

# THE GOSPEL HERALD

ON EARTH PEACE

TOWARD GOOD WILL MEN

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## Sabbath-Keeping.

**T**HE Saviour kept the Sabbath, and taught His disciples to keep it. He knew how it should be kept, for He Himself had made it holy.

The Bible says, "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8, 10, 11; 31:16, 17.

Christ had worked with His Father in creating the earth, and He had made the Sabbath.

The Bible says that "all things were made by Him." John 1:3.

When we look on the sun and the stars, the trees and the beautiful flowers, we should remember that Christ made them all. And He made the Sabbath to help us keep in mind His love and power.

The Jewish teachers had made many rules about the way to keep the Sabbath, and they wanted every one to obey their rules. So they watched the Saviour, to see what He would do.

One Sabbath, as Christ and His disciples were going home from the synagogue, they passed through a field of grain. It was late, and the disciples were hungry. So they broke off some of the heads of grain, rubbed them in their hands, and ate the kernels.

On any other day, one passing through a field or an orchard was allowed to gather what he wanted to eat. But it was not so on the Sabbath. Christ's enemies saw what the disciples were doing, and they said to the Saviour:—

"Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." Matthew 12:2.

But Christ defended His followers. He reminded His accusers of David, who, when in need, had eaten

for man, and not man for the Sabbath." Mark 2:27.

"And it came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered.

"And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.

"But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth:

"Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?"

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other."

"And they were filled with madness; and communed one with another what they might do to Jesus." Luke 6:6-9, 11; Mark 3:5.

The Saviour showed how unreasonable they were, by asking them, a question. "And He said unto them, What

man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?"

This they could not answer. So He said, "How much then is a man better



"Take up thy bed and walk."

of the sacred bread of the tabernacle, and had given it to his hungry followers.

If it was right for David when hungry to eat this sacred bread, then was it not right for the disciples when hungry to pluck the grain on the sacred hours of the Sabbath?

The sabbath was not made to be a burden to man. It was to do him good; to remind him of God's love and care; to give him peace and rest. Therefore our Lord said, "The Sabbath was made

than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matthew 12:11, 12.

"It is lawful; that is, it is according to law. Christ never reprov'd the Jews for keeping the law of God, or for honoring the Sabbath. On the contrary, He ever upheld the law in all its completeness.

Isaiah prophesied of Christ, "He will magnify the law, and make it honorable." Isaiah 42:21. To magnify is to make larger, to raise to a higher position. Christ magnified the law by showing in every part its wonderful meaning. He showed that it is to be obeyed, not only in the actions, which are seen by men, but in the thoughts, which are known only to God.

To those who claimed that He came to set aside the law, He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

To fulfill means to keep, or perform. James 2:8. So when He came to be baptized by John the Baptist, He said, "Thus it becometh us to fulfill all righteousness." Matt. 3:15. To fulfill the law is to obey it perfectly.

God's law can never be changed; for Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

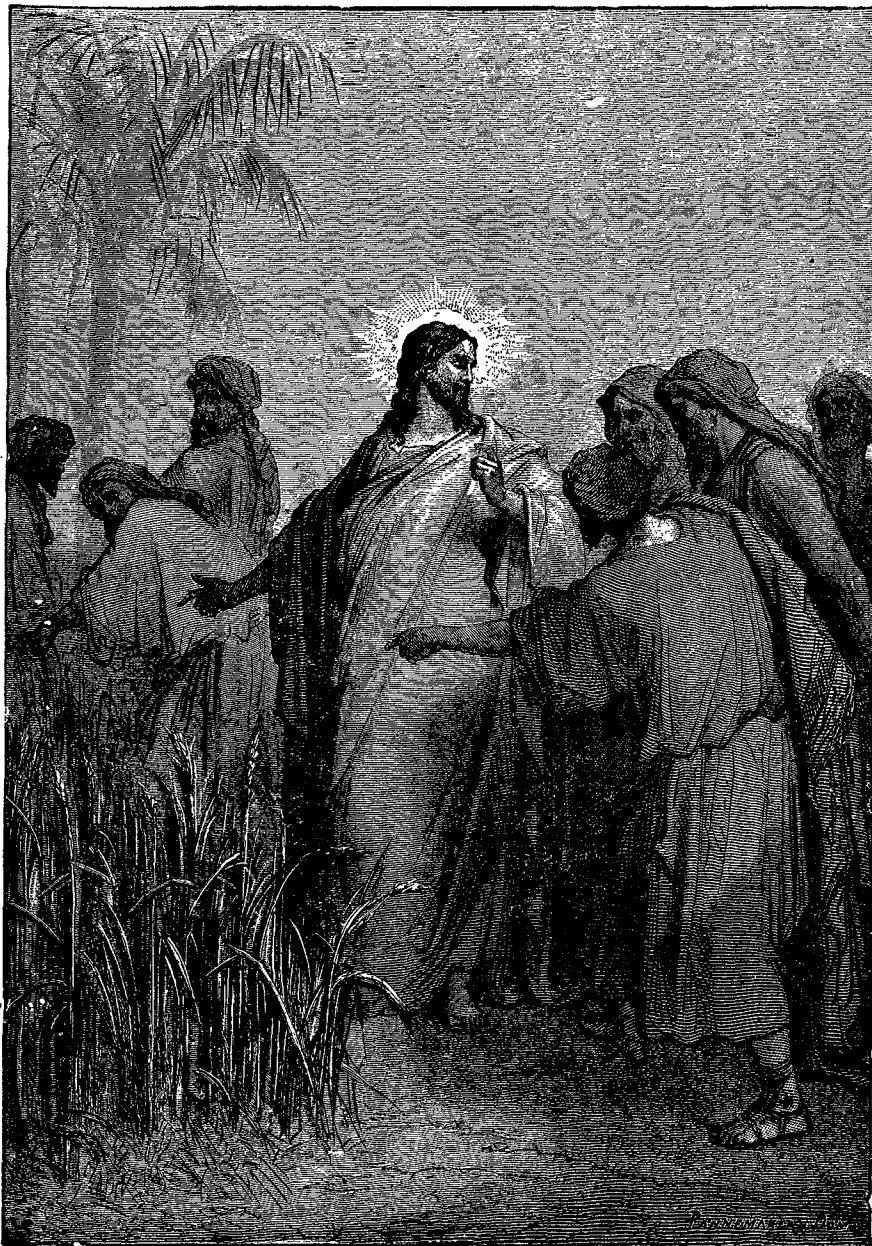
When He asked the question, "Is it lawful on the Sabbath days to do good, or to do evil?

to save life, or to destroy it?" Christ showed that He could read the hearts of the wicked Pharisees who accused Him.

While He was trying to save life by healing the sick, they were trying to destroy life by putting Him to death. Was it better to slay upon the Sabbath, as they were planning to do, than to cure the suffering ones, as He had done?

Was it better to have murder in the heart on God's holy day than to have love toward all men,—love which is shown in kindness and deeds of mercy?

Many times the Jews charged Christ with breaking the Sabbath. Often they tried to kill Him because He did not keep it according to their traditions. But this made no difference with Him. He kept the Sabbath as God wanted it to be kept.



In the grain fields.

In Jerusalem there was a large pool of water called Bethesda. At certain times this pool was troubled; the people believed that an angel of the Lord went down into it, and stirred the waters, and that the first one who stepped in after the waters were stirred would be cured of whatever disease he had.

Great numbers of people came to the

place, hoping to be cured; but most of them were disappointed. At the moving of the waters there was such a crowd, that many could not even get to the edge of the pool.

One Sabbath day Jesus came to Bethesda. His heart was filled with pity as He saw the poor sufferers there.

One man seemed more wretched than the others. For thirty-eight years he had been a helpless cripple. No doctor could

cure him. Many times he had been brought to Bethesda; but when the waters were troubled, another would step in before him.

On this Sabbath he had tried once more to reach the pool, but in vain. Jesus saw him as he crept back to the mat which was his bed. His strength was almost gone. Unless help should come soon, he must die.

As he lay thus, now and then lifting his eyes to look at the pool, a loving face bent over him, and he heard a voice say, "Wilt thou be made whole?"

The man answered sorrowfully, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

He did not know that the One beside him could heal, not one only, but all who should come to Him. Christ said to the man:—

"Rise, take up thy bed, and walk."

At once he tried to obey the command, and strength came to him.

He sprang to his feet, and found that he could stand and could walk. What a delight it was!

He took up his bed and hurried away, praising God at every step. Soon he met some of the Pharisees, and told them of his wonderful cure. They did not seem glad, but reprov'd him for carrying his bed on the Sabbath day. The man told them, "He that made me whole, the

same said unto me, Take up thy bed, and walk." John 5:1-11.

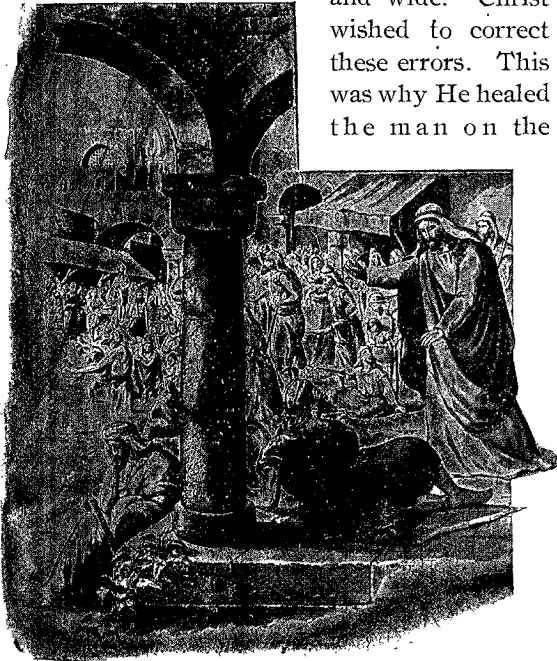
Then they were no longer displeased with him, but they blamed the one who had told him to carry his bed on the Sabbath day.

At Jerusalem where the Saviour now was, many of the learned rabbis lived. Here their false ideas about the Sabbath were taught to the people. Great numbers came to worship at the temple, and thus the rabbis' teaching was spread far and wide. Christ wished to correct these errors. This was why He healed the man on the

life." Nature must continue her work, or man would die. And man also has a work to do on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. God does not desire His creatures to suffer an hours' pain that may be relieved on the Sabbath or any other day.

Heaven's work never ceases, and we should never rest from doing good. Our

own work the law forbids us to do on the rest-day of the Lord. The toil for a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day. But the Sabbath is not to be spent in useless inactivity. As God ceased from His labor of creating, and rested upon the Sabbath, so we are to rest. He bids us lay aside our daily occupations, and devote those sacred hours to healthful rest, to worship, and to holy deeds.



Sabbath day, and told him to carry his bed. He knew that this act would attract the attention of the rabbis, and thus would give Him an opportunity to instruct them. So it proved. The Pharisees brought Christ before the Sanhedrim, the chief council of the Jews, to answer the charge of Sabbath-breaking.

The Saviour declared that His action was in harmony with the Sabbath law. It was in harmony with the will and the work of God. "My Father worketh hitherto," He said, "and I work." John 5:17.

God works continually in sustaining every living thing. Was His work to cease upon the Sabbath day? Should God forbid the sun to fulfill its office on the Sabbath? Should He cut off its rays from warming the earth and nourishing vegetation?

Should the brooks stay from watering the fields, and the waves of the sea still their ebbing and flowing? Must the wheat and maize stop growing, and the trees and flowers put forth no bud or blossom on the Sabbath?

Then man would miss the fruits of the earth, and the blessings that sustain his

## • Fruit Bearing in Christ. •

By Elder J. A. Brunson.

IT is perfectly clear from the Scripture that fruit-bearing in Jesus Christ is what God wants. Not only does He want fruit-bearing, but He will have it. For every branch that will not bear fruit He takes away, and every branch that beareth will be purged that it may bring forth more fruit. Then purging does not indicate absence of fruit but the presence thereof. God does not purge because you are not bringing forth fruit, but because you are, and He wants you to bring forth more.

Life must precede activity. Being must precede conduct. You must be before you can do. That brings us right down to the very bedrock of Christianity. That is the true foundation of righteousness by faith.

Nine-tenths of us are trying to do good in order to become good: trying to do right in order to be right: trying to keep the commandments of God in order to be saved. We don't do right in order to become right but we do right because we are right. We don't keep the commandments in order to be saved, but because we have been saved. We don't bear fruit in order to manifest, to prove, that we love, but we bear fruit because we do love. Give your heart to Jesus Christ and let Him dwell in you, and let Him produce His own life in you, then you will do like Christ.

Whatever your profession may be, you are the representative of the principle which controls you. However high may be your profession, however earnest and noble may be your desire, you are the living representative of the principle that abides within, and your character is but the outward embodiment of that inward and invisible principle. Now it is absolutely impossible for you or me to do

the work of Christ, which is the work of truth, of righteousness, until the principle of the life of Jesus is within. And when that principle is within, we will act in obedience to its dictates, not simply in order to quell the murmurings of an awakened conscience, but in accordance with that principle because it is right.

Talk about Christian work being burdensome to a Christian. It is as though one should say bearing peaches is burdensome to the tree. What else could the peach tree do? The life of Jesus is going to bring forth the character of Jesus. Your business is to represent Jesus Christ. Your business is simply to act in accord with the principles of Christ's life which dwells within. How can the world know Jesus if they don't see Jesus in His people? But as sure as Jesus lives in heaven, He has put you here as His representative in your sphere of action. And He dwelling in you will manifest His life through you, and people will see Him in you and learn to love Him, and that is the only way the world can learn to love Jesus.

Moreover, Jesus is dependent upon you to represent Him in your sphere of action. Not another can do it, and if you don't represent Christ in your sphere of action, Christ must go without a representative there. He must. And in order to represent Jesus in your sphere of action, you must be the living embodiment of the principle of Christ, or you don't represent Him. Ours is a solemn business then. It is not the profession that we make. It is not the confession that we make. It is the *being*.

“HEREIN is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” John 15:8.

# The Gospel Herald

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## Present Truth

**P**RESENT truth is truth that has a special application at some given time.

It will always be true that there was a flood by which the world was once destroyed, but the message that such a flood was coming was present truth only to the generation to whom Noah preached.

The message of John the baptist was present truth to those who lived in the time of his ministry.

Jonah's message was present truth to the men of Nineveh.

And last and in some respects most important of all the proclamations of the second coming of our Lord and Saviour Jesus Christ will be present truth to those who live just before that great event.

### Your Eyes May Behold Him.

**H**AVE you ever thought that it may be that you will live to see the Lord come the second time?

There will be many people on the earth when He comes, and of them it is written: "And every eye shall see Him." Why not your eyes?

When the Lord comes there will be two classes of people on the earth, and only two; namely, the righteous and the wicked. The righteous will say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him: we will be glad and rejoice in His salvation."

But, on the other hand, some will deny that He is coming. These will say, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3:4.

As some sound an alarm and exhort men to prepare for the coming of that great day, some will say, "Peace and safety," as foretold by the apostle Paul in 1 Thes. 5:1-5. But observe that sudden destruction comes upon those who raise this cry. Certainly we cannot afford to be numbered with that class.

God's people will not be thus overtaken. "But ye, brethren, are not in darkness," say the apostle, "that that day should overtake you as a thief."

## God's People and the Kingdom

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

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

Being in possession of the Spirit of God, "the earnest of our inheritance until the redemption of the purchased possession," they regarded themselves as already possessing the kingdom, just as the lord-proprietor of a colony comes into possession of his territory when the charter is delivered to him. "Wherefore," the apostle says, "we receiving a kingdom which cannot be moved, let us have

grace, whereby we may serve God acceptably with reverence and godly fear."

And yet no Christian ever thought of attempting to take possession by force of the territory of this kingdom. They were willing to abide their Lord's time. Their sole mission was to win new subjects to the King. It was His to give them the kingdom, even as He had given them the earnest of the kingdom. It was not until about the time of Constantine that there arose in the church that which Neander describes as "a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments."

The very essence of this false theocratical theory, was then, as it still is, the idea that it is the duty of Christ's church to take "the world for God," using for this purpose not spiritual means merely, but seizing upon, and using to this end, political power as well. The sequel to the adoption of this theory by the church in the fourth century may be read in the history of the Papacy, the Holy Roman Empire, and the Dark Ages. Nothing could have been more foreign to the Spirit of the gospel then; nothing is more foreign to the spirit of the gospel now.

## THE SEED OF THE WOMAN

**T**HE beauty of the estate given to our first parents was fair beyond the power of man to conceive.

In all the earth there was no spot marred by sin. Life and peace reigned everywhere. There was no falling leaf, no fading flower—death was not known even in the lower forms of the animal world, and sickness had not cursed the earth with sorrow and suffering.

But beautiful as was all the earth, the Lord made one spot still more lovely than all the rest, for it is written that "the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." Genesis 2:8-10.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17.

Then the tempter came. The story is thus told in the direct, simple language of the Scripture: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen. 3:1-7.

Before eating of the forbidden fruit man knew only good. It was not God's will that the creatures of His hand should ever know anything but good. But they sinned and by sin came to know good and evil.

It is not necessary to dwell upon the sad story of how our first parents were driven from the beautiful garden that the Lord had planted for them. Nor how sentence of death was passed upon them. Let us dwell rather upon the promise of a Saviour.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14, 15.

In this curse pronounced upon the serpent was bound up the promise of a Saviour. Satan's triumph was to be only temporary. God would not permit the destruction of the infant race. One born of a woman should one day bruise the serpent's head. And "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

How fully the fallen pair were instructed in regard to the promised Deliverer, we are not told in the Scriptures; but we cannot doubt that they offered sacrifices typical of the promised Saviour.

By and by two sons were born to Adam and Eve. The elder was Cain, the younger, Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the

Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:3-8.

These young men must have known what constituted a proper offering, else Cain would not have been condemned for bringing the fruits of the ground while Abel was commended for bringing a firstling of the flock.

"By faith," says the apostle, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4.

Now faith is not feeling, nor is it one's own ideas of the fitness of things. It is believing and obeying the word of God. Abel believed the promise God had made of a Saviour and obeyed the instruction he had received concerning the kind of offering he should bring to show his faith.

The Bible record is brief and we find no renewal of the promise of a Saviour until Abraham's time. It is recorded that after Abraham, in obedience to the divine command, had left his own country, the Lord appeared unto him and said, "Unto thy seed will I give this land." Gen. 12:7.

Referring to this promise, the apostle says: "Now to Abraham and his seed were the promises made.

"**Thy Seed**" He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

Nor was the promise of Gen. 12:7 of the land of Canaan merely; says the apostle: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

In the beginning the earth was given to Adam; it is to be restored in Christ. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the

daughter of Jerusalem." Micah 4:8.

And thank God, the best part of it all is that "whosoever will" may share with the Son of God in this restored dominion. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together." Rom. 8:14-17.

The subject is too large for our article. Other prophecies and how they have been, and are to be, fulfilled must be considered in future numbers.

### History Repeating Itself.

**H**ISTORY repeats itself because human nature is the same in all ages.

One of the signs which our Saviour gave by which it may be known when His second coming is near, is that the history of the days of Noah will be repeated. He said:—

"As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37.

One characteristic of the days of Noah was that "the earth was filled with violence." Gen. 6:11.

Describing the closing years of earth's history, the Apostle Paul says:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

No reader of the daily papers can close his eyes to the fact that crimes of violence are rapidly becoming characteristic of the age in which we live.

The taking of human life is a matter of daily, yes, of hourly occurrence for statistics show that there is in this country alone an average of more than one murder per hour during the entire year.

Ordinary murders become so common that they have ceased to attract more than momentary attention. We read of them to-day; to-morrow they are forgotten.

But one crime, namely, the crime of lynching, has become so common as to alarm thoughtful men everywhere. Under the heading, "A Black Record," the *American* of this city, in its issue of August 28, prints the following from the Columbia, S. C., *State*:—

"Beginning with the first day of the month, there was the lynching of a negro woman, her son and daughter, at Carrollton, Miss., on the charge of having murdered a white man and his wife. The three negroes, one of whom had confessed, were hanged and their bodies riddled with bullets. A day or so later another negro implicated in the crime was disposed of in the same way.

"Aug. 2, Charley Davis, under the arrest for assault, was taken from the court-house at Smithville, Tenn., by a mob and lynched.

"Aug. 2, at Leeds, Ala., Charley Bentley, colored, was 'hanged and his body riddled with bullets' after the approved fashion. He had killed a white man.

"Aug. 7, at Enterprise, Ala., John Wesley Pennington, a negro was burned at the stake for the usual crime.

"Aug. 11, Joe Washington, colored, was burned for the same offense eighteen miles south of Savannah, Ga. This mob, said to be composed of both whites and blacks, was particularly brutal.

"Aug. 18, at Pierce City, Mo., Will Godley and Jean Carter, negroes, were taken from the jail and shot to death for the murder of a white girl. The white citizens of Pierce City later armed themselves and drove all the negroes out of town.

"Aug. 19, at Whitesboro, Tex., Abe Wilder was burned alive for the murder of a white woman.

"Aug. 20, near McFarland, N. C., Luke Hough, a negro, was hanged and riddled. He had committed an assault.

"Of these eight lynchings three of them were by cremation, the victims being subjected to the most cruel and inhuman punishment. In all twelve people were put to death by mobs on these eight occasions."

"To this list," says the *American*, "must be added the burning of a negro by a mob in Franklin County last Sunday."

The *American* continues:—

"The two negroes lynched at Pierce City, Mo., were innocent of the crime

charged. A white man was lynched in Tennessee for a crime which it is said that he did not commit. His murderers refused to permit him to bid his mother farewell; refused his dying request for a drink of water from the stream running close by. Some of his murderers have fled the country: others are in jail. Some of them give an excuse for their participation in the murder that they were excited and hardly realized what they were doing. Perhaps so. But what a pitiful, contemptible creature a man must be who is so emotional or easily excited as to allow himself to become a howling member of a merciless, lawless, brutal, murdering mob."

The same day (August 28), the same paper had also this editorial note:—

"The *American* this morning publishes an article from Bishop Gailor on the subject of lynching and the barbar-

#### PAUL'S LESSON ON LOVE.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—*1 Corinthians XIII.*

ous practice of mobs. It is a strong protest and appeal, which must find a responsive echo in the minds of all thoughtful citizens. If this barbarous mob spirit is not checked it will bring a chain of evils and penalties unspeakably regrettable. We shall suffer for it morally, socially, financially—and Christianity itself will be mocked."

Other papers and other men both North and South are discussing the same question in much the same way. The truth is that thoughtful men are becoming alarmed. "Men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

The times are perilous. Men are coming to be swayed by passion and less by sound reason every day. It was so in the days of Noah and "as it was in the days of Noah, so shall also the coming of the Son of man be." Should not every Christian sound an alarm?

#### The Secret of Their Power.

ONE of the most successful of the men who have carried the religion of Christ to the heathen was Bishop Coleridge Patterson, who spent his life among the savages in Melanesia. He often went to islands where no white man had ever been seen before, made friends with the natives, carried back the young men to his school, and lived there with them in companionship as close as if they had been his brothers or sons.

"The Melanesian savage," he wrote home, "may be a cannibal, but he is always a gentleman. Sometimes I fear that when we impose calico trousers and other little civilized habits upon him he degenerates into a 'gent.'"

Bishop Patterson did not require his converts to change their language, or any customs which were not immoral. "It is a waste of time," he said. "We do not want to make them Englishmen, but Christians."

"The missionary," he says elsewhere, "should recognize the good in his heathen pupil, and in the religion which he has already, and not condemn them utterly."

Such a course is just and wise in the missionary to the slums of our cities as well as in his brother in Melanesia.

The new Bishop of London was for many years before his appointment to that see an ardent worker in the most vicarious districts of the city, and experience has

taught him some things which are new to his more conventional brethren.

During some public ceremony recently, the bishop hastily excused himself to his colleagues and stepped aside to shake hands with a man in the crowd. When he returned he said:

"That's an old friend of mine. He's just out of prison. I was afraid if I did not go to him he would think I had forgotten him."

"He—you—he is a convert now—reformed?" stammered one of his brethren.

"I don't know. I'm afraid not yet. But he has noble qualities. He is a friend of mine," the bishop replied, calmly.

Nothing gives one man so much power over another, be he Christian, Jew, Buddhist or pagan, as to recognize in him a child of God who is honestly trying to do the best he can with his life.—*Youth's Companion.*

### Wishing But Not Willing.

JACK LANE'S cousin Bert was spending Sabbath with him. In the afternoon they went to Sabbath-school. The lesson was about missions, and the teacher told them a great many interesting things about the heathen, and about the brave men and women who have gone to preach to them the beautiful gospel of Jesus Christ.

After the boys got home they were still talking about it.

"I wish I had a million dollars," said Jack, enthusiastically.

"Wouldn't it be fine to give a lot of money for the heathen?"

"Fine," agreed Bert, with emphasis.

"I'd build a church in India," said Jack, "and one somewhere in Africa, and in Japan, I guess, and, Oh, in lots of heathen places. Then those poor people could go to church and stop having idols and not knowing anything. Wouldn't it be fun?"

"You'd have to send preachers for your churches," said Bert.

"Yes, and Bibles and hymn books and—and Christmas entertainments. But you can buy a heap of things with a million dollars."

"Do you think," asked Bert admiringly, "that you'd give it all away?"

"Well," said Jack, "I guess there'd be plenty left; a million is so much, you know."

"But there are so many heathen," insisted Bert—"just crowds and crowds of them."

"I guess maybe I'd give it all to them, then," said Jack, what his teacher had taught him coming back strongly to his mind. "Mother and Father take care of me alright, any way. And it's nice to help people and make churches."

"Jack," said Mrs. Lane, coming out on the porch where they were sitting, "I wish you would take these peaches around to Maggie Lake. She is sick, poor little girl, and she has very few pleasant things, I'm afraid."

Jack's face was puckered with frowns. "Oh, Mother," he said, "It's so hot, and I'm so tired! Can't somebody else take them?"

"I will," said his sister Emily. "And I'll give her a picture paper, too, so she can see what nice things she could have if she'd go to Sabbath-school when she got well."

So Jack was excused from that errand. But soon his father came out on the porch.

"Jack," he said, "I want you to go over to old Mother Comfort's and tell

churches he was not willing to walk around the corner to help his own neighbors and his own church?—*Selected.*

### The Kitten and the Beetle.

ANY "insect having four wings, the outer pair being stiff cases for covering the others when they are folded up," is called a beetle.

One of the most common beetles is sometimes called "the June bug." This beetle is brown in color, is about half an inch in length and is easily attracted by any light.

The beetle in the picture is a rather dangerous looking insect, though it is probably quite harmless.

Some beetles have highly polished coats of mail, as their hard, horny covering might be called.

We can easily imagine that the beetle in the picture was out for an early morning sip of dew when discovered by what must have appeared to an insect scarcely an inch and a half long as a most ferocious beast.

But the kitten does not look at all fierce. It is only interested. But look out, miss kitten, or those polished, steel blue pincers may close on your paw or possibly catch you by your black nose.



her that we will stop for her on the way to church to-night. Her niece is away, and the old lady needs somebody to help her along."

"Oh, dear," grumbled Jack, when he and Bert had started, "I don't see why at our house we have to be always doing things for other people. Why can't they take care of themselves?"

It was queer, wasn't it, that when Jack wished for a million dollars so that he might "help people and make

jerks and extra efforts, as if its weight would bear him down beneath it in spite of his plucky determination. I observed to him:—

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes sir," he replied. Then an even more determined expression came into his bright, young face, as he added: "But I'd rather carry it than that my mother should have to do it." Was not this a good and wise little boy. —*Selected.*



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### "Where There's a Will There's a Way."

THE truth of this adage has been more than once demonstrated by those who though poor in this world's goods have really designed to aid in establishing the publishing work upon a substantial basis in the South.

One dear sister, writing from a western state says, "I tried selling washing machines to get missionary money. It proved a failure. So I thought it possible to make a quilt, sell it and send the money to aid in establishing the publishing house in Nashville.

"This is the second week I have worked on my quilt. I think I can finish it next week, the Lord helping me. I have told some of my neighbors about it and have received some assistance in doing the work.

"The quilt will be worth \$10 when done, could it be sold to good advantage; but I fear I shall not be able to get that for it. If I could I would take two shares of stock in the Southern Publishing Association. If not I will take one.

"Pray for me as I am alone here. The Lord bless and help His people."

And the Lord surely will help and bless those who put their trust in Him and sacrifice for the advancement of His cause.

### Please Give Attention!

THE long evenings for study are here, and would you not like to improve them by taking up the work of the Correspondence Course connected with the Sanitarium Medical Missionary Training School? Lessons are sent weekly to a class of students who are unable to leave home duties in order to take a regular course at one of our Sanitariums. This is the third year this course has been carried on and scores are availing themselves of it. Studies on eleven subjects are given among which Missionary work and care and treatment of the sick are prominent.

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### It's On The Inside.

WHILE walking down the street one day, I passed a store where a man was washing the large plate-glass show-window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with chamois of morality, but still the consciousness of it is not removed. The trouble is, "it's on the inside." It is the heart that is bad. If the fountain is bitter, the stream will not be sweet.

Nothing but the blood of Jesus applied by the mighty hand of the Holy Spirit can cleanse the inside; for God's Spirit alone can reach the inside.—*Selected.*

In 1834 there were no orphanages in England. In that year Mr. Muller began his work of looking up and caring for orphan children, and from that time until 1897 nine thousand eight hundred and forty-four orphans had been sheltered in his homes and passed from them to other homes provided by his care. These children are never lost sight of by him and his helpers, but are watched and guarded as long as they need such oversight.

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MOSES' life consisted of one hundred and twenty years, divided into three

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