

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., MAY 14, 1902.

NO. 19.



WHEN two persons are involved in a difficulty, and can not agree, it is a common custom for some friend to act as a mediator or arbitrator between the two. In this capacity Jesus Christ acts between God and man. Man is estranged from God. In his sinful condition he is not reconciled to the government of God; for we read that the "carnal [natural] mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. It must be changed before it can be subject to God's righteous government, and that can be done only by the power of God. Since the fall of man by sin, all men are carnal. Even the apostle Paul said, "I am carnal, sold under sin." Rom. 7 : 14.

In order for men to be saved it was necessary that a divine sacrifice should be made for the sins of the world. This was provided for by the death of Jesus Christ. But Christ's death alone could not save us. He must rise from the dead, and then, in his divine and human nature blended, act as the Mediator between every repenting sinner and the Father, pleading in the sinner's behalf the merits of his sacrifice.

Before Christ came in the flesh, this office of mediatorship was represented by the priesthood, especially by the high priest of the Jewish nation. The high priest was to bear upon his shoulders, graven in stone, the names of all the tribes of Israel, representing the people of God (Ex. 28 : 9-12), and so does Christ take upon himself the task of bearing all his people, and bringing them into harmony with the government of God.

We should not forget that God, loving mankind so that he gave his own Son to die in the sinner's place, has no feeling of hatred toward the sinner. He is not a hard master, whose anger must be placated. He loves the sinner, and because of that love, he gave his Son to die for him, that the sinner might be separated from his sin, which, if not removed, must forever separate him from God and happiness. Through Jesus Christ as mediator, God, though the author of all things, and the one who has been wronged by sin, takes the first step toward a reconciliation.

So we read: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." And Christ, having shown by his sacrifice that God still loves the sinner, now sends out his ministers, praying us, praying all mankind, to be reconciled to God. 2 Cor. 5 : 17-20.

Christ comes to us as a friend and helper, as one who has influence and power with God. He brings to us the terms by which, if we accept them, we may be restored to favor with God. These conditions are honorable to God and merciful to us. Since he has died for us, the law of God will not be lowered by our salvation. He can "be just, and the justifier of him which believeth in Jesus." Rom. 3 : 26. Christ, in answer to our faith, gives us his righteousness, which is just what the law of God demands, to cover all our sins. So we have his death for our

th, and his life for our life. Accepting this gracious offer, sinners and aliens become saints and children of God.

Christ is also our advocate. Hence we read: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2 : 1. An advocate is one who pleads the cause of another. Every person has a case at the bar of God. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10. If we have Christ for our advocate, why should we fear? He is the only begotten of the Father; but it is as a man that he represents us and pleads for us. The mediator, the advocate, is the "man Christ Jesus." He was made like us. "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." Heb. 2 : 17, 18.

Behold the wonderful provisions of divine grace! The Son of God dies as a sacrifice for our sins. He is also the mediator, pleading with us to accept the gospel of salvation, which, at so great a price, he has made it possible for us to secure. With the sweat of Gethsemane upon his brow, with the blood of the sacrifice dripping from pierced hands, feet, and side, from suffering unspeakable, and with love unutterable, he appeals to us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11 : 28. Then when we come to him, he bears our case upon his heart; and when we repent, he pleads our case before the Father, and obtains for us a pardon.

Finally, when the judgment shall sit and the books shall be opened (Daniel 7 : 9-14), he will come before the Father as the advocate of every one who has believed his word, and he will deliver all such from the destruction that is to come upon the wicked.

Our Advocate is one of the human family; as our representative, yea, more, as our brother, he undertakes our cause. Can we not safely trust ourselves and all our interests, both now and forever, in his hands, saying with the apostle Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"? 2 Tim. 1 : 12.

"HEREIN IS LOVE."

A GENTLEMAN of some wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to one of his friends, and this is how the friend answered him:—

"When I leave you I shall go to my residence, and the first thing I expect to do is to call my baby. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she loves me little. If my heart was breaking, it would not disturb her sleep. If my body was racked with excruciating pain, it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If any friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly." It is not my love to God, but God's love to me that I ought to be thinking about. And I do love him now as I never loved him before."

"Herein is love, not that we loved God, but that he loved us." 1 John 4 : 10.

SPIRITUAL OPHTHALMIA

WE are inclined to look upon the present as the most practical, the most materialistic, age of any. Skepticism is wide-spread, and it is hard indeed to convince humanity of a truth unless there is something tangible about it for them to lay hold upon. Yet, if you inquire into this skepticism at all, you will note some of the most astonishing facts.

For instance, a man will loudly denounce a certain school of medicine, or some particular treatment of disease, as utterly wrong; yet if you question him, you will learn that he knows nothing about medicine or kindred subjects, and is simply repeating like a parrot, what he has heard some other body say. A man who has no appreciation of the possibilities of the electric current pooh-poohs the idea of wireless telegraphy. A man who never stepped across the gang-plank of a steamer in his life will tell you in a most authoritative manner what the navigator of a certain ill-fated ship did wrong which cast her upon the rocks.

The infidel will tell you there is nothing in the Bible, and that the Christian religion is based upon a fallacy; while, if you asked him, he couldn't tell you for his life whether Jeremiah's prophecies were in the Old or the New Testament, nor could he even repeat the names of the apostles.

The world seems to be full of small men prattling about great things. And they are most surprisingly blind. Even what they declare they believe they do not *discern*, for their spiritual eyes have never been opened. And it is not always the nonbeliever in the truths of religion who is troubled by this spiritual ophthalmia. Many a man who, when asked, will declare emphatically, "O yes, I believe in the Bible! I believe in God," never seems to realize the presence of that God in the world; for if he did, he certainly would govern his daily acts differently.

It is easy to say, "I believe," but another matter to see spiritually that the Almighty God is by our side at every turn in life.

There is a little story of an Indian girl, the daughter of an Omaha chief, which shows how impressive a real appreciation of God in the world may be upon even a child's mind. In after years, when she became a teacher to her own race, she told the story herself to a white friend.

"I remember," she said, "the first time I ever heard the name of God. I was a very little girl, playing about the tents one summer day, when I found a hurt bird lying on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest. I was delighted, and ran with it in my hands, saying over and over again, 'This is mine! this is mine!'"

"'What have you there, Lugette?' said one of the men who was at work in the field.

"'It is a bird. It is mine,' I said.

"'He looked at it. 'No, it is not yours. You must not hurt it. You have no right to it.'

"'Not mine?' I asked. 'I found it. Whose is it then?'"

"'It is God's. If you keep it, it will die. He will cure it. Go and give it back to him.'

"I did not dare to disobey. 'Where is God?' I asked. 'How shall I give it back to him?'"

"He is here. Go to the high grass yonder, near its nest; lay it down and say: 'God, here is thy bird again.' He will hear you."

"I never shall forget that lesson."

But a spiritual view of the ever-present Creator and Guide seems about the hardest thing for the ordinary man to get. There are not many of us that have the Presence in our vision as did the poor man who was striving with the appetite for liquor. He had signed the pledge, and, meeting one of his old companions, refused an invitation to take a drink, saying firmly:—

"No, I can't go with you. I have a Friend with me."

"I don't see any one with you," said the tempter.

"You can't see him, but he is here."

"Bring him in with you."

"He never goes into barrooms."

"Then let him wait outside."

"No, no," was the final answer. "My Friend is Jesus Christ, and if I go in with you, *he'll not wait!*"

When a man really gets this idea fixed in his soul, that God is everywhere present with him, it is really a wonderful thing. The store-keeper will hesitate before he "short-weights" any customer if he sees the divine Presence at his side; the banker will not take advantage of another man's necessity and charge usury if Christ accompanies him into the banking rooms every day; the news editor will hesitate ere he ruins the life of some struggling man or woman for the sake of putting a "beat" before his readers if his spiritual eyes are opened.

And when a sinner begins to realize the fact that he is in the hands of the omnipotent Power, that God is seeing him, and notes his every act and look and thought, that man—no matter how hardened he may be by vice, or how weak he has been made by passion—is sure to be shaken.

For years a certain good mother prayed for her wayward son. He was a hard drinker, and she nursed him and cared for him again and again, as a mother will, when he was made ill by his excesses. Always she prayed and wept over him in agony of spirit; but he seemed incorrigible. Another son, a clergyman, came from the West to visit the old lady, and after a trying scene in the house with his drunken brother he said to her:—

"Mother, how do you, how *can* you, endure this?"

"I wonder how I did my son," she replied. "The trouble lay on my heart so heavily at one time that I thought it would be my death. Then I said: 'O Lord, *my* Lord, I can not bear this any longer. Take care of my son and save him,' and I rested the case there. I have left him in God's hands, and I do not pray any more."

The next day the elder son found the dissipated brother at a sober moment. "John," he said gravely, "your position is indeed critical now, fearfully critical. There'll soon be a change for better or worse."

"What's the matter?"

"Mother has left you in God's hands, she says. She doesn't pray for you any more."

That was all. The doubly sobered man went away uneasy and thoughtful. He was left to the mercy of the Almighty God, the Judge of earth and heaven. The thought took hold upon him as nothing ever had before.

It seemed to him that God stood at his elbow wherever he went. His diseased stomach cried out for the stuff to which it had become used. He hurried to quench the longing, but as he raised the glass to his lips, the Presence was beside him, and the glass dropped from his shaking hand and was shivered on the counter.

He rushed away from the place, but no human speed could outdistance his vision. "Mother had left me in the hands of God," he said many times later, "and God is never forgetful of such a trust. I felt that I was alone in all this great universe with the Almighty, and I could not contend with such an ever-present admonition. It was the reality of the presence of God that changed my life, as it must change any man's whose spiritual eyes are opened."—*W. Bert Foster, in Kind Words.*



THE ABIDING TRUST.

BY MRS. E. G. WHITE.

We must have the habit stronger and stronger to be always thinking of him who is our life, our crown of rejoicing. He has Love and bought us with the price of his Confidence, own blood. The Lord has a right to claim that all his disciples shall trust him. Let not a doubt be entertained that those who err can be Christ's; Jesus will be our all-sufficient helper, therefore we shall not remain erring, but be enabled to attain to that holiness to which we are called, through close communion with Christ. If we fall short, it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling his word.

If our souls are saved at last, we must look to him who has given his rich and abundant The Purpose promises to be our strength and our salvation. All his ap- of Christ. proaches to our hearts, all his blessed agencies within, are for our renovation.

Thus he would uplift us, and restore in us the moral image of God. The Holy Spirit is promised to illuminate, purify, elevate, and transform all who believe, into the likeness of Christ. He finds in us the spirit of the world, selfishness, pride, and rebellion against God. The Lord Jesus would detach us from the world, and recall us to be his children, and as his children, to obedience, to be doers of his word and will. This is his purpose.

Truth is omnipotent, but it does not work in the human agent in opposition to the Will. the human will. Here is the turning point of freedom and responsibility.

All profit, all pay, our time, our talents, our opportunities, all are to be accounted for him who gives them. He will have God's Proving: the richest reward who loves God supremely and his neighbor as himself. The Lord would not have the first thread of selfishness woven into the fabric of his work. He proves us, to see if our works are free from all selfishness and pride.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be The Crisis, short, but terrible. Old controversies will be revived; new controversies will

arise. We have a great work to do. Our ministerial work must not cease. The last warning must be given to the world. There is a special power in the presentation of the truth at the present time. How long will it last?—Only a little while. If ever there was a crisis it is now. The inquiry of every one should be, What am I? To whom do I owe allegiance? Is my heart renewed? Is my soul reformed? Are my sins forgiven? Will they be blotted out when the time of refreshing shall come?

When one soul is converted, he is the one particle of leaven introduced into the mass; and there should not be a withdrawal of the leaven, so that the mass shall be left without a correcting influence. The value of the consistent example of one truly converted soul, no human being can estimate. There is a moral power given by God, by which the lowest subject, if properly instructed, will become an instrument of righteousness.

Both the understanding and the heart need to maintain the most intimate and conscious

connection with the pure, sacred springs from which they derive their light and inspiration.

Educate in such a thorough manner that students will have time to consult God, time to live in hourly, conscious communion with the principles of truth, righteousness, and mercy. It is not the right thing to do to crowd in all the studies possible in our schools, and glut the mind. In all our studies, eternity should be kept in our minds. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the deep resources of all moral and intellectual power. He must inquire into every cause which asks his sympathy and co-operation to have the approval of the reason which God has given him and the conscience which the Holy Spirit is controlling. He is not to perform an action which does not harmonize with the deep and holy principles of the word of God, which minister light to his own soul and vigor to his own will. Only thus can he do the living God the highest service.

OBEDIENCE

By
Mrs. J. E. Tenney

O BEDIENCE is the foundation principle of all organization, system, and happiness, whether in the family, the school, the community, or the state. The science of obedience may be truthfully said to be greater than the science of law making. It is comparatively easy to make a regulation, but obedience to that regulation may be a greater act than the taking of a city, for it involves the ruling of one's own spirit.

Perfect obedience must have its source in love, love to God and love to man. Obedience is the fulfilling of the law, and law is love; then obedience inspired by love is liberty. Love to God makes obedience the highest freedom, and through such obedience the will is made truly free.

Longfellow expresses this truth in these words:—

"To will what God doth will;
That is the only science
That gives us any rest."

Obedience should be prompt, unquestioning, and cheerful; but when it becomes mechanical and automatic, it has no further disciplinary value.

The establishing of an automatic condition may involve, however, a deliberative purpose, and thus afford valuable moral discipline. But we must keep in mind the distinction between obedience in mere mechanical activity and obedience in moral conduct; also the distinction between a free obedience and a mere outer conformity to what is required.

For example: a child might be required to perform a daily duty. The performance of this duty through love for the parent who requires it will be productive of the best results, yet should that love be lacking and obedience be prompted from any other motive, benefit would come from the establishment of a right habit and the consequent encouragement of self-control; but as has been said, there is a vast difference between mere mechanical obedience and obedience which is prompted by true heart devotion.

When obedience to authority is a free, voluntary act, prompted by a sense of duty, it has a high moral value, but when it springs from fear of punishment or is otherwise forced, its disciplinary value is comparatively small. Force or fear may keep the child from wrong doing; but a sense of duty not only impels but wins to right doing. We know that constrained obedience is much better than disobedience. Our special aim should be to remove the alternative of suffering disobedience or securing obedience by force, by forming in the child habits of free and cheerful obedience from a sense of duty and right. To this end we must have the love of Christ in us, so that we may win their love in return.

This love imparts to us the spirit of obedience which is reflected in the form of obedience in the life of the child.

But obedience may be bought as well as forced, and the use of such a motive is even more subversive of moral ends than fear. When a mother begins to hire her child to comply with her wishes, she invites a disobedient spirit, and a speedy loss of control is assured.

God has given a work for the parents to do. If we neglect everything else, let us be thorough here. The work he wishes done is a solemn and sacred one.

We must command obedience in our children. It is a mistake to submit to their perverse ways. In the story of Elisha at the commencement of his work is a lesson we may all learn. There must be a limit even to kindness. We must be firm, decided, and positive in our requirements. Too often we allow the child to have his own way until he becomes hardened in an evil course. Had the work been begun at the proper time, only moderate measures need have been employed. The mind would have been easily impressed, and the little feet would have been led in paths of right-doing. A failure in this respect is seldom the result of anything else than slothfulness. The mother is too busy, or it is too much trouble; and so while

she is cumbered with many cares, the devil sows in the fertile soil of the child-mind seeds which may yield an abundant harvest of sin and sorrow.

The primary object of obedience, whether in the home, the school, or the community, is the power of self-control; and the power of self-control is the prime element in character.

It is evident, then, that the discipline of the child must include efficient moral training, the awakening of right feeling, the quickening of the conscience, and the training of the will to act habitually from high and worthy motives.

LEARN HARD.

A MISSIONARY lady in Persia was once teaching a class of girls who were anxious about their souls. Worn out with the work of a busy day, the lady was faint and weary. One of the girls, noticing her weakness, placed herself, like a pillow, behind her teacher, saying, "Lean on me!" The teacher leaned a little, but was afraid of leaning too much. The kind voice again spoke: "*If you love me, lean hard!*"

Sorrowful Christian, whether young or old, do not be afraid of leaning too hard on Jesus. Is it not written, "Casting all your care upon him, for he careth for you;" "Fear not, little flock;" "I will never leave nor forsake you;" "Surely he hath borne our griefs and carried our sorrows"? Fatherless boy, motherless girl, desolate widow,—burdened with sin or with sorrow,—is Jesus not saying to you, "*If you love me, lean hard!*"?

"What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms."

DID HE TELL A LIE?

THIS is the question the *Sunday Magazine* asks, and relates the following:—

How could he have told a lie when he never spoke a word? But, the teacher's back was turned. He reached over and stuck a neighbor with a pin. The teacher heard a shuffling noise, and looked around. He was not out of order at all, but was studying the map of China very hard. Did he tell a lie?

Uncle Tom and Aunt Mary had come to take dinner at his home. All were ready to enjoy a good dinner, when to the surprise and sorrow of his good mother, the vegetables had been sweetened and the coffee and pudding salted. Who was to blame but Bridget? He had carelessly, that very morning, emptied the salt sack into the sugar crock and the sugar bag into the salt jar. He saw the look of disappointment on his mother's face, but did not explain. Did he tell a lie?

One morning Bridget rushed breathlessly into the room, saying, "Sure, and Ned the arrant boy has left the gate open, an' the cows have eat up all the gardent." He was washing his face at the time. He heard the complaint, and knew that Ned was innocent, yet he did not speak a word. Did he tell a lie?

What do you think? Can not both boys and girls tell lies without speaking a word, and do they not thus really break the ninth commandment?

We can take from Christ only what we perceive in him.—*B. F. Riley, D. D.*

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - C. P. BOLLMAN.

NASHVILLE, TENN., MAY 14, 1902.

"WHAT IS MAN?"

THIS is a Bible question, and one which the Book of books fully answers.

The question is asked in Ps. 144:3; it is answered, in part at least, in verse 4: "Man is like to vanity: his days are as a shadow that passeth away."

Man's idea of himself is such as was suggested by the tempter in the garden of Eden: "The serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

The Revised Version says, "Be as God," etc. But while man did come to know good and evil, he did not become as God in any sense; indeed, he lost by the fall much of the divine likeness given him when he was made "in the image of God."

God is immortal; indeed, he is the only being to whom the Scriptures attribute immortality (See 1 Tim. 6:16); while immortality is declared to be a gift to man. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

God is infinite, but man is finite. God is immortal, but man is mortal. God is holy, but man is unholy. In many other respects also man is unlike God; and in the first of these the creature never can be like the Creator. He may, however, attain to immortality and to holiness as gifts from God.

Satan's sin was in aspiring to be like God. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:12-14.

Observe, however, that Satan desired to "be like the Most High," not in character, but in power. His sin was pride; by that he fell. The subject who aspires to be like his sovereign honors his King; but he who covets his authority and tries to grasp it, dishonors his sovereign, and is guilty of a high crime.

The Creator has set before every human being the prize of God-likeness in point of character. "Giving all diligence," the believer is exhorted to add to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness." 2 Peter 1:5, 6.

Man was created for God's glory. The creature can glorify the Creator only as the child can honor the parent; namely, by developing and exhibiting noble traits of character. It is a cherished belief of the writer that as a rainbow reveals to our eyes the glory of the sun, revealing to us the beauty concealed in each ray of light, so the family of the redeemed will show forth to all eternity the perfections of the divine character.

The question of the psalmist is answered only

in part in this article, but we have seen enough to conclude that man is mortal, that is, subject to death; that by the grace of God he is a candidate for immortality, which is "the gift of God;" and that in addition to being a son of God by creation, "whosoever will" may receive from God the spirit of adoption, be made a partaker of the divine nature, and become a joint heir with Jesus Christ. Truly, "the Lord is good to all, and his tender mercies are over all his works."

HUMAN VERSUS DIVINE HEADSHIP.

The Gospel teaches that "the head of every man is Christ." 1 Cor. 11:3. It is an axiom

that that which is true of every part is true of the whole; hence, Christ the Head,

being the head of every man, Christ is the head also of the church, as he is plainly declared to be in such texts as Eph. 4:15 and Col. 1:18, which, however, only put in other phrase the divine law of headship and brotherhood in the church: "One is your Master, even Christ; and all ye are brethren." Matt. 23:8.

The human poll is the head of the body because it is the head of every member in the body; every part is responsive to its will. If any member were independent of the head, then were the body divided against itself, and there could be no real headship.

Inspiration has used this very figure of the human body to illustrate the relation not only of Christ to his church, but to each member of that church.

"For as the body is one," says the apostle, "and hath many members, and all the members of that one body, being many, are one body; so also is Christ." 1 Cor. 12:12. And again, "Ye are the body of Christ, and severally members thereof." Verse 27, R. V.

Just as every member of the human body is responsive to the head, so every member of the true church, the body of Christ, is responsive to the great Head of the church.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6.

Thus the gospel teaches that Christ is the head of the church because he is the head of

each member of the church. In contradistinction to this the papacy makes the pope the

head of the church, and the head of every man, because he is head of the church. Thus not only is the divine order reversed, but both the church and the individual are separated from Christ; first the church is put between the individual and Christ, and then the pope is put between the church and Christ; therefore the individual can come to Christ only by way of both church and pope.

Nor does this system of human *versus* divine headship in the church stop here. Indeed, this is but a small part of it. Not only are the church and the pope both put between Christ and the individual, but even then the Saviour must be approached not directly, but through saints who have been canonized by church and pope. Nor does it end here. The Scriptures teach that Christ "took not on him the nature

of angels; but he took on him the seed of Abraham," and was made "in all things" "like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." But the papacy teaches the doctrine of the immaculate conception of Mary herself. The Saviour is so far removed from sinful men by this doctrine that the assurance of the Scriptures that "we have not an high priest which can not be touched with the feeling of our infirmities," ceases to have any meaning to one who believes the papal teaching, not only of the nature of Christ, but of his mother, and of her father and mother before her.

God is a person, but his personality is all-pervasive; he is everywhere present by his Spirit. Until the fall of angels and of man, the whole moral universe

was as responsive and obedient to the divine influence, through the Spirit, as is the material universe to the laws of attraction and repulsion. As all the circling spheres in the universe are obedient to the law which we call gravitation because each particle of matter is responsive to that law, so the Creator would have the whole moral universe obedient to the moral law because each integral part of the whole is in harmony with that law.

Sin is separation from God. Salvation is union with God. Man was alienated from God in the mass because the race was yet in the loins of our common

father, Adam, when he sinned; and it is impossible that a clean thing should come from that which is unclean. But men are redeemed as individuals. "I will take you one of a city, and two of a family, and I will bring you to Zion," the Lord says. Moreover it is written that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God wants human hearts to respond to divine spiritual influences, just as the forces of nature respond to the material influences of sunlight and rain.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth." Isa. 55:10, 11.

It is the work of the gospel to bring men to God. "Now then we are ambassadors for Christ," says the apostle, "as though God did beseech you

by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

The only hope of any man is oneness with God. The divine life must flow into the soul uncontaminated by any human influence. He who was made human flesh nineteen centuries

ago, and who overcame sin in that flesh, must live his life in the flesh of every man who shall at last have a home in his eternal kingdom. "I am crucified with Christ," the apostle says; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

Nor is this an experience possible to an apos-

tle only; like salvation,—for it is salvation,—it is for “whosoever will.”
This Experience For All. “Behold,” says the Saviour,
 “I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Rev. 3: 20.

He partakes of our poor fare, and in turn gives us the rich viands of his grace. He partakes of our human nature, is touched with the feeling of our infirmities, and in turn transforms us into his likeness, clothes us with his character; for by him “are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.” 2 Peter 1: 4. He became what we *were*, that he might make us what he *is*. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” “For of him, and through him, and to him, are all things; to whom the glory forever. Amen.”

“YE ARE NOT YOUR OWN.”

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 19, 20.

THIS is a sweeping claim, but only a claim of that sort from the Throne of the Almighty, A Sweeping Claim. could find response from men and women of to-day. In this restless, hurrying age something is demanded to arrest the attention and to startle into activity consciences dazed by the whirl of business activity seen on every hand. Personal liberty, independence of thought, inalienable rights, are in the air; thrones totter to their fall; monarchies and aristocracies make futile protest against the concessions of power demanded by the people. But in the midst of it all forth from the Word of God comes this manifesto more radical and absolute in its claim than any ever put forth by czar or monarch.

Not content with levying an assessment, or laying hands on this or that piece of goods, It Takes Everything. God claims the man himself; the shop man with his wares; the farmer and his acres, and the housewife and her kitchen. Inventory our assets with many or few figures, as we may, here is one who, by a single sweep of his word, puts in his plea of ownership, not only to the entire list, but to ourselves also.

Nor can the claim be successfully disputed. We base property rights either on the ground of purchase or production. On The Claim Indisputable. either line we trace straight back to the Almighty, as the creation of his thought and hand, and finally as the purchase at the price paid on Calvary's cross. We are closed in by the rightfulness of the claim, and compelled to admit that we are not our own, and that his ownership title is without a flaw.

It revolutionizes life and changes utterly the point of view. It is no longer a question of what we like or do not like. The Claim. selfish, self-seeking motive is ruled out. The day breaking in the East is not an amber sea whereon we can sail our galleys as we will. The twentieth century opportunity is not an open door into which we can push the wheels of our personal ambitions and selfish

schemes. “Ye are not your own,” changes it all. We wait the word of a Master. The will of another is the rule of action. The plan of the life is his. The corner of the shop where the day shall find us busy, depends on his wish. The wage at nightfall is his. The brain wheels with their equipment of thought, the heart with its power of possession, the body with its marvelous mechanism, must each and all feel not only the energy of our own personality, but also of his, throbbing, dominating, and directing in every part.

“Is this self-denial?”—Yes, to the soul walled into its own little cell, wrapt into its own narrow, selfish webs; but no, No Cross, No Crown, to the soul anxious to realize the ideal of manhood and womanhood. If we call it a cross to admit the divine ownership, it is a cross that turns to the “crown of gold.”

The world waits its hour of redemption until men and women who have heard the word of the King, “Ye are not your own,” yield in self-surrender, and find in it the realization of the missionary ideal, whose watchword, “Go ye into all the world and preach the gospel to every creature,” unifies all at home or in the distant mission field, with the soul passion which is to see the “day of the Lord,” a hastening realization.



A TENT OF MEETING AND THE TRUE TEMPLE.*

THE everlasting covenant with Abraham (Gen. 17: 7-9) was renewed to Isaac (Gen. 26: 1-4) and to Jacob (Gen. 28: 13, 14), with all that was involved in the original promises. And the chief thing in all this was the gift of the Son of God in the flesh as the power of the promise to restore all things. John 8: 56. In the altar which the patriarchs built wherever they settled temporarily (Gen. 13: 7, 8, 18; 26: 25; 33: 20), and the services connected with it; in Abraham's experience with Melchisedek (Gen. 14: 17-20), and in other instances which need not be specifically mentioned, the same lesson was being taught which was afterward given in a more detailed form in the tabernacle and its services. The truth thus revealed was the incarnation of the Son of God (John 2: 18-21) and his mediatorship in the flesh (1 Tim. 2: 5). In thus dwelling among them (Ex. 25: 8; 29: 45), and walking in a tabernacle (2 Sam. 7: 6), God was setting forth His plan, through which even fallen humanity could again become the temple of the living God (2 Cor. 6: 16). Thus the tabernacle and its services, afterward embodied in a more permanent form in the temple, constituted a parable (Heb. 9: 8, 9, R. V.), a concrete revelation of the gospel. This “tent of meeting” (Ex. 29: 42, R. V.), this “tabernacle of witness” (Acts 7: 44), was constantly testifying to God's purpose that humanity should be his temple, through the gift of his Son in the flesh, who would become “the appointed meeting-place between God and humanity” (John 1: 14, R. V., margin). Thus only could the Seed of the

*Lesson for May 24, from the International Sabbath-School Quarterly.

woman inflict the mortal wound upon the serpent (Gen 3: 15) and save humanity (Heb. 2: 14, 15). Thus would the foundation be laid (1 Cor. 3: 11) upon which and in which would be established the true temple (Eph. 2: 19-22), the church (1 Tim. 3: 15), the body (Col. 1: 18) of Him who is the greater and more perfect tabernacle (Heb. 9: 11, 12), who was to build the temple of the Lord by becoming the Branch and growing up (Zech. 6: 12, 13).

QUESTIONS.

1. To whom were the promises to Abraham first renewed?
2. To whom were they next made?
3. Who was the Amen of all these promises?
4. What was the outward center of patriarchal worship?
5. In what experience was there a revelation of a priest-king to Abraham?
6. What great truth was thus being taught?
7. What ministry was being made known?
8. What was God's plan for fallen humanity?
9. What object lesson did He give in which this was set forth?
10. What did the whole worship of ancient Israel thus become?
11. What names are given in the Scripture to the original Sanctuary?
12. What was the significance of these names?
13. What Eden promise was thus to be fulfilled?
14. In doing this, what deliverance would be wrought out for humanity?
15. What foundation would be laid?
16. What would be established upon this foundation?
17. What name is given to this house?
18. What relation does it sustain to the true temple?
19. How is this true temple of the Lord built?

PAUL AT ANTIOCH IN PISIDIA.

International S. S. Lesson for May 25.

GOLDEN TEXT: “Through this man is preached unto you the forgiveness of sins.” Acts 13: 38.

SCRIPTURE LESSON: ACTS 13: 43-52.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so, hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

TO understand this lesson it is necessary to read also verse 42: “And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.”

The next Sabbath was a notable occasion.

Never before in that city had there been such a general turning out of the people to hear the gospel. "The next Sabbath day came almost the whole city together to hear the word of God."

It will be observed that the early church knew only the ancient Sabbath. Sunday observance, as we now know it, was of later origin. So far as the practice of the church is concerned, Sunday-keeping seems to have been a growth. The observance of the first day of the week is not enjoined in the Scriptures.

Observe that "the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

It is often the case that the "best people" of the city are used by the enemy of all righteousness to do what could not be accomplished by any other means. The higher one's standing in society, the greater his influence for either good or evil.

The disciples were not cast down by persecution, but "were filled with joy, and with the Holy Ghost." "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5: 10.

WITH THE CHILDREN



THE BEAR AND THE BOY.

ABOUT two hundred years ago a rich and powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals.

Among his savage pets was a great bear named Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out with a big iron chain, and made to dance for the amusement of Leopold's friends.

Marco was fierce; and when he swung his shaggy head out of the door of his hut, and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut, and curled himself up to sleep. He was just at the "falling-off" point, when he heard a sound at the house door. He started up, and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold.

The boy was a homeless child who had lost his way in the duke's forest, and had run into the bear's hut for shelter.

Marco did not know who this new-comer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I could not ask you to believe it. The boy ran over to Marco, and peering into the shaggy face, cried joyfully: "Why, you are the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much!"

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant, "I love you." Marco had never been loved in all his rough, bearish life,—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat; and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor, and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched; and instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again, and hid behind a tree to see what would happen next.

In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way; but the boy had already thrown his arms about his faithful friend, and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear Marco.—*Cora Haviland Carver, in Little Men and Women.*



HOLDING ON TO THE PENNY.

A LITTLE child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father too tried his best to get it out, but in vain. They were talking of breaking the vase, when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said, "O, no, pa; I couldn't put out my fingers like that, for if I did I would drop my penny."

He had been holding on to a penny all the time! No wonder he could not withdraw his hand.—*John MacNeil.*



"EVERY single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvass of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, 'Your work is poor—it should be better,' so that every day he should lift himself higher and higher, with an everlasting pursuit of hope which shall only end in perfection when he reaches the land beyond."

CURRENT EVENTS

PRESIDENT ROOSEVELT signed the Chinese exclusion bill April 30. The old law expired May 4.

It is positively stated that H. Clay Evans, present Commissioner of Pensions will receive in a short time the appointment as Consul General to London.

MAY 1, Hon. W. H. Moody, of Massachusetts took the oath of office as Secretary of the Navy. The retiring Secretary, Hon. John D. Long, was present.

It is reported that the Czar is about to give Russia a constitution. It is to be hoped that the report is true and that Russia will cease to be an absolute monarchy.

APRIL 30, Toledo health officers discovered two fine Maltese cats suffering from well-developed small-pox. The cats were killed. They had roamed about the neighborhood for several days.

A TORNADO which passed over portions of Somerville county, Texas, on the night of April 28, killed about twenty-five people, and destroyed \$100,000 worth of property. At least two hundred families were left homeless.

HOPE is again entertained by many that the war in South Africa will close very soon. It is believed that the middle of May will see either a renewal of fighting or else the end of the war on terms honorable alike to Briton and Boer.

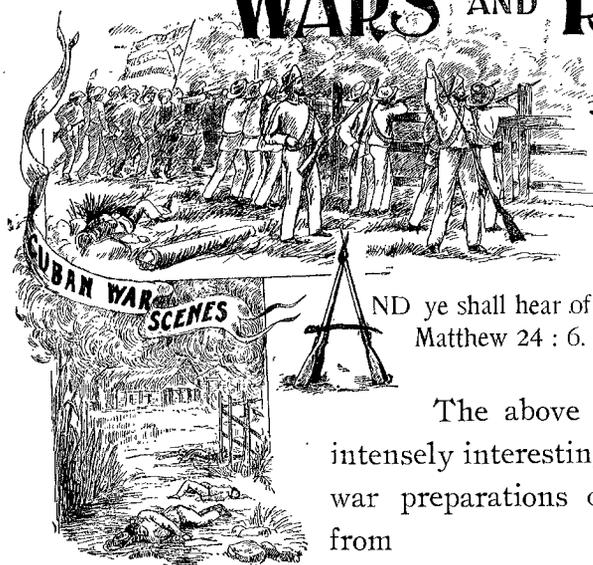
It is reported from Constantinople that the Sultan, tormented by fears of rebellion and assassination, has quietly executed his own brother, Raschid Pasha, who, according to Mohanmedan law, ranks before the Sultan's own children in the succession.

A CALCUTTA dispatch of the 18th inst. states that a disastrous and fatal tornado swept over Dacca and vicinity that day. Several villages were razed, and 476 persons killed. The crops were ruined. Dacca is in Bengal, about one hundred and fifty miles northeast of Calcutta.

A DISPATCH from St. Paul, Minn., under date of May 10, said: "The severe storm that set in throughout the Northwest Friday is still raging. A heavy fall of snow is reported this morning from Fargo, Jamestown, Bismarck and all over the Red River Valley. Reduced wheat acreage is feared as a result. At Duluth and Superior the storm has assumed the proportions of a winter blizzard."

People who "feel the cold in Tennessee just as much as in the North" should make a note of the fact that while there may not be so very much difference in point of severity between a mild Northern winter and a severe Southern one, we do not have killing frosts here early in September nor do we have snow in May.

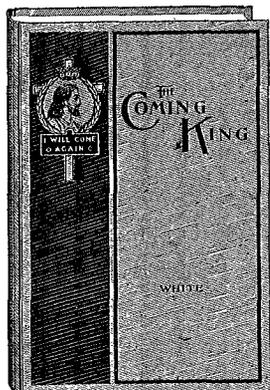
WARS AND RUMORS OF WARS.



AND ye shall hear of wars and rumors of wars." Matthew 24 : 6.

The above is the heading of an intensely interesting chapter on the great war preparations of the nations, taken from

**A
Clear-Cut
and
Concise
Treatise
on the
Live Issues
of the
Hour.**



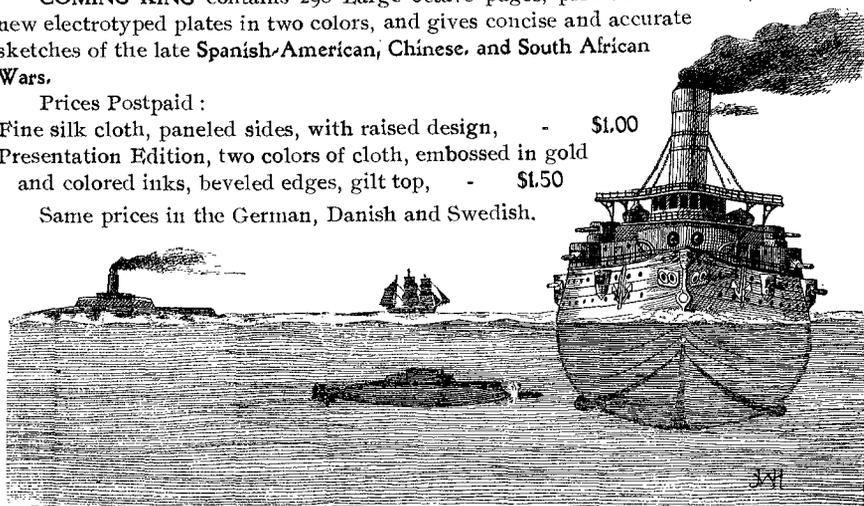
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IN rendering a decision in a habeas corpus case a few days since, involving the custody of a child, Judge Babcock, of Cleveland, Ohio, said: "Parents do not own their children—they simply have duties toward them. There are no rights in this case save the rights of the child."

APRIL 30 a boy in Philadelphia had his finger pinched in an elevator. He screamed, and so alarmed about a thousand ladies employed in the building that a panic ensued, in which seven lives were lost and about twenty people were seriously injured. The women thought the building was on fire.

RECENT advises received at San Francisco concerning the earthquake in Guatemala, April 18, are to the effect that there was great loss of life and property, especially in the mountain districts. The suffering among the people is considerable. At Quesaltanango 500 are reported killed out of a population of 40,000.

CHICAGO bird-lovers threaten the arrest of women who wear birds in their bonnets as well as milliners who sell them. Referring to this fact an influential religious journal says: "It is well to enforce the law. But better than that, we want that feminine good taste and humanity which reject the unnatural and hideous decoration of dead birds. We want, in one word, better innate, refined sensibility and less external force."

A WASHINGTON dispatch of the 9th inst. states that "every session adds to the bitterness of discussion of the bill for the government of the Philippines in the Senate. From the 'water cure' they have turned to the 'bloody shirt' and the records and the dictionary have been searched for material for taunts and stinging charges. Though often accused of rough and tumble methods, the House has not in years produced anything to approach this debate in the Senate."

LONDON dispatches under date of May 10 state that grave fears are entertained that most of the population of the island of St. Vincent, British West Indies, may have perished under the frightful explosion from the "Soufriere" or sulphur pit of the Morne Garou volcano. As the population of the island is 45,000, the catastrophe would be greater than that of St. Pierre.

The white population also is much larger in proportion than at St. Pierre, there being over 12,000 whites on St. Vincent to about 32,000 blacks. If all these have perished it is the greatest calamity the world has ever witnessed.

It is the terrible capacity of the Morne Garou volcano, as proven in the past, that makes people dread the worst, for as it was in 1812, when St. Vincent had fortunately but few inhabitants, that Morne Garou volcano broke loose, and for three days covered the earth and sky with darkness and death.

If that frightful scene has been repeated, as dispatches indicate, not a soul is living in St. Vincent. Dust has fallen for six hours in Barbadoes, just as it fell in 1812, and the correspondent of the *Daily Mail* at Barbadoes cables that St. Vincent is two feet in ashes, and that all the plantations have been destroyed.

If the disaster which has befallen these small West India islands shall prove as serious as is now feared, the loss of life will probably exceed that at Lisbon in 1755, when 60,000 people perished in a few minutes.

The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July
BY THE

SOUTHERN PUBLISHING ASSOCIATION.
1025-27 Jefferson St., Nashville, Tennessee.

Subscription Price. Single subscriptions, one cent per week for five or more weeks. In clubs of ten or more copies to one address, for any number of weeks, forty cents per year.

NASHVILLE, TENN., MAY 14, 1902.

MAY 8 the city of St. Pierre, Island of Martinique, W. I., was totally destroyed by earthquake, and volcanic eruption. Surrounding villages also suffered, and it is believed that at least 40,000 people perished miserably.

Late advices say that St. Pierre and vicinity was still a mass of flames when last seen. For miles the sea, in the vicinity of St. Pierre, is covered with ashes, and vessels have found it thus far impossible to approach the land. The eruptions still continue from the volcano, and it may be some days before a full story of the disaster can be told.

The volcanic eruption, which occurred suddenly, was of great violence, and is supposed to have been caused by water gaining access to internal fires of intense heat. Earthquake shocks were felt at the same time in Spain, distant nearly three thousand miles from Martinique.

As a nation we are reaping in the Philippine Islands the inevitable results of a war of conquest. We prefer in speaking of this matter to use the words of another rather than to undertake to characterize it properly ourselves, therefore we quote the following from *Christian Work* (New York), May 10:—

"We are to have the full truth regarding the methods of warfare practiced in the Philippines, and in this every right-minded man will rejoice. In addition to the awful confessions of Major Waller and General Smith, despatches show that a similarly heartless campaign was conducted by Brigadier-General Bell in the provinces of Laguna and Batangas. In one of his reports he says that he is starting out 'expecting to destroy everything I find outside of towns. All able-bodied men will be killed or captured.'

"The story of the charges on which Second-Lieutenant Roberts was tried and released with a mild reprimand is too repulsive to be dwelt upon. The American people—and apparently also the civil authorities in the islands—have been kept in the dark by the military authorities as to the infamous conditions in the Philippines. But now the truth is out, and further witnesses are to give testimony, among whom is Major Gardner, formerly Governor of Tayabas.

"Then there is the case of Major Glenn, who is accused of ordering that the water cure be administered to the President of Igaras, Panay. The order was carried out, it was charged, by Lieutenant Arthur L. Conger, Eighteenth Infantry, assisted by Captain and Assistant Surgeon Palmer Lyon. Major Glenn is to be court-martialed immediately.

"As the President has already roundly denounced these cruelties, the matter is in no wise a party but a National one, in which the good name of the whole country is involved. The truth, and the whole truth, is what is wanted, with punishment of the guilty. Not-

ing less will satisfy the temper of the American people and clear the American name from reproach."

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.

A COPY of the *Sentinel of Christian Liberty* for May is upon our table. It is an excellent number.

One article in the *Sentinel* worthy of special mention is an editorial entitled "The Government and the Vatican Again."

This article deals with the desire of the Vatican to establish diplomatic relations with Washington and quotes at length several extracts from leading papers, both Protestant and Catholic. Special prominence is given to the following dispatch from Rome, under date of March 29, which appears in the *New York Tribune*:—

"Although Governor General Taft is not persona grata to the Vatican, because of the strong anti-Catholic opinions expressed by him in the Philippines, the report of his nomination to head the commission coming to Rome is accepted at the Vatican with great satisfaction. Even if the commission results in Catholic losses in the Philippines, the Vatican is highly contented, its mere coming being considered a diplomatic success. Cardinal Rampolla said to-day that it is the greatest victory yet obtained in America. Now that between the States, Cuba and the Philippines the Catholics number over 20,000,000, it is hoped that the commission will lead to the establishment of a permanent diplomatic representative to the Vatican, as in the case of Germany, with 17,000,000, and of Russia, with only 9,000,000 Catholics. As the merit of the victory is attributed mostly to Archbishop Ireland, it is rumored in Vatican circles that a way will be found to create him a cardinal."

Commenting on the same subject *Christian Work* of May 3 says:—

"To the decision of President Roosevelt to send a diplomatic commission, consisting of Governor-General Taft, the Roman Catholic Bishop O'Gorman, and Judge Smith, of San Francisco, to the Vatican to confer with Leo XIII. in regard to the pacification of the Philippines, we have to add the appointment by the President of Archbishop Ryan to the vacancy in the Board of Indian Commissioners created by the death of Bishop Whipple. We do not altogether like the action taken in these instances."

There are a good many people who "do not altogether like the action taken in these instances." There are far too many evidences that our government is bending under the steady pressure of papal influence. The situation is anything but reassuring.

THE TRUSTS AND THE PEOPLE.

ONE of the astonishing things of the present day is the rapid increase of trusts.

Trusts are combinations of capital in restraint of trade. They are formed for the purpose of controlling the production and sale of certain commodities.

The profit of the trusts is made in two ways; first, by decreasing the cost of production; second, by increasing the price at which the finished product is put upon the market.

The Standard Oil Company is a trust. It controls absolutely the output and price of oil. In cities where gas and electricity are obtainable the best oil is to be had at from ten to twelve cents. In country places where it is practically the only means of illumination, an inferior grade of oil costs from fifteen to twenty cents per gallon. Of course the retail dealers are probably responsible in some degree for this great difference, but the larger responsibility belongs to the trust.

The latest trust to call attention to itself in an unenviable way is the Beef Trust. This trust is a combination of packers who have long controlled the meat markets of this country in large measure, but now they seem to have gained complete control, and have put the price of all sorts of meats at so high a figure as to make them practically prohibitive to thousands of the poorer classes.

Inability to obtain meat (flesh) seems almost like starvation to those who have always been accustomed to eating it; and nothing has so excited the indignation of the people generally as has the rise in the price of meats.

The fact is that many thousands of people would be better off if they were to eat very much less flesh than they do, and a very large proportion of the human family get along very well with practically no flesh food; but the flesh eaters do not know this, and so feel that they are deprived of a very important part of their living.

But the fact that flesh is not a necessary article of diet, nor even one of the best articles, does not excuse the trust in the least degree. Their object is purely selfish. They are willing to enrich themselves at the expense of the people, no matter how much of hardship it entails upon untold thousands of poor people, who will thus be deprived of an important part of their accustomed food, with no knowledge of how to supply its place with something better though cheaper.

The occasion should be improved by hygienists and vegetarians everywhere to spread abroad a knowledge of how to live better and more healthfully without flesh meats than with them. Thus what the Beef trust means as evil to the people may prove a blessing in disguise.

To "die daily" is to have a growing Christian experience. As fleshly lusts and passions expire upon the altar of our devotion to God, spiritual graces appear in their stead.

THE simplest and most obvious use of trouble is to remind us of God.—*B. F. Riley, D. D.*