

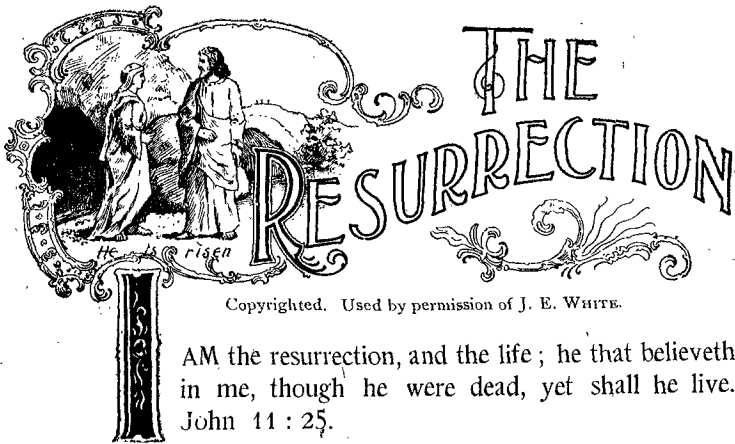
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 17.



I AM the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. John 11 : 25.

More than seven hundred years before the crucifixion, the prophet Isaiah testified that the Saviour would make his grave "with the rich in his death." Isa. 53 : 9.

The Jews who took part in his crucifixion desired to "make his grave with the wicked," which would have been to cast him out without burial, with criminals. But they were foiled in this design by one of their own wealthy rulers, Joseph of Arimathæa, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Saviour.

Joseph had great influence with Pilate, and begged from him permission to take the body from the cross and give it honorable burial. Pilate, who was conscience-stricken for condemning the Lord, readily gave the desired permission.

Tender, loving hands took the Saviour from the cruel cross, and bore his body to the new tomb which had never before been used, and there he was laid, thus literally fulfilling the statement of the prophet. Although poor while in life, his body at death was laid in the new, rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus. Of his rest in the tomb we read in the beautiful language of David in the Psalms: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption." Ps. 16 : 9, 10.

In the hour of death the faith of Christ clung to the promises of God. He laid down his life in the full assurance that he would soon hear the summons, "Jesus, thou Son of God, thy Father calls thee." Solomon had said, "The heaven and the heaven of heavens can not contain him." 2 Chron. 2 : 6. Paul, speaking of his death, said: "It was not possible that he should be holden of it." Acts 2 : 24.

Early on the first day of the week a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken, and the Saviour came forth a mighty conqueror. Henceforth the resurrection of the dead was a reality.

It was to this resurrection scene that the apostles looked as the sure promise of the future reward of all the faithful. Said Christ: "I am the

resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11 : 25.

Christ died "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2 : 14. Satan claimed all who had fallen in death as his subjects. The resurrection of Christ broke the power of death. From that time the devil knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection, which is to take place at the second coming of Christ, describes it in the following words: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4 : 16-18.

The future reward of the righteous is placed at the time of the resurrection, for the Saviour says: "Thou shalt be recompensed at the resurrection of the just." Luke 14 : 14.

Paul bases his entire hope of a future life on the resurrection of the dead. He says that if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible; "for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Read 1 Cor. 15 : 12-22, 52.

Isaiah looked beyond the grave when he testified: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14 : 14, 15. Where was Job to wait? Here is his own answer: "If I wait, the grave is mine house; I have made my bed in the darkness." Job 17 : 13.

He that conquered the grave will come to this earth again, and at that time "the dead shall hear the voice of the Son of God; and they that "the wilderness and the solitudes and the desert shall rejoice, blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35 : 1, 2.



THE BURIAL.

hear shall live." John 5 : 25. Then that place shall be glad for them; and blossom as the rose. It shall rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35 : 1, 2.

"THE elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love: and by beholding, we shall become changed."

POSTPONED WORRY.

WE are strange creatures," said the brave little schoolma'am, "and oftentimes the wisest way to treat these queer selves of ours, is to coax them along, as if they were children.

"May be I've learned it by being so much with children, but when the things have gone crisscross, and I come home with a lot of worries to think over and straighten out, I say to myself: 'I'll let that wait till to-morrow. I must take Lizzie out to the park to-night,' or, 'I must run in and see my neighbor across the way.' And, really, if I can put off thinking about my trouble, nine times out of ten it will have shriveled into a trifle by the time the next morning's sun shines on it.

"Seeing other people, and being obliged to be interested in their interests for a little while, bring things to their right proportions, and gets self out from under the magnifying glass. A great many of our worries are like certain invalids—they don't need dosing, but change of air.

"Procrastination is no virtue, usually, but it is a safe rule to do no moping or worrying to-day that can possibly be put off till to-morrow."

A PRAYER.

KEEP me, O Lord, from ever doubting thee,
Though rough the path in which thou ledest me.
Ves, give to me a strong, unfaltering trust,
E'en when my dearest hopes lie low in dust;
When all my prayers for aid seem long deferred,
With not a sign that thou hast even heard,
With not a single ray to pierce the gloom;
While, like a timid child in darkened room,
I stand in awe, nor turn me here nor there,
Because I dread the unseen dangers everywhere,
And long so for my Father's hand to clear the way,
And steadfast faith to cheer me while I pray.
This is the boon, O Father, now I crave from thee,
Because all other prayers seem to come back to me
Unanswered, and my wavering faith grows weak
With waiting for the things I daily seek.
Dear Father, let me not at this rebel;
But, trusting still, feel all that comes is well.

—Illustrated Missionary News.

THE BELLS OF BOTTREAU.

UPON the wild coast of the north of Cornwall, where the great Atlantic waves dash cruelly on the rugged granite cliffs, is Bottreaux, close by the historic Tintagel.

Well, you must know the church at Tintagel had a very beautiful peal of bells, and they used to sound so sweet along the desolate shore that the people of the village grew terribly envious, for, to tell the truth, they had no bells at all.

So they begged the lord of Bottreaux to give them a peal equal to those of Tintagel. He consented, and the bells were cast in far-away London and sent to Cornwall in a merchant ship. Down the Thames they came, past Dover and the Isle of Wight, past Plymouth, the Lizard, and Land's End, and at last the vessel was standing off Willapark Point, and the bells of Tintagel were heard gaily ringing as if to greet their sister peal. As the pilot, who was a Tintagel man, heard them, his heart leaped up in thankfulness to God, who had brought them safely to the end of their perilous voyage.

"Nay," said the captain of the ship, "thank the good ship, the stout timbers, and the sails for that!"

"We should thank God on the deep," re-

plied the good pilot, "as well as on land."

"The good breeze, rather," was the answer, "and your own skill."

Then, as the captain began to blaspheme, an awful storm broke over them. Beacons were lighted on the high cliffs above the black, angry waves, but no beacon or skill of man could save the vessel. She was dashed a helpless wreck upon the iron front of the stern crags. Amid the roaring breakers she went down, with those new bells, that never were to sound from the tower of Bottreaux, safe in her hold. Captain and crew all perished in the waves of the Atlantic because they trusted in their own strength

and in the skill of man. Of all those mariners, none escaped except the pilot, who clung to a piece of board, and was washed up to a little cove between the crags. He knew that it was not his own skill that had guided the ship. He knew that neither stout timbers, strong masts, good sails, nor tackle, avail aught without God's help. So he was saved to tell the story in Bottreaux.

And the fishermen say that when a storm rolls up from the Atlantic, and the waves are stirred, you will hear, even now, from beneath the waters the solemn sound of the bells of Bottreaux.—*Classmate.*

A MOTHER'S INFLUENCE

Paper read at the Mothers' Meeting in Graysville, Tenn.

They Could Not Forget.

A FEW years ago some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted to find that out of one hundred and twenty students, over a hundred had been borne by a mother's prayers and directed by a mother's counsels to the Saviour. Though some of these had broken away from all the restraints of home, and, like the prodigal, had wandered into sin, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour.

Silent Influences.

Many interesting facts have, within a few years, drawn the attention of Christians to this subject. The efforts which a mother makes for the improvement of her child in knowledge and virtue, are necessarily retired and unobtrusive; the world knows not of them; and hence the world has been slow to perceive how powerful and extensive is this secret and silent influence. But circumstances are now directing the eyes of the world to the nursery, and the truth is daily coming more distinctly before the public, that the influence which is exerted upon the mind during the first eight or ten years of life, in a great degree guides the destiny of that mind for time and eternity.

Early Impressions.

As the mother is the guardian and guide of the early years of life, from her goes the most powerful influence in the formation of the character of man. And why should it not be so? What impressions can be more strong, more lasting, than those received in the freshness and susceptibility of youth? What instructor can gain greater confidence and respect than a mother? And where can there be delight in acquiring knowledge if not when the little flock cluster around the mother's knee?

Indebted to His Mother.

"A good boy generally makes a good man." Said the mother of Washington, "George was always a good boy." Here we see one secret of his greatness. George Washington had a mother who made him a good boy, and instilled into his mind those principles which raised him to be the benefactor of his country, and one of the brightest ornaments of the world. The mother of Washington is entitled to a nation's

gratitude. She taught her boy the principles of obedience, and moral courage, and virtue. She in a great measure formed the character of the hero and the statesman. It was by her own fireside that she taught her boy to govern himself; and thus was he prepared for an unbroken career of usefulness.

We are indebted to God for the gift of Washington, but we are no less indebted to him for his inestimable mother. Had she been a weak, indulgent, unfaithful parent, the unchecked energies of Washington might have elevated him to the throne of a tyrant, or youthful disobedience might have prepared the way for a life of crime and a dishonored grave.

Another Picture.

Byron had a mother just the reverse of Lady Washington, and the traits of the mother were transmitted to the son. We can not wonder, then, at his character and conduct, for we see them to be the almost inevitable consequence of the education he received, and the scenes witnessed in his mother's parlor. She would at one time allow him to disobey with impunity; again she would fly into a rage, and beat him. She thus taught him to defy all authority, both human and divine, to indulge, without restraint, in sin, to give himself up to the power of every maddening passion. It was the mother of Byron who laid the foundation of his pre-eminence in guilt. She taught him to plunge into the sea of profligacy and wretchedness upon whose agitated waves he was tossed for life. If the crimes of the poet deserve the execration of the world, the world should not forget that it was the mother who fostered in his youthful heart those passions which made the son a curse to his fellow men.

A Mother's Opportunities.

No one else can possibly have the influence which a mother may possess or the facilities which she enjoys. She knows the various dispositions of her children, their habits of thought, their moods of mind; and knowing these, she can adapt her instructions to their wants. She alone can improve the numberless opportunities which open the mind for instruction, and give it susceptibility to impressions. She is with them when they are in sickness or pain. She can take advantage of the calm of the morning, and of the solemn stillness of the evening. In moments of sadness she can point their minds to brighter worlds, and to more satisfying joys.

God has conferred upon the mother advantages which no one else can possess. With these advantages he has connected responsibilities which can not be laid aside or transferred to another. The quiet fireside is the most sacred sanctuary. Maternal affection is the most eloquent pleader, and a child is the most promising subject for impressions. Let the mother feel this as she should, and a child will seldom leave home without fortified principles that will not be easily shaken.

Other Influences.

There are, however, innumerable causes incessantly operating in the formation of character. A mother's influence is by no means the only influence which is exerted; still it may be the most powerful, for, with God's blessing, it may form in the youthful mind the habits and implant the principles to which other influences are to give permanency and vigor. A pious and faithful mother may have a dissolute child. He may break away from all restraints, and God may leave him to eat the fruit of his own device. The parent thus afflicted and broken-hearted can only bow before the sovereignty of her Maker, who says, "Be still, and know that I am God." The consciousness, however, of having done one's duty divests this affliction of much of its bitterness, and, besides, such cases are rare.

Profligate children are usually the offspring of parents who have neglected the moral and religious education of their family. Some parents are themselves profligates, and thus not only allow their children to grow up unrestrained, but by their example lure them to sin. But there are others who are very upright, virtuous, and even pious themselves, who do, nevertheless, neglect the moral culture of their children; and as a consequence, the little ones grow up in disobedience and sin. It matters little what the cause is that leads to this neglect; the neglect itself will ordinarily be followed by disobedience and self-will. Hence the reason that children of eminent men, in both church and state, are not infrequently a disgrace to their parents.

If the mother is unaccustomed to govern her children, if she looks to the father to control and to enforce obedience, when he is absent, all family government will be absent, and the children will be left to run wild, to learn lessons of disobedience, to practice arts of deception, to build upon a foundation of contempt for their mother, a character of insubordination and iniquity. But if the children are under the efficient government of a judicious mother, the reverse of this is almost invariably the case. And since in nearly every case the early years of a life are intrusted to a mother's care, it follows that maternal influence, more than anything else, forms the future character.

Newton's Mother.

The history of John Newton is often mentioned as a proof of the deep and lasting impression which a mother may produce upon the mind of her child. He had a pious mother. She often retired with him to her chamber, and placing her hand upon his head, implored God's blessing upon her boy. Those prayers and instructions sank deep into his heart. He could not but revere that mother; he could not but feel that there was a holiness in such a character that demanded reverence and love. He

could not tear from his heart, in after life, the impressions thus produced. Though he became a wicked wanderer, though he forsook friends and home and every virtue, the remembrance of that mother's prayers, like a guardian angel, followed him wherever he went. He mingled in the most dissipated and disgraceful scenes of a sailor's life, and while surrounded by guilty associates, in midnight revelry, he would fancy he felt the soft hand of his mother upon his head, pleading with God to forgive and bless her boy. He went to the coast of Africa, and became even more degraded than the savages upon her dreary shores; but the soft hand of his mother was still upon his head, and her fervent prayers still thrilled in his heart; and this influence, after a lapse of many guilty years, brought back the prodigal a penitent and a child of God. It elevated him to be one of the brightest ornaments of the Christian church, and to guide many in paths of righteousness.

What encouragement does this present to every mother to be faithful in training her child for God? Had Mrs. Newton neglected her duty, had she even been as remiss as many Christian mothers, her son, to all human view, might have continued in sin, and been an outcast forever.

Newton became afterward a most successful minister of the gospel, and every soul that he was instrumental in saving, as he sings the song of redeeming mercy, will bless God that Newton had such a mother.

Remembrance in Exile.

The influence thus exerted upon the mind in early childhood, may for many years be apparently lost. When a son leaves home and enters the busy world, many are the temptations which come crowding upon him. If he leaves not his mother with established principles of religion and self-control, he will most assuredly fall before these temptations. He may indeed fall, even after all a mother has done or can do; and he may become deeply involved in guilt. He may apparently forget every lesson he learned at home, and yet the influence of a mother's instructions and a mother's prayers may be working powerfully and effectually in his heart. He will think of a mother's tears when remorse keeps him awake at midnight, or when danger threatens him with speedy arraignment at the bar of God. The thoughts of the sacredness of home will often throw bitterness into the cup of guilty pleasure, and compel him to sigh for the virtue and the peace he has forsaken. Even though far away, in abodes of infamy, degraded and abandoned, he must occasionally think of a broken-hearted mother. Thus may he, after many years, be led by the remembrance of her virtues to forsake his sins.

It is a great trial to have children unfaithful when young, but it is a tenfold greater affliction to have a child grow up to maturity in disobedience, and become a dissolute and abandoned man. How many parents have passed days of sorrow and nights of sleeplessness in consequence of the misconduct of their offspring? How many have had their hearts broken and their gray hairs brought down with sorrow to the grave, solely in consequence of their own neglect to train their children properly in childhood?

Your own future happiness is in the hands of

your children. They may throw gloom over all your prospects, and embitter every enjoyment, and make you so miserable that your only prospect of relief will be in death.

The Daughter.

The little girl whom you now fondle upon your knee and who plays so full of enjoyment upon your floor, has entered a world whose temptations are thick around her. What is to enable her to resist these temptations, but established principles? and where is she to obtain these principles but from her mother's instruction and example? If through the mother's neglect now that child should hereafter yield herself to temptation and sin, what would become of the mother's peace of mind? Little is the mother aware of the wretchedness with which her loved daughter may hereafter overwhelm her. Many illustrations of the most affecting nature might be mentioned. We might go not only in imagination, but in reality, to the darkened chamber, where the mother sits weeping, refusing to be comforted, for a daughter lost to virtue. No one can imagine how overwhelming the agony which must prey upon a mother thus dishonored and broken-hearted. This is a sorrow which can be understood only by one who has tasted its bitterness and felt its weight. Let your lovely daughter, now your pride and joy, be abandoned to infamy, an outcast from society, and you must feel what language can not express.

Ingratitude.

This is a dreadful subject, but it is one which it is necessary for all mothers to understand. No matter what your situation in life, the little child, now so innocent, may by your own neglect, cause you years of most unalleviated misery, instead of being your guardian and friend. You have watched over your child through all the months of his helpless infancy, you have denied yourself that you might give him comfort. When he has been sick, you have been unmindful of your own weariness, your own weakness, and the livelong night you have watched at his cradle, administering to all his wants. When he has smiled, you have felt a joy which none but a mother can feel, and have pressed your much-loved treasure to your bosom, praying that his future years of obedience and affection might be your ample reward. And now how dreadful for that child to grow up to hate and abuse you; to leave you friendless, in sickness and in poverty; to squander all his earnings in haunts of iniquity and degradation!

Pleasures of Parenthood.

While it is true that the misconduct of children subjects parents to the utmost intensity of suffering, yet when parental faithfulness is attended with its usual blessing, joys nearer akin to those of heaven than of earth are the result. The human heart is not susceptible to more exquisite pleasures than the parental relation affords. Is there no joy when the mother first presses her infant to her heart? Is there no delight in witnessing the first smile which plays upon its cheek? Yes; the very earliest infancy of the babe brings rapture a mother only knows. The very care is a delight.

And when your little son has passed through the dreamy existence of infancy, and is buoyant

(Conclusion on page 134.)

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NATIONAL PERPLEXITY.

UNDER the heading, "Alliances in the Far East," the *Youths' Companion* of the 17th inst. says:—

"France and Russia have found that their interests in and near China are identical, and have so declared to the world. But whereas the similar agreement between England and Japan was universally regarded as an obstacle to war and to the despoiling of China, the new alliance is generally looked upon with suspicion and apprehension.

"It is true that France and Russia protest that they are opposed to any movement to impair the territorial integrity of China, or to check the free development of the empire. They express approval of the Anglo-Japanese agreement—its purposes and its methods. Yet every one knows that Russia is in Manchuria, and that it finds reasons, whether it seeks for them or not, for staying there. Every one knows that France wishes to 'rectify its frontier,' which means that it wishes for a slice of territory in southern China.

"Meanwhile the professions of the several governments must be accepted as sincere, so long as they do nothing to prove those professions false. It is only by deliberately shutting one's eyes that one can fail to see that a situation exists which may, unfortunately, occasion a great war, involving both Asia and Europe. Perhaps the uncertainty as to the course of Germany and the United States in the event of war breaking out, and the tremendous possible consequences of a war between three great European powers, would cause any one of them not merely to hesitate, but to draw back, when the brink of war was reached."

The points in this worthy of special consideration are (1) the feeling of apprehension that exists in the world to-day; (2) the basis of that apprehension; and (3) the matter-of-course way in which the United States is spoken of as one of the factors to be considered in the discussion of these important questions in the Far East.

(1) That there is and has long been a world-wide apprehension of a war involving probably all the great nations of earth, is too well known to require evidence in support of the statement. The warlike attitude of all the nations furnishes indisputable evidence of what the Scriptures describe, in part at least, as "distress of nations, with perplexity." Luke 21 : 25.

2. The basis of the present apprehension of impending war is the fact that several of the great nations of the world have conflicting interests in the Orient—not alone in eastern and southeastern Europe, Egypt, and India, but especially just now in China.

3. By the Spanish-American war the United States became a world power. In only a few brief months this country emerged from the seclusion of more than a century, and took its place among the "kings [or powers] of the East." Rev. 16 : 12.

BENEFITS OF FASTING.

IN replying to a correspondent who objects to the practice of fasting, the *Irish World* says in part:—

"That abstemiousness conduces to health of body and fasting to clearness of mind are facts well attested. The consensus of reputable physicians is to this effect. Rich foods breed diseases, and gluttony clogs the mental faculties. Who ever heard of a gourmand that distinguished himself in science, art, or literature? All the really great men in history were abstemious men. The best books have been written on empty stomachs. The profoundest depths in philosophy, the highest flights in poetry, have been reached, not at the table, but in the fasting state. Homer, sightless and foodless, is an instance. Had he fared sumptuously every day, we should never have had the *Iliad*. Edgar Allen Poe, Burns, and Mangin are in a like category. Imagine Shakespeare in the midst of his immortal soliloquy, 'To be or not to be,' interrupted by his wife with: 'What will you have for dinner to-day, William?' Wouldn't it jar him? No, men of mind don't make bread-baskets of themselves. Benjamin Franklin, the embodiment of common sense, was abstemious; and Thomas Jefferson has told us that 'no man ever regretted eating too little,' whereas many have killed themselves eating too much. We are personally acquainted with men who for years have partaken of but one meal a day. They are hale and strong and cheery, and they have no thoughts of giving up the practice. Some of these men are Protestants, and some don't profess any religion; they fast solely for their bodily health, and they have their reward. Leo XIII is a notable instance of what a life of fasting and prayer, with lots of work, will do for a man. He enjoys good health, his eyes blaze with intelligence, and his face beams with a radiant benevolence which bespeaks interior happiness and good-will for all. And now, in the ninety-third year of his age, he is more active and younger in spirit than many a man of fifty. Such a life is a satisfactory answer to the catechism question, Why did God put us here? "

"What is a man
If his chief good and market of his time
Be but to sleep and feed? A beast, no more.
Sure He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To rust in us unused."

THE BIRTHRIGHT.

ONE of the most deeply instructive narratives in the Old Testament Scriptures is the story of Esau's sale of his birthright for a mess of pottage.

Ordinarily the birthright carried with it only pre-eminence in the family and the right to inherit the larger share of the father's property. But Isaac had something to bequeath to his first born of far more value than earthly honor and riches.

God had made promise to Abraham, saying: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall

thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13 : 14-17.

This, like many of God's promises, embraced all that appears upon the surface and much more besides. The apostle tells us in Rom. 4 : 13 that God meant the world: "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."

It will be observed also that the promise was, "To thee will I give it, and to thy seed forever." An everlasting possession implies everlasting life; therefore in the promise to Abraham was bound up the promise of eternal life.

But eternal life can come only through the Lord Jesus Christ. "For there is none other name under heaven, given among men, whereby we must be saved." Acts 4 : 12.

Again, the words, "thy seed," referred directly to Christ; the promised Saviour; for "he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3 : 16.

The promise of an everlasting inheritance was therefore a promise of Christ; and in despising and selling his birthright for a mess of pottage Esau despised and sold his interest in the promised Saviour.

In Heb. 12 : 16 Esau is called a "profane person" "who for one morsel of meat sold his birthright." Such language does not describe one who has merely bartered away his right to worldly honor or emoluments; it is language that can properly describe only one who despises and contemns the promises of God.

But what is the lesson for us? Let the apostle answer this question: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12 : 14-16.

THE FATE OF A CAESAR'S ASHES.

THE evanescence of human greatness is forcibly illustrated in the following tale from a recent paper:—

"When Shakespeare put in the mouth of Hamlet that curious conceit about the dust of the great Alexander having become loam and them stopping a bung-hole in a beer barrel, he seemed to reach the ultimate extravagance of imagination. Yet near the Porta Salaria a still more unexpected extravagance was revealed after the excavations carried on there. In these a cippus, or sepulchral column, containing a cinerary urn of rare Oriental alabaster, was brought to light. The inscription on the cippus revealed that the ashes contained within the urn were those of Calpurnius Piso Licinianus, who, in February, A. D. 69, was proclaimed Cæsar by the Emperor Galbra. Four days afterward Galbra was killed, and Piso also suffered death in his thirty-first year. His were the ashes that the alabaster urn contained.

"The precious urn was given to a workman employed on the premises, to take care of. Some days later, when the proprietor of the place asked for the urn, he found it empty.

"Where," said he, "are the ashes that were here?"

The workman, surprised, said that he gathered them together, and never dreaming that they were any good, but being white and clean, sent them to his wife to make lye for her washing.

"And thus," said the late Shakespeare Wood, describing the incident, "have the ashes of an imperial Cæsar, adopted by Galbra as Tiberius was adopted by Augustus, and accepted by the senate, been used more than eighteen centuries after his death by a Roman washerwoman to cleanse her dirty linen, together with the ashes of other members of the family in whose veins flowed the noble blood of Crassi and of Pompey the Great!"



FAITH IS THE VICTORY.

Sabbath-School Lesson for May 10.

INASMUCH as the Word of God is the Seed, it follows that whatever is promised by the word of God is contained in the promise itself. Faith is the act by which we obtain from the Word of God, as a present reality, the benefit of what has not yet been manifested to physical sight. Heb. 11:1, R. V. This is the only basis upon which we can deal acceptably with God. Heb. 11:6. Faith must always deal with the Word of God (Rom. 10:17), regarding the performance as certainly involved in the promise (Rom. 4:20, 21). Thus faith in the promised Seed (Gen. 3:15), whose name was to be called Emmanuel, "God with us" (Matt. 1:23), who was the manifested power and wisdom of God (1 Cor. 1:24), brought humanity the present experience of the blessings of the gospel. The Seed, which was Christ or the Messiah (Gal. 3:16), the life of all that lives (John 14:6), was given in the promise of the Seed (Gen. 3:15). In this gift of the Seed of all things was contained germinally the gift of all things, visible and invisible. Col. 1:16, R. V. But the possession of these things depended wholly upon a living faith in the promised Seed. As soon as faith in the word of the promise as the Seed, and as containing in itself the things promised, was exchanged for a fleshly confidence in that which is merely outward and visible, the power of the promise was no longer experienced. Even the visible things—the land, the temple, the service—already revealed through faith in the promise, were lost. This is the summary of the experience of God's people during the long centuries of the preparation, and before "the fulness of the time was come." Gal. 4:4. It was the dealing of men with the unseen things of the kingdom, through their faith in the Word of God, which made possible the experiences recorded in the eleventh chapter of Hebrews. Abraham's test was to reveal whether his faith rested in the flesh of Isaac as the fulfilled promise of a son in whom the Seed should be called, or whether he still rested only upon the power of the word of promise. Heb. 11:17-19.

All these men of faith believed in the coming kingdom, and lived and died in that faith, although not yet receiving the kingdom outside

of the promise. Verse 13. But this very faith brought to them the power of the kingdom, "the powers of the world to come" (Heb. 6:5), and made the invisible kingdom a reality in them (Luke 17:20, 21). As righteousness is the scepter of the power of the kingdom (Heb. 1:8), believers in the promised Seed as the hope of the restored kingdom shared in the restoring power to save them from sin, and thus became righteous through their faith.

QUESTIONS.

1. What is contained in every promise of God? Why is this?
2. What does the Scripture declare faith to be? What present experience results from the proving of things not seen?
3. Is there any other basis for an acceptable experience with God?
4. What must be the basis of any genuine faith? What does faith see in a promise of God?
5. What was the promised Seed afterward declared to be?
6. How did these blessings become a present reality as soon as the Seed was promised?
7. What was really given in the promise of the Seed?
8. In what way could the benefit of this gift be realized?
9. How may the experience of God's people with his promises before the manifestation of Christ in the flesh be briefly stated?
10. Of what is the eleventh chapter of Hebrews the record?
11. What was the supreme test of Abraham's faith?
12. What brings the experience of the kingdom of God within?
13. Upon what definite promise must the faith lay hold which results in righteousness?



PETER DELIVERED FROM PRISON.

International S. S. Lesson for May 11.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

SCRIPTURE LESSON: ACTS 12:1-9.

- 1 Now about that time Herod the king stretched forth his hands to vex certain of the church,
- 2 And he killed James the brother of John with the sword.
- 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)
- 4 And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people.
- 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
- 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
- 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
- 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.
- 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

THE time referred to in the lesson was about A. D. 44—eleven years after the ascension of our Lord.

The James mentioned in this lesson was the brother of John, a son of Zebedee. Matt. 10:2.

It seems that Herod was trying to curry favor with the Jews. This was not Herod the Great, who ordered the murder of the infants in Bethlehem. Herod the Great died very shortly after the slaughter of the infants, which took place soon after our Saviour's birth.

A quarternion was a guard of four soldiers; four quarternions was, therefore, sixteen soldiers. This was a remarkably strong guard to have charge of a single prisoner.

This furnishes a most excellent illustration of the truth that God makes the wrath of men to praise him. If Peter had escaped under other circumstances, it might not have been so clear that his deliverance was miraculous. From a human standpoint escape was utterly impossible; there was nothing left for Peter but death at the hands of the public executioner. But God sent deliverance.

"Prayer was made without ceasing unto God for him." At this distance in point of time, and knowing so little by actual experience of persecution for Christ's sake, it is impossible for us to realize the intensity of feeling with which the church must have prayed for Peter. Upon the morrow he was to be put to death. They prayed "without ceasing." There was no sleep for the believers in Jerusalem that night; they were one and all wrestling with God. And the Lord heard them.

It is worth while to observe in this connection that the angel of the Lord did nothing for Peter that he was able to do for himself. Once freed from his chains, the apostle was bidden, "Cast thy garment about thee, and bind on thy sandals." Left to himself, Peter would have done nothing, probably, or else he would have fled instantly, only partially clothed and barefooted. But there was no necessity for unseemly haste.

Note the statement in verse 9 of this lesson. Peter was not unacquainted with visions from the Lord. Yet he "thought he saw a vision." It was not until he was alone upon the street of the city that the apostle realized that he was really a free man. This shows how real visions from the Lord are. Peter, who had passed through such experiences before, thought he saw a vision when in fact he was fully awake.

Is it not true that it is the things of God that are real, while those things which we call real are in truth the vanities?



JOINT TENANTS.

A DYING judge, the day before his departure, said to his pastor:—

"Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply. "I know nothing about law, but I know a little about grace, and that satisfies me."

"Well," said the judge, "if you and I were joint tenants on a farm, I could not say to you, 'That is your hill of corn, and this mine; that is your stalk of wheat, and this is mine; that is your blade of grass, and this is mine;' but we would have to share and share alike in everything on the place.

"I have just been lying here, and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine, and we will share and share alike through all eternity."

A MOTHER'S INFLUENCE. (Continued from page 131.)

with activity and animated with the intelligence of childhood, are not new sources of pleasure opened to your mind? Are there no thrilling emotions of enjoyment in hearing the hearty laugh of your happy boy, in witnessing the unfolding of his active mind, in feeling his warm kiss and ardent embrace? Is there no delight in seeing your boy run to meet you, with his face full of smiles and his heart full of love; and hearing him in lisping accents call you mother? As you receive daily new proofs of his affection and obedience, and see his little heart animated with a generous and noble spirit, you feel repaid a hundred-fold for all your pain, anxiety, and toil.

After a few years your children arrive at maturity, and with that divine blessing which we may expect to accompany our prayerful efforts, they will be found with generous affections and established principles of piety. With what emotions do parents then look upon their happy and prosperous family? They are receiving their earthly recompense of reward. What an affecting sight it is to see an aged and widowed mother leaning upon the firm arm of her son. And how many parents have had their declining years cheered by the affectionate attentions of a daughter.

How entirely is your earthly happiness at the disposal of your child. His character is now, in an important sense, in your hands, and you are to form it for good or for evil. If you are consistent in your government, and faithful in the discharge of your duties, your child will probably revere you through life, and be the stay and solace of your declining years. If, on the other hand, you can not summon resolution to punish your child when he is disobedient; if you do not curb his passions; if you do not bring him to entire and willing subjection to your authority, you must expect that he will be your curse. In all probability he will despise you for your weakness. Unaccustomed to restraint at home, he will break away from all restraint, and make you wretched by his life and bring disgrace upon you in his death. But few parents think of this as they ought. They are not conscious of the tremendous consequences dependent upon the efficient and decisive government of their children.

Thousands of parents now stand in our land like oaks blighted and scathed by lightnings and storms. Thousands have every hope wrecked, every prospect darkened, and have become the victims of the most agonizing and heart-rending disappointment, solely in consequence of the misconduct of their children; and yet thousands are going on in the same way, preparing to experience the same suffering, and are apparently unconscious of their danger.

It is true that there are many mothers who feel their responsibilities perhaps as deeply as they should, but there are many others, even Christian mothers, who seem to forget that their children will ever be less under their control than they are while young. And they are training them up by indecision and indulgence, soon to tyrannize over their parents with a rod of iron, and to pierce their hearts with many sorrows. If you are unfaithful to your child when he is young, he will be unfaithful to you when

you are old. If you would be the happy mother of a happy child, give your attention, and your efforts, and your prayers, to the great duty of training him for God and heaven.

WITH THE CHILDREN



THE LESSER MINISTRIES.

A FLOWER upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay—
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way!

O what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern!
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewels of the soul
For which a king might supplicate;
Nay, true love's least, at love's true rate,
Is the tithe most royal of the whole.

—James Buckham.

WHAT THE OLD GARDENER SAID TO THE BOYS.

THE old gardener was tired spading, and the boys were tired playing.

"What makes you work so hard all the time?" said Arthur, as they walked past the garden gate.

"I have to work hard," answered the kind old man, "to keep the weeds from getting ahead of me."

"Weeds?" said Carl. "Where are the weeds? I don't see a single one in all your garden."

"That's what comes of hard work and plenty of it. All I have to do is to keep out of my garden for a few days, and the weeds would soon begin to show their heads. Weeds grow faster than flowers and vegetables by far," said the gardener, as he plucked one of his nicest roses for each of the boys.

"And there are other weeds than those that grow in garden beds," he went on, after the boys had kindly thanked him for the roses. "I saw some boys playing in the field south of my garden one day, and I am afraid from some words that came to my ears that there are some ugly weeds growing up in their hearts. I would never have thought so, either, to look at the boys with their natty suits and their clean faces. They looked nigh as nice as my garden does after a warm shower, but the words I heard taught me that the weeds are there as certain as they are in my garden. They only need to be let alone, and they'll show their ugly heads pretty quick."

Arthur and Carl hung their heads; for they knew too well who the boys were who had been playing in the field south of the garden, and what some of the words were which the old gardener had heard. They had become angry at each other as they played, and used some very naughty words while they were in that

temper. They both said as they went away that they would try to keep the weeds from growing in their garden.—*Selected.*

WONDERFUL DOGS.

A REMARKABLE story is told in *Our Dumb Animals* of a dog—a pointer—owned by a gentleman in Cincinnati, who three times gave him away to friends at some distance from the city, only to find him back again, once through a blinding snowstorm, very shortly after his banishment.

It was resolved to experiment with him in order to test the fact whether this was the result of memory or of some keenly developed scent or other sense not known. He was accordingly dosed with morphine, and taken to a town in Kentucky, one hundred and fifty miles away. In twenty-eight hours he was at his master's door.

It was thought, however, that he might have recovered from his lethargy in time to see in what direction he was going, and so had found his way back by simply keeping to the railroad track. He was, therefore, dosed with ether, put in a closed basket, and taken northeast and southeast, then kept in a dark shed over night, and let loose in the morning. He at once set out in a straight line and on a run,—not at all like a dog that had lost his way,—crossed two broad rivers and three steep mountain ranges, through five large towns and a network of roads and crossroads. Although he had never been in that part of the country before, in four days he reached Cincinnati again.

He could not have remembered or known anything about his journey down, for he was unconscious the whole of the time. What, then, induced him to start in the right direction, and keep it till he arrived home? This question has long puzzled the naturalists; for even stranger instances than this of animals' finding their way home have occurred.

JEFFERSON'S TEN RULES.

1. NEVER put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have the evils cost us which have never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.

"A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 1-3.



DIET AND TEMPERANCE.

BY I. J. OTIS, M. D.

THERE is scarcely any other factor that does so much to determine the character of the individual as does diet. It certainly is reasonable to suppose that that which makes and builds up the body also influences or moulds the character.

Illustrations of this are found in the Scriptures. The Lord gave explicit directions as to the diet of those whom he had chosen to be leaders of the nation, by whom his truths were to be especially advanced.

In these last days we have each one been given a charge, and that is to represent the truth for this time. Then how essential that we have such a diet as will enable us to represent fully the truths we profess.

The use of tobacco and alcohol we discard as poisonous, and therefore injurious. In laying these aside we do well; but this is not necessarily our whole duty. All stimulants can and ought to be discarded on the same grounds as tobacco and alcohol.

"Stimulation is not strength, but force rendered a little more quickly available," and, as Doctor Haig says, "is always followed by an exactly corresponding amount of depression," and then to meet this depression more stimulation is resorted to. And here is where the use of meat, harmful in itself, may lead to the use of tobacco, alcohol, and even worse stimulants.

Dr. Haig, in his work on diet, says: "It is the flesh-eaters who want the stimulants, and the reason is simple, for on all flesh diets they are constantly taking that terrible poison, uric acid, or the xanthins, and these are first stimulants and afterward depressants; they unnecessarily call out the reserves, and then plunge all into depression and feeble nutrition, by blocking the circulation; and while this is going, other stimulants, as alcohol, tobacco, or tea, have to be called in to keep things going."

The same author says further: "It has been truly said that the man who relies upon stimulants for strength is lost, for he is relying upon a reserve fund which is not completely replaced, and physiological bankruptcy is bound to come sooner or later."

This is just the condition brought about by the use of condiments, meat, tea, coffee, alcohol, tobacco, opium, cocaine, in common with other harmful and poisonous alkaloids.

We are all privileged to be well, to sleep well, to be free from such troublesome things as headache, neuralgia, rheumatic pains, bad stomach, or an irritable disposition. By the presence or absence of these habits we can tell whether or not we are true temperance reformers, or are reaching physical bankruptcy,—a condition which, unless there is a radical change, will ruin us forever. Those who are temperate reflect more and more the likeness of their Redeemer. Their inward wellbeing shines forth a declaration to all of the power of God, through natural means, to transform and keep the individual. Such are fit representatives of the truths we profess.

THE LAW AND THE GOSPEL OF HEALTH.

BY G. C. TENNEY.

THE realm of law is dominion, compulsion, condemnation. The realm of the gospel is promise, privilege, grace. The law is for the lawless, the disobedient. The gospel extends its blessings to the willing and obedient. We are to preach the gospel. This is God's plan for bringing people into harmony with the law. The law says mostly, "Thou shalt" or "Thou shalt not." The gospel says, "Thou mayest, and I will keep thee." The law is extended to the sinner. It commands and condemns him. The gospel wins its way to the sinner's heart, and taking the law with it, writes it upon the mind.

In this is a lesson on teaching health principles. Too often the people are held in a sort of terror-stricken condition while the "thou shalt not" thunder about their ears, and the vivid lightning of dire consequences flash about them, and the dreadful smoke of final extermination rolls up before their vision. The people see and realize it all, and either stoically resolve to accept the consequences, whatever they may be, or helplessly ask, "What shall we eat, then?" It seems to them that the prohibitions cover the entire dietetic field, and no avenue of escape is left. Too often the people are left at this point. Perhaps they have left their former affinities. Now what? Well, that does not appear. They have heard the law; but where is the gospel?

Would it not be better to begin with the gospel? Before the Lord mentioned any prohibitions, he placed before mankind what might and should be eaten. He created the beautiful fruits, and pointed to them in their luscious sweetness. He created the grains filled with the elements of strength and life. He loaded trees with nuts rich in vitality, and then he told his children that these were before them. He added his benediction, and pronounced them all "very good." People only need to be taught how good they really are in order to accept them now.

What the world needs is an education in the privileges and blessings of good living. The privilege of adopting a good thing is far more attractive than the duty of dropping a bad thing to which people have become attached. But the adoption of right habits of living carries with it necessarily the discontinuance of wrong habits. The better way wins the heart by a gentle conquest, powerful and complete. And then, evil must flee as before a whip of small cords.

The mission of Christ was not to condemn the world, but to bring life and light. So let us be more anxious to present the beauty and desirability of God's plan, the fullness of his grace and promises, and his Spirit will work a transformation that will form a permanent basis for every good work of reform.

THE Baptist *Missionary Magazine* tells this incident of colporter work in India:—

"A missionary was selling Bibles for the first time in a town in India. A Hindu, seeing the books, rushed eagerly forward, and said: 'Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask?' On the money's being paid, and the book given to him, he said: 'I have been looking for a copy of this book for years, and now, thank God, I have found it at last!'"

CURRENT EVENTS

It is claimed that the Boers still have 25,000 effective men in the field.

THE daily *News*, of this city, notes the fact that "two tiny hairs from the eyebrow of Napoleon are to be exhibited in New York soon," and then appends the familiar and in this case exceedingly pertinent quotation: "What fools these mortals be."

ACCORDING to the *Chicago Tribune* the two Dakotas are having a rapid but substantial growth. North Dakota's population increased seventy-five per cent. in the last ten years. Last year 150,000 immigrants found homes there, and this year it is estimated 200,000 more will go there. South Dakota is faring almost as well.

THE statement is made that peace negotiations in South Africa have been broken off and that the war will continue. As one result, all the Boer prisoners who have been sentenced to terms of penal servitude will be sent out of South Africa to the Seychelles Islands. A new convict prison is to be constructed there for the purpose. Accommodation for 1,200 prisoners of war will be ready in Antigua by the middle of April.

A BERLIN despatch of recent date states that "another lunatic has been placed on a German throne, Henry XXIV. of Reuss-Greiz, etc., who is as crazy as a March hare. However, his subjects insisted that he be declared ruler by the grace of God, while one of his cousins acts as regent. The other crazy German monarchs are King Otho of Bavaria and the Prince of Lippe. A fourth, the King of Wurtemberg, died some years ago."

AN English paper publishes a statement to the effect that Russia is about to build a strategic railway in Manchuria, which will terminate, for the main line, 650 miles north of Peking; and will be carried this winter as far as Kalgan, on the great wall. This is as far as the Russians can go under existing compacts, but there is nothing to prevent the Chinese government, which is already largely under Russian influence, from constructing a railway from Peking to Kalgan, and thereby coming into direct railway communication with Europe, by way of Russia.

It is announced that two forest reserves will shortly be established by presidential proclamation in the sand-hill district of Nebraska; one, the Dismal River reserve, between the Dismal and Middle Loup rivers, containing 86,000 acres; the other, the Niobrara reserve, between the Niobrara and Snake rivers, 126,000 acres. Neither of these reserves contains mining or agricultural land, and but little private land. Some of the area is now or has been covered by forests. The treeless portions of these reserves will be planted to timber, prairie fires will be kept out, and the growth of timber will be rapid.

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NASHVILLE, TENN., APRIL 30, 1902.

It is reported from New York that recently American mining men discovered a wonderful ancient silver mine in the Altar district near Tebutama, Sonora, Mexico. Immense shafts have been unsealed and a great pile of ingots found, besides millions of tons of ore. A score of skeletons were found in the mine. Stone tools and other evidences of employment of thousands of men were also discovered.

At a dinner recently given in honor of Rev. Theodore L. Cuyler, on his eightieth birthday, he said:—

"By avoiding stimulating drinks and indigestible foods, by getting sound and sufficient sleep, I have been enabled to spend fifty-six years in the Christian ministry, and have never passed a Sabbath on a bed of sickness."

To a reporter who called on him he remarked, "I believe a consecrated type is far more powerful for doing good than a consecrated tongue."

A MANILA despatch of the 26th inst. states that at the beginning of the trial of Gen. Jacob H. Smith, accused of ordering the killing of all natives over the age of ten years, his counsel, Colonel Woodruff, forestalled the prosecution by admitting that the majority of the accusations were true. His client, he said, did not desire any prisoners, and had ordered Major Waller to kill the natives and burn their houses. The age limit, Colonel Woodruff said, was made ten, because many boys had carried arms against the Americans.

General Smith's defense seems to be that his action was justified by general order number 100, issued in 1863, which is in part as follows:

"To save the country is paramount to all other considerations. Military necessity admits of all direct destruction of life or limb of armed enemies, and of other persons whose destruction is incidentally unavoidable in the armed contests of the law.

"The law of war can no more wholly dispense with retaliation than can the law of nations of which it is a branch. Civilized nations acknowledge retaliation as the sternest feature of war. A reckless enemy often gives his opponent no other means of securing himself against the repetition of barbarous outrage.

"The more vigorously wars are pursued, the better it is for humanity. Such wars are brief.

"A commander is permitted to direct his troops to give no quarter in great straits, when his own salvation makes it impossible to cumber himself with prisoners.

"All the troops of the enemy known or discovered to give no quarter in general or to any portion of the army, receive none.

"Quarter having been given to an enemy by American troops under a misapprehension of his true character, he may nevertheless be or-

dered to suffer death, if within three days after battle it be discovered that he belongs to a corps which gives no quarter.

"All armies in the field stand in need of guides, and must impress them if they can not obtain them otherwise. Guides, when it is clearly proved that they have misled intentionally, may be put to death."

JUST TO BE GOOD.

This is enough, enough;
O, we who find sin's billows high and rough,
Do we not feel how more than any gold
Would be the blameless life we led of old,
While yet our lips knew but a mother's kiss?
O, though we miss all else but this,
To be good is enough!

It is enough, enough just to be good,
To lift our hearts where they are understood,
To let the thirst for worldly power and place
Go unappeased, to smile back in God's face
With the glad lips our mothers used to kiss.
O, though we miss all else but this,
To be good is enough!

—Selected.

It is announced from Paris that Professor Morgan, the archæologist, has succeeded in deciphering the laws of King Khammouradi, of Babylonia, a contemporary of Father Abraham. The law books, written on clay, were discovered by the French exploration party digging up the ancient city of Suza.

These stone law books will be the principal attraction of the archæologist exhibition at the Grand Palais, to be opened next Thursday, May 1. The parts of the code deciphered by the Professor deal with criminal, civil, and commercial laws.

Here are extracts from the fundamental laws of the ancient Babylonian kingdom:—

"The man who robs a house afire, shall be thrown into the fire.

"The burglar, discovered in the act, has forfeited his life if he carries weapons on his body. He shall be buried on the spot where he entered the house.

"He who destroys a fruit tree shall be fined ten pieces of silver.

"He who drives another man's ox to death shall give ox for ox.

"He who injures an animal shall be fined half the worth of the animal.

"A woman inheriting house, field, or orchard from her husband must not be molested in her possessions, which she shall be free to leave to her favorite son. Her husband's children shall not be entitled to fight the testament.

"He who enters into a contract without witnesses, or without any instrument in writing, shall not be allowed to carry his case before the courts."

Professor Morgan says the laws of Abraham's times are practically the same as the laws in force to-day.

ONE ONLY CHANCE.

A MISSIONARY in India makes this impassioned appeal through her home paper, the *Missionary Link*:—

"In evangelizing in out-of-the-way places in India we realize that the news of salvation through Christ Jesus never comes except it is carried by missionaries doing just as we are doing. In most of these villages where we have asked if they had ever heard of Jesus, the answer has been, 'Never before.'

"It is a solemn experience to stand in a village of souls who have been living all their lives as if Calvary had never existed, as if the Son of God had never thought of them, and to realize that through you must come to them their first and perhaps last knowledge of all this mystery. Our hearts fairly break as we think of the plenty and to spare of the Christians at home, and these multitudes perishing here, not having even the crumbs.

"I never before realized what an account the Church will have to settle with her Lord in the last day. This is the time when you get a little glimpse of how things will look in the light of eternity, and as they look to our God.

"When I go up to the entrance of these villages, and see written above it the words: 'He that believeth on the Son hath eternal life, and he that obeyeth not the Son shall not see life,' and then remember costly church buildings, with all the equally extravagant appointments, that are presumably for the worship of God, I think how the money thus expended might be used in sending missionaries to these souls. I do not know which to pray for most, the dear children of God at home, or the heathen here.

"Do you think I am using strong language? If you could see things as we see them here, you would feel, I think, the awful incongruity of it all, and would be overwhelmed. I wish I had the power to portray things to the home friends as they look to us. This I realize is a reason why we should be faithful in writing; for how else can they know, if we who are in the midst of the need, do not inform them? God help us to be more true to him."

THE latest and biggest trust of all—the Ocean Steamship Trust—will control six great transatlantic lines, having an aggregate of 208 ships and 1,106,842 tons. The lines embraced in the new combination are the White Star, Dominion, Leyland, Atlantic, Transport, American (International Navigation Company), Red Star and probably the Cunard, while allied and heartily cooperating are the Hamburg-American and North German Lloyd. The combination will enable these steamship companies to fix uniform rates for freight and passengers, while another effect will be to secure the protection of all interests in time of war.

FROM its charming cover by Albert Herter to its last page the May issue of *The Ladies' Home Journal* excels in all ways. The most important new feature is the beginning of Ernest Thompson Seton's department for boys, which is written and illustrated by the famous naturalist-author-artist. Landsay Denison, who knows President Roosevelt in a very personal way, writes of "The Outdoor President," and Helen Keller continues the marvelous story of her life. Neltje Blanchan tells "How the Birds Build Their Nests," and Will Bradley shows the boudoir of "The Bradley House." Mr. Bok's editorial is a fine bit of sarcasm aimed at the wise New Yorkers, and Mr. Mabie in his literary talk deals with the reading habit and several new books and writers of note. There's no end of good and helpful advice and interesting facts in the various departments, and the illustrations are conspicuously attractive. By the Curtis Publishing Company, Philadelphia. Ten cents a copy; one dollar a year.