

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV,

NASHVILLE, TENN., APRIL 2, 1902.

NO. 13.



Copyrighted. Used by permission of J. E. WHITE.

AS CAPTAIN of the host of the Lord am I now come." Joshua 5:14. "My presence shall go with thee." Ex. 33:14.

When the hosts of Israel left Egypt to go to the land of Canaan, they did not go alone. God said to them: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21.

Only one being in the universe besides the Father bears the name of God, and that is his Son, Jesus Christ. Hence this angel that accompanied Israel in their wanderings was no other than Christ. The Lord did not trust to an ordinary angel the work of leading his people from slavery to the promised land, but the Son of God, the Creator of the earth, attended to it in person.

But the rebellion of the people was so great that at one time Moses feared that the Lord might leave them, so he plead:

"If thy presence go not with me, carry us not up hence." And the Lord answered: "My presence shall go with thee." Ex. 33:14, 15.

So, throughout their journeyings, the presence of the Lord appeared as a pillar of cloud by day, which protected them from the intense heat of the desert. In the night this was changed to a pillar of fire to give them light and comfort.

When the Lord would have them journey, the pillar would be lifted, and move in the direction they should take. When it stood still, the camp was pitched beneath its protection.

Soon after leaving Egypt, they came into the desert, where there was no water. When Moses cried to the Lord, he directed him to the rock of Horeb. When Moses smote the rock as commanded, the waters flowed from it and supplied all their needs. Ever after, in their wanderings, until they neared the promised land, wherever they camped there was the cooling stream of water in the desert, flowing from the rock.

Paul declares that this was a type of Christ, who was with them. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all

eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:1-4.

They were fed miraculously with manna, or angel's food, and drank water which came as a miracle from the rock; and Christ, who was with them, was the great source of supply. Moses testified, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Deut. 8:4. The same God who supplied them with bread from heaven and water from the rock, performed a constant miracle on their clothing, so that it did not wear out, and he also kept their feet from swelling under the unusual services they were compelled to render. Truly the Lord was with them.

We can now understand the statement of Stephen: "This [Moses] is he, that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sina, and with our fathers: who received the lively oracles [the law of God] to give unto us." Acts 7:38.

We have found the angel in the wilderness to be Christ. The Father and the Son were doubtless both in the mount. But it was the Son as mediator between God and man, who spoke the ten commandments from Mount Sinai in the presence of Moses and the Hebrew fathers. Hence we see that Christ is not only the Creator, but he is also the giver of his Father's law to this world. How appropriate, therefore, that he should, when on earth, proclaim himself "Lord of the Sabbath," and the expounder of all the precepts of his Father's divine law.

As the Hebrews reached the promised land, under the leadership of Joshua, as they were preparing to attack Jericho, the Lord appeared in person. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. . . . And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:13-15.

Christ is the captain,



The Fall of Jericho.

or archangel, of the heavenly host of angels. See Jude 9; 1 Thess. 4:16. The angel told Joshua what the Israelites should do; and at the signal appointed, the "host of the Lord," or the angels from heaven, threw down the walls of Jericho, and Joshua and his army finished the work as instructed by the angel.

The Spirit of Christ inspired the prophets of the former dispensation. It testi-

fied through them of Christ's sufferings at his first advent, and of the glory that should follow at his second coming. The apostle, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Hence we can see that it was Christ who has given us the Old Testament as well as the New. He spoke through the prophets of the Old Testament the same as he has through Peter, James, John, and Paul in the New. This gives us a whole Bible, filled from Genesis to Revelation with the wonderful gospel of salvation through our Saviour Jesus Christ.

RETROSPECT.

Not all which we have been
Do we remain,
Nor on the dial-hearts of men
Do the years mark themselves in vain ;
But every cloud that in our sky hath passed,
Some gloom or glory hath upon us cast,
And there have fallen from us, as we traveled,
Many a burden of an ancient pain ;
Many a tangled cord hath been unraveled,
Never to bind our foolish hearts again.
Old loves have left us lingeringly and slow,
As melts away the distant strain of low,
Sweet music, waking us from troubled dreams,
Lulling to holier ones, that dies afar
On the deep night, as if by silver beams
Clasped to the trembling breast of some charmed star,
And we have stood and watched, all wistfully,
While fluttering hopes have died out of our lives,
As one who follows with a straining eye
A bird that far, far off fades in the sky,
A little rollicking speck—now lost ; and still he strives
A moment to recover it—in vain ;
Then slowly turns back to his work again.
But loves and hopes have left us in their place,
Thank God ! a gentle grace,
A patience, a belief in his good time,
Worth more than all earth's joys to which we climb.
—Edward Rowland Sill.

HARMONY MAKERS.

THESE are some lovely people in this great world of ours," says Alice Bertha Dawson, in *Universal Truth*, "who remind us of fragrant flowers. Whenever they draw near, we are glad, but know not why. They may not possess physical beauty or riches or marvelous intelligence, but their atmosphere is like themselves, pure. They rest us, for they are the embodiment of peace. They inspire us, for they are full of inspiration of the highest order.

"These people are like a quiet lake beside which grow tall and beautiful plants, which, when reflected in the water, make a pleasing picture. There is no jarring, not a ripple on the mirror-like water. The colors of earth and sky harmonize exquisitely. Birds sing a soft lullaby into their ears. The world with its din is only a sweet song. They themselves make harmony.

"You and I meet these veritable soul-flowers every day, but little do we appreciate their worth until they pass away. The perfume of their influence will be wafted to us through the days to come, and we are better men and women for having known them."

"A SPECTACLE TO THE WORLD."

A GENTLEMAN over in Japan obtained a copy of the Bible, and read it with much interest, but whether to believe it or not was a question with him. "This is a fine theory," he said, "but I wonder how it would work in practice."

On the train in which he was traveling he noticed a lady, and on being told that she was a Christian, he decided that this would be a good opportunity to test the value of the teachings he had so much admired. He watched her attentively. "If I can see anything in her conduct like this book, I will believe it," he said.

Before the day was over he had seen so many little acts of unselfishness on her part, so much thoughtfulness and consideration for the comfort of her fellow-passengers, that he was deeply impressed, and the result was that he went to

his home determined to make the Bible the guide of his whole life, and to become a true and consistent Christian.

One can but think what the consequence would have been if that lady had been less Christ-like in her daily life. How little she realized that one was watching her every movement, comparing her conduct with the perfect rules laid down by our divine Lord. And how thankful she would have been, had she known it, that her life had stood the test !

Even so must we all stand as representatives of truth and right and justice. We are indeed, everywhere and forever, a "spectacle unto the world, and to angels, and to men." And we know not what hour, what moment, may be freighted with eternal consequences.

M. A. S.

THE BLESSING OF MUSIC.

ALL development of character," says Rev. W. A. Bartlett, in speaking of the value of music in the development of character, "must depend largely upon the activity of the child. There must be an intelligent forth-putting of strength. It is pleasant to listen to good music, but it is growth to make it. When we are told that it is more blessed to give than to receive, we may not know that we are dealing with a scientific formula that holds good in every realm, but we are. It is more blessed because it not only helps the recipient, but the giver becomes a better man by the act.

"So whether the child sings or plays, it should be taught from the beginning that what it sings and what it plays it gives to its fellows and to God. The child simply takes what has been given to it, and gives the same to some one else. One may become as sordid and miserly with music as with gold. Both are blessings if rightly used, but either may become a curse."

THREE WISHES.

AN infant in its cradle slept,
And in its sleep it smiled ;
And one by one three women knelt
To kiss the fair-haired child ;
And each thought of the days to be,
And breathed a prayer half silently.

One poured her love on many lives,
But knew love's toil and care ;
Its burdens oft had been to her
A heavy weight to bear.
She stooped and murmured lovingly,
"Not burdened hands, dear child, for thee."

One had not known the burdened hands,
But knew the empty heart ;
At life's rich banquet she had sat,
An unfed guest, apart.
"O, not," she whispered tenderly,
"An empty heart, dear child, for thee."

And one was old ; she had known care,
She had known loneliness ;
She knew God leads us by no path
His presence can not bless.
She smiled and murmured trustfully,
"God's will, God's will, dear child, for thee."
—The British Weekly.

OPPORTUNITY brings responsibility, and knowledge is opportunity. No man has any right to live "unto himself." Each member of the human family is under obligations to his fellows, and especially is this true in spiritual things. Each man is in some degree his brother's keeper.

CAUSES OF RESTLESSNESS IN CHILDREN.

THE children were so restless I could do nothing with them this morning."

One frequently hears this remark made by tired primary teachers. Why were the children restless? Were the little chairs too close together? One restless member can disorganize a whole class.

Watching one child who is causing disturbance, we notice that she is fumbling with the elastic band on her hat. It is much too tight, making a deep, red dent in her fat little chin. Are there any near-sighted children on the back seats noisily occupying themselves with whatever comes within their limited vision? Are the children wearing winter coats and fur collars in a steam-heated room? Are there any outgrown shoes or jackets? Any "bright" children who were up late last night at some public performance in which they took conspicuous part in solo or recitation? This latter cause of restlessness is far from trifling.

The most trifling discomforts will cause restlessness, because the children have not yet acquired the habits of self-control which enable their elders to bear with serenity the discomforts of heat, cold, tight clothing, weariness, headache, eye-strain, and what not. Any of these discomforts will make the children appear quite naughty, when they are merely seeking ways and means to express their physical protests.

Suppose the ventilation was good that Sabbath of extreme restlessness, and the children not tired to begin with, all could see and hear perfectly, all could take part in the lesson, the seats were comfortable, the children's feet resting on the floor, and the exercises sufficiently varied to give frequent change of position,—all this, and yet they were restless. What state of mind and body were you in, teacher? Were your nerves jangling? Were you mentally depressed, hurrying to reach your climax before the stroke of the closing bell? Did you move from table to blackboard as though trying to catch a train?

Little children are so sensitive to the mental and physical conditions of older people that they reflect, as in a mirror, their teacher's mental or physical rest or unrest. They breathe quick, short breaths when teacher hurries them in nervous zeal from one theme to the next. Their legs and arms are moving sympathetically in time with the teacher's hasty strides about the room.

If mother's nerves were jangling before the children started, and if soap, water, and hair-brush were laid on in quick, nervous strokes in mother's hasty preparation, and if the teacher's lesson is laid on in much the same manner, the children are far from finding themselves led beside still waters, in paths of righteousness.

To avoid such restlessness, the teacher must have plenty of sleep the night before, and care and worry must be set aside. Joy and enthusiasm must go into the teaching, and the restlessness of the children will be calmed by the inward and abiding peace and calm of the teacher who moves deliberately, speaks quietly and gently, and lets nothing from without or within disturb the serenity of the mental and spiritual atmosphere of the primary room.—*Westminster Teacher.*



THE QUESTION OF SUPREMACY.

Sabbath-School Lesson for April 12.

IN Rev. 14:6-14 we have a brief statement of the gospel of the kingdom as adapted to the special circumstances which will exist just before the second coming of the Lord. In the very hour of God's judgment the controversy over the law of God comes to its climax. Shall the supremacy of God be acknowledged, or the supremacy of the beast and his image? Shall the Creator be worshiped, or shall the beast and his image be worshiped? In order that we may have a clear view of what is involved in these questions, we must see plainly what the real issue is.

The beast of Rev. 14:9 is evidently the same one mentioned in Rev. 13:14, to whom an image was to be made, and this beast is shown to be the same one spoken of in verses 2 and 3 of the same chapter by the reference to the deadly wound. This beast receives from the dragon "his [the dragon] power, and his seat [throne], and great authority." But the dragon is Satan (Rev. 12:9); and so, when all the world worship the dragon, and the beast (Rev. 13:4), who is simply the representative of the dragon, they are acknowledging the supremacy of Satan. This they do by asking the question, "Who is like unto the beast?" Verse 4. But this is the very question in which the supremacy of God is set forth (Ex. 15:11; Ps. 89:3), as well as in the direct statement (Jer. 10:7). And so the real question to be settled in the last generation is this, Who is God? Who is the rightful king? Whose supremacy is to be acknowledged? Shall Jehovah or Satan be worshiped? But this is not a new issue. It is the old issue, but now it is to be finally settled. Christ beheld Satan fall from heaven (Luke 10:18, R. V.) just as the prophecy declares the fact (Isa. 14:12-14), and the cause was his effort to take the place belonging to God. Our first parents fell because of their effort to do the same thing. Gen. 3:4, 5, R. V. To man, who failed to recognize that he was made in the likeness of God (Gen. 1:26), and so lost that likeness, the gospel of the kingdom was preached (Gen. 3:15), which will restore the fallen one to be "like Him" (1 John 3:2). The gospel of the kingdom teaches the supremacy of God as the true King, the Creator, as the one to be worshiped and served, in direct opposition to Satan's demand for worship and service, and the gift of the Son of God in the flesh, that man might be restored to the high position of likeness to God and the privilege of being servant to the King of the universe.

QUESTIONS.

1. Where do we find an outline of the gospel message which is to usher in the coming of the Lord?
2. What is the time? What is the subject of the controversy? What are the questions to be answered?
3. How can the beast mentioned in Rev. 14:9 be identified with the first beast mentioned in the thirteenth chapter of Revelation?
4. To whom is this beast indebted for all that

makes him great? Whose servant, then, is he?

5. Who is the dragon? Who is his representative? What, then, would the worship of the beast really be?

6. In what question is the worship expressed?

7. Mention the first instance in which this same question is asked concerning God. The second. The third.

8. What, then, is the real question at issue? What is now to be done in regard to this question?

9. In what condition did Christ see Satan?

10. How is this expressed in the prophecy? What was the cause of it?

11. Whom did "that old serpent" tempt into the same experience?

12. What fact was not recognized and acknowledged?

13. In what promise was the gospel of the kingdom then preached?

14. When it is fully accepted, what change will be wrought?

15. What is taught in this gospel of the kingdom?

THE EVERLASTING MEMORIAL.

Up and away, like the dew of the morning,

Soaring from earth to its home in the sun,

So let me steal away, gently and lovingly,

Only remembered by what I have done.

My name and my place and my tomb, all forgotten,

The brief race of time well and patiently run—

So let me pass away, peacefully, silently,

Only remembered by what I have done.

Not myself, but the truth that in life I have spoken,

Not myself, but the seed that in life I have sown,

Shall pass to the ages, all about me forgotten,

Save the truth I have spoken, the things I have done.

So let my living be, so be my dying:

So let my name lie, emblazoned, unknown;

Unpraised and unmissed, I shall still be remembered—

Yes, but only remembered by what I have done.

—Horatius Bonar, D. D.

PETER, AENEAS, AND DORCAS.

International Sunday-School Lesson for April 13.

GOLDEN TEXT: "Jesus Christ maketh thee whole." Acts 9:34.

SCRIPTURE LESSON: ACTS 9:32-43.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt in Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

ONE thing that must ever impress even the casual reader of the New Testament, is the frequency of miracles of healing.

It is not strange that the Lord who created is able to heal; the strange part of it, or what at least seems strange, is that cases of healing are not more numerous now.

It is quite impossible to show from the Scriptures that the gifts of the Spirit of God, one of which is healing, were ever to be withdrawn from the church, and yet to-day, even among ministers of the gospel, they are few who avow faith in the gift of healing.

There is, however, no reason why the power of God may not heal to-day just as truly as it did in the time of the apostles. God is "the same yesterday, to-day, and forever," and faith will bring the same power now that it did in the history of the early church.

The story of Dorcas is full of interest, not only because she was raised from the dead through the ministry of the apostle Peter, but because of the mention of the work in which she was engaged.

This woman's life was devoted to ministering to the poor and needy. Her life was full of good works. Sorrow for her death was deep, and joy at her resurrection was genuine. Her character endeared her to all who knew her, and as a result of the miracle wrought upon her, "many believed in the Lord."

THE RESURRECTION.

NO doctrine in all the Scriptures is emphasized more than the resurrection of the dead. The apostle Paul tells us that Jesus Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Again, in 1 Cor. 15:16-18, we have this positive testimony: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

The same apostle declared before the council in Jerusalem that he was called in question for "the hope and resurrection of the dead" (Acts 23:6); while before Agrippa he said: "And now I stand and am judged for the hope of the promise of God unto our fathers." Acts 26:6.

The hope of the fathers was the hope of the resurrection of the dead, and in this hope they all "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And again, "These all, having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect." Heb. 11:13, 39, 40.

"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."

OTHER systems of religion teach good morals, but Christianity alone sets the soul free from the bondage of sin, and gives power to do only that which is right.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - - C. P. BOLLMAN.
NASHVILLE, TENN., APRIL 2, 1902.

GOD'S PROMISES.

HAVE you ever thought that God's promises are more sure than the seasons, as un-failing as the succession of day and night, more enduring than "the everlasting hills"? It is even so, and God has pledged all these for the stability of his word.

Of his promise to Israel the Lord says: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:35-37.

Again in the thirty-third chapter and the twentieth and twenty-first verses of the same prophecy we find these words: "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers."

Nor need we say that these promises are not to us, since they are to "Israel." Remember the words of the apostle: "They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." Rom. 9:6, 7. And again: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

And to crown it all, our Lord himself said while upon earth: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

All these assurances God has given to us that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Heb. 6:18, 19.

God can not be other than just what he is; he can not be untrue to himself. Were such a thing possible, then might God cease to be God. But even "if we believe not, yet he abideth faithful: he can not deny himself." 2 Tim. 2:13.

The Lord by his promises has even placed himself under obligation to sinful men. "We acknowledge, O Lord, our wickedness," says the prophet, "and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or

can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things." Jer. 14:20-22.

In harmony with this thought are the words of Isa. 43:25, 26: "I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."

The Lord does not forget his promises, and it is therefore not to assist his memory that we are to plead them before him; but his promises are conditioned on our belief and acceptance of them, and it is for our good that the Lord requires us to ask for the blessings he purposes to give us.

It is by beholding that we are changed into the divine image (2 Cor. 3:18); it is by feeding upon the promises that we are made "partakers of the divine nature" (2 Peter 1:4); therefore God wants us to behold his character, to remember his promises, and so to hunger and thirst after righteousness that we may be filled. Matt. 5:6.

❖ ❖ ❖

O THAT the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.
—Charles Wesley.

"HOW SHALL A MAN BE JUST WITH GOD?"

The Question THE question asked in Job 9:2: "How shall a man be just with God?" is of more moment than any other, for it is only another form of the all-important question: "What shall I do to be saved?"

Only One Way There is only one way to be just with God—only one way to be saved; and that is to believe on the Lord Jesus Christ. Said the apostle to the trembling Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and no other answer can be given to-day, "for by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20.

Justification Defined Justification is declaring one to be just; or in this connection we might better say, it is making just. And this is done "freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

Has Reference to the Past In the very nature of the case, justification can have reference only to the past. We are "justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past." Rom. 3:24, 25.

Grants no Indulgences God grants no indulgences for sin. He forgives sins only that he may remove them; that he may take out of the heart the desire for sin, and out of the life indulgence in sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

What Sin Is Sin is violation of the law of God. Says the apostle John: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

What Law The law here referred to is beyond all question the moral law, the Decalogue, the law of which our Saviour spoke when he said, "If thou wilt enter into life, keep the commandments." Matt. 19:17.

He Was Not Keeping It But the young man could not keep that law. He thought that he could, and even imagined that he had, but Jesus showed him that he was not keeping it, for he esteemed his riches more highly than he did God, and was therefore transgressing the first commandment.

How to Keep It God's law is perfect, and only a perfect being can keep a perfect law; therefore no man whom sin has touched can keep the law of God. That law can be kept in human flesh only by the one perfect man, the Lord Jesus Christ, who is at once the Son of God and the Son of man.

Identified with Him Justification identifies us with Christ. His righteousness is imputed to us, that is, it is counted as ours: yea, it is ours, because it is given to us as a free gift, so that it belongs to us as truly as though we had ourselves kept the law.

The Why The Lord does this, not because he is slack, and does not regard his law, but because he is just, and does regard his law: he imputes his own righteousness in answer to our faith, that through the wonderful working of that faith he may make that righteousness a part of our very being, as expressed in the language of the Scriptures: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

Real Power Faith is not a theory, but a fact, and brings into the life of the believer a real power, and that power is the same as that by which Jesus Christ overcame, for it is his power and his life. Indeed, he comes and lives his own life in the believer just as he lived his own life in human flesh when as a man he walked among men. Says the apostle: "I am crucified with Christ; 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.

The Mystery of God This is the gospel, the mystery of God, "even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery; . . . which is Christ in you, the hope of glory." Col. 1:26, 27.

He is Knocking Nor is this an experience for only a select few. To every man the Lord says, "Son, give me thine heart." Prov. 23:26. He says: "Behold, 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. To him that overcometh will I grant to sit down with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:20, 21.

And "whosoever will" may come and "take of the water of life freely."

❖ ❖ ❖

It is impossible for that man to despair who remembers that his Helper is omnipotent.—
Jeremy Taylor.

"THE SHOUT OF A KING."

THERE are most precious lessons even in the historical books of the Old Testament. "The things that were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The children of Israel were a typical people, and we are to learn from God's dealings with them. The divine promise to them was:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:4-6.

This promise was more than fulfilled to Israel, for though the people never kept their part of the agreement, the Lord blessed them above all people upon the face of the earth.

Their enemies themselves being the judges, there was not in all the world another nation worthy to be compared to Israel. When sent for in haste by Balak, king of Moab, to curse Israel, Balaam, the mercenary prophet, while desirous of securing the reward offered by Balak, said in the presence of all the royal princes:—

"Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." Num. 23:7-10.

This was not what Balak wanted, and he took the prophet to another place, that from a different point he might view the camp of Israel, and might, peradventure, curse God's chosen people instead of blessing them. But again was the king of Moab disappointed; for Balaam took up his parable and said:—

"God is not a man, that he should lie; neither the son of a man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Verses 19-23.

And again, looking upon the camp of Israel

from still another view-point, and still speaking under inspiration of God, Balaam said:—

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

All this was spoken and was true of God's chosen people when "there was no king in Israel," but "the shout of a King" was "among them," "the Lord of hosts is his name."

Not that the nation was perfect, nor that its history was an unbroken record of prosperity. The children of Israel were only human. In their veins flowed the blood of Reuben, of Simeon, and of Levi, as well as that of Judah, of Joseph, and of Benjamin. Moreover, Israel was at this time less than one generation removed from Egyptian bondage with all its degrading influences and memories. But under divine leadership a race of slaves had become a self-governing people.

Israel should be judged, not from the standpoint of the present, but in contrast with other people at that time. Viewed in this light, that nation is seen to be inestimably superior to all other peoples at that time. Nor was this because better blood flowed in their veins. It was because they had better laws and better government. "Behold," said Moses, "I have taught you statutes and judgments even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

God's word is a living word. Where it truly dwells, there God is. There was no visible king in Israel—no mortal man who assumed the right to rule over his fellows; but "the shout of a king [was] among them;" for "the angel of his presence saved them" in Canaan even as he did at the Red Sea and in the wilderness. Though many times they sinned against him, his judgments did not destroy, but only corrected them; and when they turned again, he forgave their iniquity, and delivered them from their enemies. "In his love and in his pity he redeemed them." "He regarded their affliction, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies." Isa. 63:9; Ps. 106:44, 45.

It was because Israel was his peculiar treasure that God was unwilling that his people should pattern after the tribes of Canaan. It was for

this reason that Israel was not to be "reckoned among the nations" in the sense of being a part of the world's political system; not in the sense of not being great and powerful.

Though so far as all the world could see, "there was no king in Israel,"—none whom the world called a king,—every true-hearted Israelite felt the invisible presence of their divine Leader, and "the shout of a King [was] among them;" for God himself was their King; for he dwelleth not only "in the high and holy place," but "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

"LIVED AND DIED LIKE A GOD."

JEAN JACQUES ROUSSEAU, the French philosopher and author, who lived nearly two centuries ago, though an unbeliever in the divinity of the Bible, was forced to this confession concerning it:—

"I acknowledge to you that the majesty of the Scriptures astonishes me, and the sanctity of the gospel fills me with rapture. Look into the writings of the philosophers, with all their pomp and parade: how trivial they appear, when compared to this sacred volume. Is it possible that a book so simple, and yet so sublime, should be the work of man? Is it possible that he whose history it contains, *should himself be a mere man?* Is the style that of an enthusiast, or of a sectary inflated with ambition? What sweetness, what purity in his morals! What force, what persuasion in his instructions! His maxims, how sublime! His discourses, how wise and profound! Such presence of mind, such beauty and precision in his answers! Such empire over his passions! Where is the man, or the philosopher, that knows how to act, to suffer, and to die without weakness or ostentation?"

"Plato, in his picture of the imaginary just man, covered with all the opprobriousness of guilt, and worthy every reward of virtue, gives us an exact representation of Christ: so striking is the resemblance, that all the fathers saw it; and indeed there is no possibility of mistaking it. What prejudice, what blindness, to compare the offspring of Sophronisca to the Son of Mary! How immense the difference between these two! From the center of the most extravagant fanaticism (meaning Judea), the highest Wisdom made itself heard, and the vilest of nations was honored with the simplicity of the most heroic virtues. The death of Socrates, philosophizing coolly with his friends, is the easiest that can be desired: that of Christ expiring in the midst of torments, abused, scorned, detested by a whole people, is the most dreadful that can be apprehended. Socrates, taking the poisonous draught, returns thanks to the person who, with tears in his eyes, presents it to him. Christ, in the midst of the most exquisite torture, prays for his bloody executioners. Yes, if Socrates lived and died like a philosopher, *Christ lived and died like a God.*"

"The noble deed, wrought often all unknown,
The suffering borne without complaint or moan;
The harsh word checked; the little kindness shown,
Are harp strings to 'the song that has no sound.'"

WITH THE CHILDREN



DUTY.

OUR blue-eyed daughter, with locks of gold,
Rosy and dimpled, and eight years old,
Went to Sabbath-school one fine day
When grass was springing in balmy May.
The questions swiftly went round the class,
And soon came the turn of our little lass.
"Your duty to neighbors?" the teacher said.
Promptly replied our golden-head:
"I don't know that kind of duty, you see,
But I know plain duty as well as can be."
His hand on her curls the teacher laid.
"Well, what is plain duty, my little maid?"
"Why, duty's the thing"—with a moment's thought—
"That you don't want to do, but you know you ought?"
—*Amelia Burr, in St. Nicholas.*

"APRIL FOOL."

BUT how do you fool them?" asked Margy. She was a very little girl—not six years old—and she looked up to Edgar, who was twelve, as an extremely wise person.

"You make 'em think things are different from what they are," said Edgar. "Only, of course, you don't tell fibs. And when they find out they're tricked, you call 'April fool!' It's lots o' fun."

"It must be," said Margy, eagerly. "I mean to try it."

Edgar looked at his sister. Some way, although it was "lots o' fun" for him, he did not like to think of Margy teasing her friends and laughing at their disappointment.

"Oh, you're too little," he said.

"Mamma told me one wasn't ever too little to help others," Margy declared.

Edgar was so puzzled by this speech that he made no further remark.

When the Wheaton family came into the dining-room, on the first of April, mamma was saying:—

"I am so tired of that baked apple every morning, and I don't care for oranges any longer. I do wish, either that it was time for berries, or that Dr. Mason had not told me to eat fruit for breakfast."

Margy danced along by her side, listening and smiling to herself. As Mrs. Wheaton caught sight of the table, she gave a cry of surprise. There sat a plate of strawberries beside her napkin.

"April fool!" called Margy. "I bought 'em myself, mamma, down to Mr. Snyder's. And you thought you were going to have baked apples again. April fool!"

The rest—her father and mother, Jamie and Edgar—looked at each other over the little girl's innocent head.

"That is a sweet way—to trick one with something nice," said mamma.

"Why, what other way would there be?" asked Margy. "Nobody would do mean things to people—not on any day in the year."

A merry voice called "April fool!" after papa, whose hat and coat, all neatly brushed, lay upon the hall table. And the same cry followed Edgar's usual search for his scattered school books and his finding them strapped together, lying beside his cap. A sprig of geranium from Margy's cherished plant was pinned

upon the lapel of Jamie's overcoat, and "April fool!" he heard, as he hurried into it.

Ellen, the second girl, went out to the butler's pantry later, and discovered the silver from breakfast rinsed and dried and laid in its proper baskets. "April fool!" piped Margy.

"What are you doing, child?" inquired Miss Wilkinson, opening her window to question the little girl in the garden next door. Margy looked up brightly.

"I'm going to April fool the birds," she said, "with this plate of crumbs. They don't expect a thing, you know. They'll be so surprised."

Miss Wilkinson gazed down into the radiant little face:—

"You're a good child," she said, quickly, and shut down the sash more gently than was her wont.

Margy ran into the house and told her mother how Miss Wilkinson had April fooled her, "because she never said I was a good child before."

When the scrub-woman, who was working next door, went home that night, Miss Wilkinson astonished Maria by giving her a basket of cold pieces. "April fool!" said her employer, smiling in a grim way, and Maria smiled too.

"Thank ye kindly fer foolin' me," said she.

Mr. Wheaton had not been writing long in his office when an acquaintance came in who wanted one dollar for some charitable object. The face of his little girl came up before her father. He handed the man five dollars and said, "April fool!" and they both laughed.

Jamie was one of the older pupils in the high school, and a favorite and leader among the big boys. Miss Forman, the timid, nervous Latin teacher, always dreaded that half-hour she had to pass with mischievous Jamie Wheaton and the comrades he incited to whispering and nonsense. To-day those on the back benches in the Virgil class behaved as well as the girls upon whom she could depend. They behaved so well, in fact, that she stopped them on their way out of the room and thanked them for it. Jamie looked up into her face with merry twinkling eyes: "We April-fooled you, didn't we?" he asked.

Jack Watson, who had quarreled with Edgar, had played a horrid trick upon him. The two sides of the room led the march from it, in alternate days. On the thirty-first of March Jack had improved the opportunity to drop a decayed apple into Edgar's overcoat pocket. Edgar was very angry. To-day Jack had good reason to look out for something in return. To tell the truth, Edgar had actually brought in a box a dead mouse from the trap at home, with the full intention of tucking it snugly into Jack's pocket as he passed the overcoat on his way downstairs.

"Nobody would do mean things to people," Margy had said. Jack had been mean to him. Yes; but his little sister thought him her wise, good brother, above such revenge and spite. Her shining eyes, when she called "April fool!" after him, as he found his books in the hall, seemed to look down into his very heart. He could not deceive their trust.

At noon he ran down-town. When Jack, very cautiously and fearing the worst, peered into his pocket that night, a rush of shamed surprise crept over his cheeks. He saw a handful of chocolate creams, and a slip of paper that read "April fool!"

"I've had such a lovely day," sighed Margy, sleepily, as her mother tucked her into bed that evening; "I've been busy every minute—most. And I've fooled lots of folks. Wouldn't it be nice if they came oftener—April Fool and Christmas Day, I mean. They seem a good deal alike, you know."—*Ruth Hall, in the Independent.*

MASTER OF HIS CRAFT.

AMONG the immigrants awaiting examination at Ellis Island was a tall young fellow with a little black bag under his arm. He was a Pole, about twenty years old, and his admission was a pleasing and dramatic incident. The lesson it teaches is as good for native Americans as for immigrants.

When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled and answered frankly, "None."

"But don't you know you can't come in here if you have no money and no friend to speak for you? Where are you going?"

"To Fall River first, I have a friend there. Then I shall see the whole country. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep to-night?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the black bag—"I can go anywhere."

"What is it?"

The Pole laughed, and opening the bag, took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer, more kindly.

In answer, the young Pole stepped out into an open space, and lifting the horn to his lips, began the beautiful intermezzo from "Cavalleria Rusticana." At the very first note every one in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pit looked up, and their faces became tender. Even the meanest among them seemed to feel the charm of the pleading notes.

When the music ceased, there was a burst of applause. Shouts of "Bravo!" "Good boy!" "Give us some more!" came from every side. The physicians who had a few moments before made their hurried and not over gentle examination, joined in the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn, and asked for the particulars.

When he had heard them, he turned to the agent of the Fall River boats, and said, "Give this fellow a passage, including meals, and charge it to me."

"I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

The incident was a sermon on competence, a lesson on what it means to be a master. The trade may be music, or farming, or brick-laying—it does not matter. The man who has conquered it, who knows it root and branch, can point to it as confidently as the young Pole pointed to his cornet, and say, as he did, "With this I can go anywhere."—*Scribner's Magazine.*



OPEN THE DOOR.

OPEN the door, let in the air,
The winds are sweet and the flowers are fair ;
Joy is abroad in the world to-day ;
If our door is wide, it may come this way —
Open the door !

Open the door, let in the sun ;
He hath a smile for every one ;
He hath made of the raindrops gold and gems,
He may change our tears to diadems —
Open the door !

Open the door of the soul, let in
Strong, pure thoughts which shall banish sin ;
They will grow and bloom with a grace divine,
And their fruits shall be sweeter than that of the
vine —

Open the door !

— *British Weekly.*

NATURAL LAW:

BY MRS. O. M. HAYWARD.

THERE are some beautiful statements of beautiful truths of which we never tire. One of my favorites is a quotation from a well-known author: "Through all created things thrills one pulse of life from the great heart of God;" and again, "I am the vine; ye are the branches." And we love to remember that no little tendril or bud is too far away from the strong root and branch to receive *all* the nourishment and strength for growth it could possibly require.

But let us not dream for one moment that this strength and nourishment are to be supplied in any haphazard manner. The Author of our being and of this universe never does things in that way. In the beginning he knew the best way, and performed all his work in harmony with it, and has never since changed the plan. Men have discovered some of these "best ways," and named them "the laws of nature;" and a few have learned that perfect happiness to the human being—perfect physical, mental, and moral development—comes only through obedience to these laws.

The gardener knows that life can not flow from the root to the branch of his vine if the channel of communication is closed; and some human beings are learning that God does not, can not, supply to his human children perfect life in full, rich measure when the channels of communication (air, food, sunshine, water, etc.), are not free, or, what is the same thing, when these things are not taken in harmony with God's natural law.

From very homely objects we sometimes learn wonderful lessons and discover universal laws. Look, for instance, at that great black steam engine, smoking and puffing, and trying to pull up the grade its long train of freight! Who would think of comparing it to the body of that

beautiful but delicate girl who waits at the crossing for the train to pass? Yet there is a similarity, and a striking one, when we think deeper than the externalities.

The engine and the body both support fire, and depend upon this fire for their power of locomotion. I have thought sometimes that the greatest difference between these two was that one engineer understood his business and the other did not; for the girl herself is her own engineer. God has given her this responsibility, and she, perhaps, has never given it one thought; while the locomotive engineer doubtless had to spend years of hard study and a searching examination before he could accept the position he occupies. Yet her life depends upon her work as much as that of his passengers does upon his.

The engineer knows that if his fire goes out, his train will stand still; and he knows that unless he feeds that fire with the proper fuel, it will not burn. He knows that if the furnace is clogged with cinders and the smokestack closed, the fire will smother; but she does not know, perhaps, that the food she eats is the fuel that supports the fire of life which furnishes her heat and energy, and that it must be of the proper kind or the fire will burn low or smoulder and go out.

It may be that she does not know that the fire in her body produces smoke and ashes just as surely as does the coal fire in the engine; that the ashes are the waste poisons which are constantly accumulating in the tissues, and must be eliminated through the pores of the skin and other eliminative organs; that the smoke is the poisonous gas which escapes with her breath; and that if she does not take deep, full breaths, she is partially closing her smoke chimney, and smoky rooms in her body will surely result.

This is no fanciful picture. If the cause were searched out, too many untimely deaths would witness to its truth. But the girl is not to blame if she does commit suicide by putting out the fires of her life by wrong habits and neglect. Had she been as faithfully warned of her danger here and as carefully instructed as she has been about crossing the railroad track when the engine is at hand, she would have acted as wisely. Why neglect the former when the danger is tenfold that of the latter?

The body fuel, as we have said, is the food taken, but the process is not as simple as in the coal fire in the engine. Before the body fuel, or food, is burned, or oxidized, it is first converted into living tissue—made an actual part of the body.

Doubtless the beautiful girl waiting at the

crossing would have been surprised to know that every step she had taken, every breath while she stood there, every wink of her eye as she watched the train pass, was consuming a part of her very body, and that these exhibitions of energy were possible only because combustion had taken place in her living tissue. But just as surely as the fire-cracker does not "go off" without an explosion of powder, or the engine go without the burning of fuel, just so surely does she receive her energy from the combination of material which forms a part of her living tissues.

Perhaps if she were told this, she would scream out with fright, "Oh, I shall soon be all burned up!" and she might remember the severe fever her mother had, and how thin she became; and perhaps she would figure out that this was because the fires in her body raged so high. And she might be afraid to exercise for fear she would become emaciated also.

Then we would tell her that the wonderful Workman in her body has ordained that the waste occasioned by a reasonable amount of healthful exercise is made good by a rebuilding of new material, which is found to add strength and beauty to the figure. Viewed from this standpoint, then, food would not be regarded as fuel for the body so much as repair material, although in the end it furnishes the fuel and controls to a great extent the fires of life.

We are looking for universal laws. If food is one of the avenues through which the life of God is supplied to us, how essential that this be furnished in perfect harmony with every law he has established for its regulation.

Eating has been defined as "that process by which we furnish mother nature material for mending the body." If we ask any neat workman with what material he would repair an article, he would reply, "With such material as originally entered into it. If it is a leather shoe, give me a patch of leather; if a rubber one, let me use that; but if it is a wooden chair, then let me use wood."

According to this simple rule, then, the body should be repaired with such material as enters into the structure of a normal, healthy body, and such food stuffs as contain these materials should be chosen and so combined as to secure an adequate supply of each element.

THE liability of the teeth to decay varies in different persons, but it is seldom that even the weakest teeth could not be saved by cleanliness. The beginning of decay in a tooth consists in the eating out of the lime in the enamel by lactic acid. This acid is the result of fermentation of the starchy food particles left between the teeth or between the loosened gum and the neck of a tooth. In order to prevent its formation the mouth should be rinsed after each meal with an antiseptic wash. A solution of borax in lukewarm water makes a serviceable mouth wash, and there are many other kinds to be had in the drug stores. But a word of caution is necessary here: An astringent mouth wash, contrary to the usual belief, is not good for long-continued use, for it may cause retraction of the gums and consequent loosening of the teeth.

The teeth should be brushed at least twice a day, and in the evening some dentifrice had better be used.—*Youth's Companion.*

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., APRIL 2, 1902.

It is stated that D. Vernoi, an American, has been given the contract for the erection of the St. Petersburg underground electric railway. The railway, it is stated will cost 80,000,000 roubles (\$41,200,000).

THE viceroys of Kwang Tung and Kwang Si provinces, China, have been notified by order of the Empress Dowager that they will be held personally responsible for any further spread of the southern rebellion, which is causing the gravest alarm in Peking.

THE Supreme Court of California has declared null and void the famous trust clause in the will of James G. Fair, and ordered distribution of personal property valued at \$9,000,000 to the three heirs. The effect of the decision is to demonstrate that a man under the California law can not make practical entail of his property.

A RECENT London dispatch says that owing to the great cost of the Boer war it is expected that the chancellor of the exchequer, Sir Michael Hicks-Beach, will ask that another two pence be added to the increase to the income tax, making it sixteen pence (or thirty-two cents) in the pound, being double the highest rate in any year for about forty years.

J. W. IVEY, collector of customs at Sitka, Alaska, has issued a statement in which he declares that "the encroachment of the Canadians in the north has become intolerable. Greater by far," he says, "than the extermination of the seal herd by English poachers, or the thousand and one acts of commercial pillage by citizens of that nation, is the gradual encroachment, like tides of the sea, inch by inch, mile by mile, of the Canadians upon our soil. Here they destroy a Russian land-mark, there an American monument. While our government is doing absolutely nothing, the Canadian government has several forces of surveyors in the field, securing data and statistics for a final struggle in which they will lay claim to the richest gold bearing regions of the North."

IN a recent sermon in Brooklyn, N. Y., Dr. Cortland Myres, pastor of the Baptist Temple, said: "America's greatest peril is diplomacy. History repeats itself, and other nations have fallen over the same precipice along which America is now walking. There is too little genuineness and too much false generosity. Keep humanity above beet sugar, brotherhood above tariff, and American citizenship above German interests and princes. For after American pork had been kept out of Germany, she took another step, and insisted that if her people became citizens in America and they did go

back to Germany, they should do three years' military service. In the miserable hour of weakness America has allowed this, and to only one nation. So a German citizen can be protected here, but an American citizen can not be protected in Germany. Diplomacy without principle is death. He is short-sighted who does not see the purpose of the prince's coming at this hour, and its relation to the tangled affairs of the world. There is too much of the dramatic, and it may become tragic."

THE Brooklyn *Eagle* makes the statement that the railroads of the United States will spend four hundred million dollars on improvements this summer. This item will give some faint idea of the vastness of the railroad business and interests in this country. Many of the great lines will be almost entirely rebuilt. Roadbeds will be improved, curves will be straightened out, grades will be reduced, and heavy rails will be laid. The vast increase in the volume of freight traffic demands larger and heavier engines and cars, and therefore better roads have to be constructed to sustain the increased weight. It is estimated that within two years the great railroads of the country will be on a different plane.

GOVERNOR TAFT having expressed the opinion that an army of 15,000 men will be sufficient a year hence to keep the peace in the Philippines, *El Noticiero de Manila*, a pro-Spanish paper, says:—

"We sincerely believe that Mr. Taft is laboring under illusions. If, in place of living at his Malacanang palace tranquilly, he had to pass nights on the plantations of the island of Negros, fleeing from the incursions of Papa Isio, as our countrymen on the Alicante estate, perhaps he would not be so optimistic.

"The United States, if they would pass for a sincere nation, have the sacred obligation to effectually protect in these islands the life and property of foreigners as they were protected under the domination of moribund and decadent Spain. By the treaty of Paris they have wrested from us the sovereignty, and their flag should guarantee the interests of neutral and pacific people, as did the Spanish flag which they pulled down from Fort Santiago.

"This is more necessary and more urgent than to talk of the reduction of the army, when good order is at a minimum. Peace constitutes only a hope, and personal security outside of Manila is at the mercy of *tulisanes*, *guardia de honor*, '*Pulahan*,' and other disgusting elements, to say naught of the revolutionists of Batangas, Samar, Laguna, Mindoro, and other provinces."

Altogether the outlook is not hopeful. It is greatly to be feared that the acquisition of the Philippines will continue to prove anything but a blessing to this country.

THE *Boston Advertiser* (Republican) takes a rather gloomy view of the whole Philippine situation. It says:—

"We are now on our fourth year in the Philippines, and we know that the Filipinos are hostile to us, through every grade of society not absolutely bound to us by salaries and position. The whole thing is a source of keen disappointment. The Philippines are worth little

to us, commercially. They are not the 'gateway to China.' They never will be, and the opening of the Nicaraguan canal will put them still farther away from the path of commerce to China and to Japan. They are, and will continue to be, a tremendous burden to us financially, to say nothing of the host of disagreeable constitutional and economic issues which they arouse.

"But we are there. We are not going to get out, if ever, until we are completely satisfied that under no circumstances can the Philippines be made commercially profitable. That demonstration will not be accepted until the Filipinos are thoroughly subdued, and the last movement for independence choked off. No matter what facts are developed, this country is going to rub out Filipino resistance. It may be wrong, it may be in violation of the ethics of the Declaration of Independence, it may be terribly expensive, but we are going to do it. President Roosevelt is committed to it, and he has three years in which to act. By that time the Filipinos will be thoroughly subdued. As to details, our people will continue to hear contradictory stories from the islands, just as the British press and people do from South Africa, but we shall go on with the same persistence that the English do. We shall be even more persistent, for the Philippine expense, though large, is not so dismal a load on us as our British friends are staggering under. We have more bitterness and contempt for the dark races than has any people, save the Australians, and we are going to stamp out the Filipino opposition, regardless of academic considerations or any talk about the inherent rights of self-government, just because we have started out to, and have, as the countryman used to say, got our national 'dander' up.

"These are the facts in the case, and no senatorial debates or inquiries can alter the fact. Some time history may discover that we are wrong now, and that the Filipinos are right in their ungrateful opposition to us. Some time our own people may feel that, morally, we made a mistake in our conquest of the Philippines. But now our people, so far as they find expression, are determined to carry the Philippine business through, even though they may wish it had never been begun."

The outlook is certainly not bright, but let us hope that American occupation of the islands may yet prove a blessing to their inhabitants.

HOW TO TRAVEL.

AT this time we wish to mention the superior facilities and courteous treatment which the Illinois Central Railroad is offering to its patrons.

The equipment of this road is of the best. It has a good road bed, its coaches are models of comfort, and those patronizing the Illinois Central may feel sure of easy riding, quick time, and A-1 service throughout. There is comfort to be had in traveling when you know how to go, and we feel free in recommending this line to our readers.

This road operates in connection with the Nashville, Chattanooga & St. Louis Railway, and all persons who contemplate attending the stockholders' meeting of the Southern Publishing Association, to be held at Nashville April 14, will find it a convenient line to use.