEW and vast discoveries of gold along the Behring coast and in the sand along the seashore are reported from Nome, Alaska.

A DISASTROUS fire swept over the town of Takayenanche, Japan, May 2, leaving death and ruin in its trail. A large number of buildings were destroyed, and seventy-five persons lost their lives in the flames.

PRESIDENT ROOSEVELT is said to have declared that if Congress should adjourn without passing some bill for reciprocity with Cuba, he would issue a call for an extra session within ten minutes after adjournment.

It is reported that the recent outbreaks in Southern Russia are not revolutionary, but are in effect a demand on the part of the peasants to have carried out the conditions of their emancipation forty-one years ago, when it was decreed that the liberated serfs should receive from the lords a certain quantity of land to enable the peasants to provide themselves with a living. The nobility of Russia have prevented the carrying out of this decree, and have sought to retain the peasantry as tenants instead of permitting them to become indepen-

dent landowners. "The Czar has no more devoted servants than these peasants, and all they ask are the rights granted to them by his grandfather, Alexander II."

It is announced from London that the Japanese Government has signified its intention of placing practically all its arsenals at England's disposal for the purposes of the British Eastern squadrons, thereby giving practical effect to the Anglo-Japanese alliance.

THE Pope is again in feeble health, and as usual in such cases there is increased activity of parties within the Sacred College with a view to determining the succession. The contest is said to be between two factions headed respectively by Cardinal Rampolla, the papal Secretary of State, and Cardinal Vanutelli. The latter, or Cardinal Gotti, it is said, is the most probable successor to Leo XIII.

It is stated that the "final vote" upon the question of selling the Danish West Indies to the United States in the Landsting resulted in the declaration that ratification of the treaty will be refused by three votes, unless provision is made for a plebiscite with restricted suffrage. As the matter now stands, the two houses will have a conference, and will undoubtedly agree to ratify the treaty, conditioned upon some expression of the islanders' wishes. This means a further postponement. It is thought, however, that annexation to the United States will finally take place.

ON the 17th inst., Alfonso of Spain, now seventeen years of age, will be crowned "King of Spain, of both the Sicilies and Jerusalem, of the Indies Oriental and Occidental, and of the Ocean Continent." This "long string of title" only serves to "accentuate the sarcasm of history," remarks a leading weekly, "claiming, as it does, the sovereignty of the rolling seas, while his empire has shrunk into a little corner of Europe, and the nation which once dominated nearly the world is reduced to a condition which one of its greatest modern statesmen has described as 'anemic.' It is the very hopelessness of approaching a high ideal that makes Alfonso's task less despairing than it otherwise might be. To attempt the rehabilitation of Spain by this young heir of Charles V. would be heart-breaking work; to construct an empire in a wilderness would be easy compared with the propping up of the decayed and crumbling fragments of this rotting empire."

It was predicted at the conclusion of the Spanish-American war that Spain, freed from the burden of her rebellious colonies, would be rejuvenated, and again take her place, if not among the great, at least among the prosperous, nations of Europe; but it is now seen that this is not so to be. "The pomp of the coronation will no doubt be great, the golden trumpets will blare, and the heralds will vociferously proclaim the sounding titles of the boy king. After all, to what purpose? Even the shades of Montezuma and Atahualpa, hovering over the scene, can easily be imagined as finding their revenge satisfied as they look upon all the pomp and circumstance of the occasion, and contemplate the wreck and the ruin that are scarcely even dimmed by the thin veneer."

Truly, Spain is receiving of the Lord's hand "double" for all her sins.

# The Gospel Herald

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NASHVILLE, TENN., MAY 7, 1902.

THE *Christian Work*, New York, remarks that "the Russians seem to be still casting about for means of worrying the authors of the Anglo-Japanese treaty. Their Ambassador in Pekin has, it is said, suggested that Thibet should be declared independent, obviously as a blow to Great Britain. The lofty plateau contains only five millions of people, with small means of defense, and is so situated that its freedom from European control is of vital importance to British India. Bengal proper would hardly be tenable with a European army cantoned above its eastern frontier. The *Novosti*, too, publishes articles intended to show that if Russia is cut off from the Pacific, she must force a way to the water through Afghanistan and Beloochistan. The Russians, and not unnaturally, are clearly writhing under the treaty, which they think is intended to keep them from their natural outlet."

THE organization of a Marconi Wireless Telegraph Company, with a capital of \$5,000,000, is announced. This means, thinks *Christian Work*, that "the battle over wireless telegraphy is about to begin. That scientific marvel has grown from theory into accomplished fact. The practical leader, Marconi, or at least the Marconi company, is already utilizing the invention. He seems not to have tarried at theory, but to have plunged into practical work, yielding practical results. Who invented wireless telegraphy? Marconi, of Italy, claims it; Slaby, of Germany, claims it; another German, or rather Alsatian, Braun, claims it; Tesla, of America, claims it; and it is claimed for an English University professor, who, it is asserted, holds ample patents. Be this as it may, there can be no question that Marconi invented and made practicable his own system, which he is now working to financial profit. At present the contest is in the newspapers, but it must soon be transferred to the courts. The ownership of wireless telegraphy is a prize of such incalculable value that the suit for it will be one of the most memorable ever known to patent laws, unless the contestants should get together and harmonize their differences. Whatever may be the result, what has already been accomplished, together with the multiplication of inventors who announce themselves ready to do the same thing, indicates that practical wireless telegraphy will be in universal use almost immediately."

All this is interesting enough from a business standpoint, but it is doubly so from the standpoint of the student of prophecy. We read in Dan. 12: 4 of a time when "many shall run to and fro, and knowledge shall be increased." Certainly the present age fulfills this prophecy to the letter. Never in all the history of the world have people "run to and fro" as they are doing at the present time, while great dis-

coveries seem to be in the very air, so that they are made almost simultaneously in widely separated countries. God is fulfilling his word.

## NASHVILLE TREATMENT ROOMS AND TRAINING SCHOOL.

At the recent Council in Nashville the colored Sanitarium, at 447 Cherry Street, was fully identified with the Medical Missionary Department of the S. U. C. A new Board of Management was elected, and it was decided to operate the institution, for a time at least, more as treatment rooms and training school than as a sanitarium. It is hoped that it can thus be made more nearly self-supporting than it has been thus far. It will require some help, however, for a time. It is a most worthy missionary cause. Those of our friends who desire to assist in this line of work should send their donations to the newly elected Treasurer, L. A. Hansen, 717 Church Street, Nashville, Tenn.

C. P. BOLLMAN,  
President of the Board.

PRESIDENT ROOSEVELT has taken occasion to express publicly the administration's disapproval of the barbaric methods of warfare pursued in the Philippine Islands by certain American officers. The press of the country, too, is very outspoken in its condemnation of torture to extort confession, and of the killing of boys of ten years. *Christian Work*, one of the leading religious weeklies of New York, says: "General Smith admits by his counsel that he issued orders to make Samar a howling wilderness, and to kill not merely all natives engaged in fighting our men,—which would be cruel enough,—but all natives capable of bearing arms; furthermore, all boys of ten years and upward were included in this order because they were 'as dangerous as their elders.' These orders are bloody and cruel to a degree which the American people will not believe to be justified even against the most treacherous savages; and we can not believe the American people will regard as fit to remain in the service an officer capable of issuing them.

"This bloody order assuredly will ever remain a blot and a reproach upon the American name unless the result of the court martial is to end the military career of Gen. Jacob H. Smith. It is not to be denied that the methods of warfare employed by the natives are barbaric and cruel; but it is not easily conceivable that a court will sustain a policy which aims at the extermination of the non-combatants as well as those caught red-handed with arms in their hands. Provocation may be urged in mitigation of the killing of the young, caught red-handed; it never can be successfully pleaded by General Smith or by any other officer in justification of the slaughter of innocents—that is, if we understand the character and spirit of our army officers and the Administration or the temper of the American people."

The strictures of *Christian Work* are not too severe, yet it is a fine point to be able to discriminate between the different kinds of killing. There are a good many people who seriously question the rightfulness of the whole war which as a nation we are waging against the Filipinos.

THERE is in the May *Success* a column of rather remarkable items showing how success has been achieved under the most adverse circumstances. The first item says that Booth Tarkington, now among our most popular writers, "wrote steadily for eight years, and everything he wrote, except one little story, was rejected." Another tells of a young lady, who "by an accident that killed her brother, came to own an unproductive farm and cider mill near Montandon, Penn. By skillful management she has developed a creamery making nearly fifty thousand pounds of butter a year, a farm and market garden yielding a good profit, and a cider mill that earns six hundred dollars a year. The Success Co., University Building, New York City. \$1 a year.

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