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The Good Shepherd.

THE Saviour spoke of Himself as a shepherd, and of the disciples as His flock. He said: "I am the Good Shepherd, and know My sheep, and am known of Mine." John 10:14.

Christ was soon to leave His disciples, and He said this to give them comfort. When He should be no more with them, they would remember His words.

Whenever they saw a shepherd watching his flock, they would think of the Saviour's love and care for them.

In that land the shepherd stayed with his flock day and night. Over the rocky hills and through the forests he led them by day, to pleasant, grassy fields by the river-side.

Through the night he watched them, guarding them from wild beasts and from robbers, that were often lurking near.

Tenderly he cared for the feeble and sickly ones. The little lambs he took in his bosom.

However large the flock, the shepherd knew every sheep. He had a name for each, and called it by its name.

So Christ, the heavenly Shepherd, cares for His flock that is scattered throughout the world. He knows us all

by name. He knows the very house in which we live, and the name of each inmate. He cares for each one as if there were not another in the whole world.

The shepherd went before his sheep,

and met all the dangers. He encountered the wild beasts and the robbers. Sometimes the shepherd was killed while guarding his flock.

So the Saviour guards His flock of disciples. He has gone before us. He has lived on earth, as we live. He was a child, a youth, a man. He overcame Satan and all his temptations, so that we may overcome.

A shepherd might have a hundred sheep, but if one was missing he did not stay with those that were in the fold. He went to search for the lost one.

Out in the dark night, through the storm, over mountains and valleys, he would go. He did not rest till the sheep was found.

Then he took it in his arms, and carried it back to the fold. He did not complain of the long, hard search, but gladly said:—

"Rejoice with me; for I have found my sheep which was lost." Luke 15:4-7.

So the care of the Saviour-Shepherd is not for those only who are in the fold. He says, "The Son of man is come to save that which was lost." Matt. 18:11.

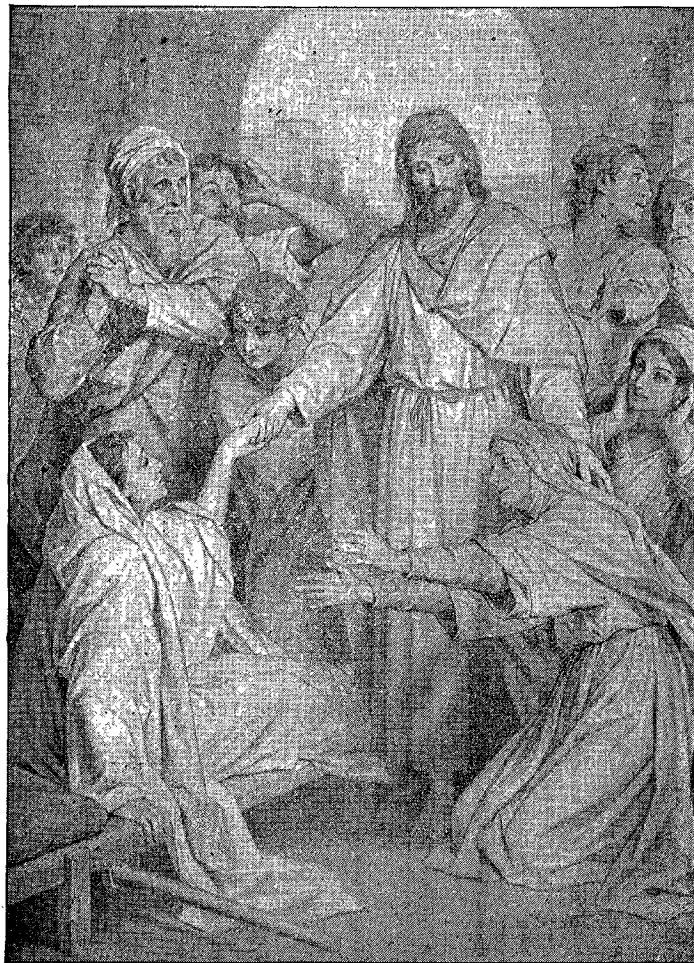
"I say unto you, That likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

We have sinned, and have wandered away from God. Christ says we are like the sheep that has wandered away from the fold. He came to help us live without sin. This He calls bringing us back to the fold.

When we return with the Shepherd, and cease to sin, Christ says to the angels in Heaven: "Rejoice with Me; for I have found My sheep which was lost."

And a joyful anthem rings out from the angelic choir, filling all Heaven with richest melody.

Christ presents to us no picture of a sorrowful shepherd returning without the sheep. Here is a pledge that not even one of the straying sheep of God's fold is overlooked. Not one is left unhelped. Every one that will submit to



Raising the Widow's Son.

He died to save us. Though now He is in Heaven, He does not forget us for a moment. He will safely keep every sheep. Not one that follows Him can be taken by the great enemy.

be ransomed, the Saviour will rescue from the wilds of sin. Then let every wanderer from the fold take courage. The Good Shepherd is searching for you. Remember that His work is "to save that which is lost." That means you.

To doubt the possibility of your salvation is to doubt the saving power of Him who purchased you at an infinite cost. Let faith take the place of unbelief. Look at the hands that were pierced for you, and rejoice in their power to save.

Remember that God and Christ are interested in you, and that all the host of Heaven are engaged in the work for the salvation of sinners.

While Christ was on earth, He showed by His miracles that He had power to save unto the uttermost. By curing the diseases of the body, He showed that He was able to take away sin from the heart.

He caused the lame to walk, the deaf to hear, and the blind to see. He cleansed the poor lepers, and healed the man with palsy, and those who had all kinds of diseases.

By His word, even the devils were driven out from the ones whom they had been possessing. Those who saw this wonderful work were astonished, and said: "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out!" Luke 4:36.

At the command of Jesus, Peter was able to walk on the water. But he had to keep his eyes on the Saviour. As soon as he looked away, he began to doubt and sink.

Then he cried, "Lord, save me," and the Saviour's hand was stretched forth to lift him up. Matthew 14:28-31. So whenever one cries to Him for help, the hand of Christ is stretched forth to save.

The Saviour raised the dead to life.

One of these was the widow's son at Nain. The people were carrying him to the grave, when they met Jesus. He took the young man by the hand, lifted him up, and gave him alive to his mother. Then the company went back to their homes with shouts of rejoicing and praise to God.

So also the daughter of Jairus was raised, and by Christ's word, Lazarus,



The Lost Sheep Found.

who had been dead four days, was called forth from the tomb.

So when Christ shall come to earth again, His voice will pierce the tombs, and "the dead in Christ shall rise" to glorious, immortal life; and so shall they "ever be with the Lord." 1 Thess. 4:16, 17.

It was a wonderful work done by our Lord during His ministry on earth. Of this work He spoke in the answer He

sent to John the Baptist. John was in prison, and had become despondent; he was even troubled by doubts as to whether Jesus was really the Messiah. So he sent some of his followers to ask the Saviour:—

"Art Thou He that should come, or do we look for another?"

When the messengers came to Jesus, there were about Him many sick, whom He was healing. All day the messengers waited, while He worked with tireless activity to help the suffering ones. At last He said:—

"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:3-5.

So, for three years and a half, Jesus "went about doing good." Then the time came for His ministry on earth to be finished. With His disciples He must go up to Jerusalem to be betrayed, condemned, and crucified.

Thus were to be fulfilled His own words, "The Good Shepherd giveth His life for the sheep." John 10:11.

"Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with

His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6.

"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." Revelation 3:20.



SEEKING THE LOST

By E. J. Hibbard.



WE have repeatedly heard of the *one* sheep which voluntarily strayed from the flock of one hundred. Our hearts have been touched with the great kindness of that shepherd who left the ninety and nine in the wilderness, and ceased not his search until the lost one was found. But how few have considered the scripture which speaks of the unfortunate *many* that were *driven* away. Ezekiel 34 tells us the whole story. They were driven from the flock, and made to wander over the face of the whole earth. Awful account! And by what means was it done?—By the shepherds themselves, together with the fattest and strongest of the sheep. But how did the shepherds do such a thing?—First by neglect, and next by force and cruelty. Does it say so?—Yes. It says that very thing. Get your Bible, read the whole chapter, and see what it says.

Then the fat sheep appropriated to themselves all the green pasture, and the waters from the cooling streams. And what they could not use, they fouled with their feet. Thus the poor, the lame and the diseased, were consumed with hunger and thirst. And if they attempted to get a nibble of grass, or a sip of water, the fat ones pushed them with their horns, and thrust them with their sides.

What shall be done for the sheep so sorely pressed? Shall they not fight for their rights?—Oh, no. They'd lose if they did. Better news: "For thus saith the Lord God, Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34:11, 12.

This Jesus did when he was here. It is said of Him that "He had compassion on the multitudes, for they were as sheep having no shepherd." He also said: "My sheep hear My voice, and I know them, and they follow Me." Now if we can find who followed Him in that day, we shall know who were His sheep. One text will show: "And it came to pass, that, as Jesus sat at meat in his [Matthew's] house, many publicans and sinners sat also together with Jesus and His

disciples; for there were many, and they followed Him." Mark 2:15. But they did not long follow Him as publicans and sinners. They soon ceased to be that, as their contact with Him brought confession and repentance of sin.

Are you one of those poor lost sheep, who has been driven out by unkindness? The Chief Shepherd is calling you. Do you hear His voice?



The Travail of the Cross.

Well might the earth convulsive shake,
When Christ hung dying on the cross;
Well might the heart of nature break,
Beneath the load of such a loss;
Well might the sun his glories veil,
With scarce a ray of light between,
And mocking men and devils quail,
As darkness fell upon the scene.

And shall all nature stand aghast
At this most sacrilegious deed,
And man, creation's best and last,
Alone no lesson from it heed?
Shall earth rend open as in pain,
And human hearts be shut and bowed?
Shall flinty rocks be rent in twain,
And our hard hearts remain unscarred?

Open, my heart, and welcome in
This loving Jesus, crucified,
Who died our souls to save from sin
And in whom we are justified.
Break, stubborn heart, beneath the love
So infinite and so divine,
That fills with glory heaven above,
And, for the asking, may be thine.
—Wm. G. Haeselbarth, in *Christian Work*.



He Saves to the Uttermost.

EVERY accountable human being has drawings toward repentance from sin. The sinner oftentimes asks the question, "Can God pardon one who has done so wickedly as I?" Let God in His own word answer: "Wherefore He is able also to *save* them to the *uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. Could you ask for anything to be expressed more clearly? He saves to the uttermost. Can you get beyond the "*uttermost*"?—No. Then you are in a condition from which God can save you.

But hear further what He says to you: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even

so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21. Grace is "the exercise of love, kindness, or good will." And note that He says in this text that "where *sin abounded grace* [*i. e.* the exercise of love, kindness, or goodwill] did *much more* abound." Then no matter how great may be the abounding of sin, the grace of God still "does much more abound." And furthermore He is anxious to have His grace, which is "the exercise of love, kindness, and goodwill," reign in your heart "through righteousness unto eternal life by Jesus Christ our Lord." Will you make this surrender to Him, and let Him save you from your sins?

His grace and love are yours to day. But there must come a time when your probation will close, and it will be forever too late to obtain the pardon now so freely offered to you. How much wiser and better to accept it!—*Selected*.



Selfish Sorrow Is Sinful.

YOU buried your baby this summer?" questioned a well-meaning matron of the younger lady with whom she had been conversing.

"Yes," answered the other. Her two little boys whom she had brought out to see a street parade were by her side, and as the questioner passed on a thought of the possible bearing of the remark brought the tears to the young mother's eyes. "Did she wonder to see me here? I have no right to bury my living children," she said appealingly to a friend.

She was right. Her sorrowful heart was no excuse for shutting her little ones away from the innocent pleasures or barring the sunlight out of their lives. The sacrifice of the living to the dead is not confined to heathen lands; it is only too common all about us, and whole families are subjected to hardship for the sake of a grief which calls itself sacred, but is really selfish. The room must remain closed, as the dead brother left it, however it may be needed by others. The piano, which its owner's dear hands will touch no more, cannot be opened for the pleasure of the other children. Some member of the family is forced to carry double burdens, because another has "lost all interest" in work that must still be done. Whatever befalls, we have no right to allow our mourning to darken other lives.—*Chicago Interior*.

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A Curious Prophecy

IN the book of Daniel is one of the most curious, interesting, and accurate prophecies in all the Bible.

This prophecy which begins in Dan. 8: 1 and is completed in Dan. 9: 21-27, left the Jews without excuse for rejecting Christ, as by it they might have known the very year when He was to enter upon His ministry.

In this prophecy the kingdoms of Medo-Persia, Greece, and Rome are represented by beasts and horns. Medo-Persia, or the united kingdom of the Medes and the Persians, is represented by a ram having two horns (verse 3), one of which was higher than the other.

In the Scriptures horns represent power. These two horns represented two powers, and the higher horn, which came up last, represented the higher, or greater power.

The Medes were the first to attract the attention of the world, but after a few years the Persians became the stronger part of the Medo-Persian kingdom. One horn "was higher than the other, and the higher came up last," says the prophecy.

After Medo-Persia came the kingdom or empire, of Greecia. This was Alexander's kingdom, and he was the first king, represented by the "notable horn" between the eyes of the "he goat" of verse 5.

After Alexander's death, represented by the breaking of "the great horn" (verse 8), his kingdom was divided into four parts, represented by the four horns of verse 8, which came up "toward the four winds of heaven." These were Asia Minor (now Turkey in Asia) on the north; Syria and Babylon on the east; Egypt on the south and Macedon (now Greece and European Turkey) on the west.

But another power, Rome, was arising to the west of Macedon, which it conquered in B. C. 168; and as it first comes into the field of prophecy as the result of this conquest, it is said to come out of this horn.

This "little horn"—little at first—waxed, or grew, "exceeding great toward the south [Egypt], and toward

the east [Syria], and toward the pleasant land [Palestine]."

All these countries soon became parts of the Roman Empire. But it is the specification of Dan. 8: 11, 25 that shows more conclusively than anything else that the "little horn" represented Rome. Rome "magnified himself even to the Prince of the host," and stood up "against the Prince of princes." It was a Roman governor who tried and condemned Christ, and it was Roman soldiers who nailed Him to the cross.

The Roman political system crumbled and fell to pieces, as has been aptly said, "under the weight of its own magnificence." And finally that same power, as it exists to-day in the Papacy, will "be broken without hand" and destroyed forever by the brightness of the Lord's second coming, as foretold by the apostle in 2 Thess. 2: 8.

But perhaps the most interesting part of all this

Wonderful Prophecy

is that which relates to time. In Dan. 8: 23 we read the words of the angel to the prophet, "Unto two thousand and three hundred days, then shall the Sanctuary be cleansed."

As the cleansing of the Sanctuary in the wilderness, and later in the temple, was the closing work of the year, typifying the work of Christ in the true sanctuary in Heaven, so the final work of our High Priest just before He comes the second time, is the blotting out in the heavenly courts, of the records of sin.

Sins are not blotted out when confessed, as we learn from Matt. 18: 23-35. This work is done just before Christ comes the second time, as we are told in Acts 3: 19-21.

Now, the Bible nowhere reveals the time of Christ's second coming, but it does teach that we may know, yea, that it is our duty to know when "He is near, even at the doors." See Matt. 24: 33. And this prophecy to which we have referred, reveals not only the time of the beginning of Christ's ministry but the very time when the work of blotting out the sins of God's people began in the heavenly sanctuary.

In prophecy nations are frequently represented by beasts, and years by days. This is the case in the prophecy of Daniel. In Dan. 8: 13 the angel told the prophet that after twenty-three hundred days (years) the sanctuary should be cleansed, that is that all the sins of all God's people should then be blotted out.

Then as the angel took the matter up more in detail and revealed to Daniel the cruel work of the little horn including even the crucifixion of the Prince of princes—the Son of God—the prophet "fainted and was sick certain days." Dan. 8: 27.

In the ninth chapter we find Daniel seeking for light in regard to the time. The meaning of the symbols had been explained to him, but the time he did not understand.

The angel began, therefore, when he returned to complete his work of explanation, just where he had left off when the prophet fainted, namely, with the time; he said: Understand the matter and consider [or recall] the vision. Seventy weeks are determined upon [or allotted to] thy people." Dan. 9: 23, 24.

Seventy Weeks of Years Only,

of the, twenty-three hundred years, belonged to Daniel's people, the Jews, and these weeks were to be divided thus:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that the terminated shall be poured upon the desolate." Dan. 9: 25-27.

Space does not permit a close examination of all these specifications, but the fourth chapter of Nehemiah tells of the experience of the Jews in rebuilding the wall of Jerusalem.

Notice that according to the text last quoted, the seventy weeks and consequently the twenty-three hundred days, or years, were to date from the going forth of the decree to restore and to rebuild Jerusalem.

Turning to Ezra 7: 11-26 we find that that decree went forth B. C. 457. From that date "to Messiah the Prince" was to be "seven weeks and threescore and two weeks," or sixty-nine weeks of

years. Sixty-nine weeks of years would be 483 years. That number of years from B. C. 457 brings us to a corresponding season in A. D. 27.

Turning to Luke 3:21, 22, we find this record: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased." In the margin we find the date "A. D. 27." Soon after this, Jesus went into Galilee preaching and saying, "The time is fulfilled." Mark 1:14, 15.

But there remains still one week or seven years of the seventy weeks or 490 years. It was

In the Midst of This Week

that "Messiah was cut off but not for Himself." Christ's personal ministry continued, as all authorities agree, just three years and a half. He then caused the sacrifice and oblation to cease by the offering of Himself. True, the forms continued till the destruction of Jerusalem, forty years later, but the rending of the veil of the temple at His death testified that God no longer regarded the service performed there. The glory was departed.

But how did Christ confirm the covenant with the Jewish people for one week when He was crucified in the midst of the week? The answer is, for the first half of the week he confirmed it by his own personal ministry; during the second half, or from his death in A. D. 31 to the close of the seventy weeks in A. D. 34; he confirmed it by the ministry of His apostles. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" Heb. 2:2-4.

It was about the close of this one week, the last of the seventy allotted to Daniel's people, that the Jews finally rejected the gospel by putting Stephen to death.

Then followed Paul's conversion and his mission to the Gentiles, and Peter's vision and his experience among the Gentiles.

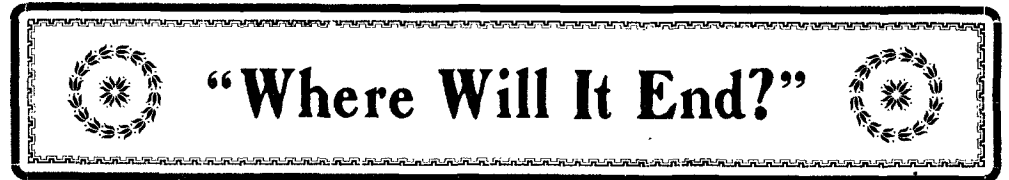
Truly the prophecy of Daniel and the

events here briefly narrated prove beyond any question that Jesus was the true Messiah, the long promised Saviour of men.

But while this must appeal powerfully to those who would "seek a sign," the child of God who through faith in Jesus Christ has been delivered from the bondage of sin, has in his own experience a

witness that satisfies him better than even any argument that can be made. The fact that the gospel meets a want that every man feels, is after all the best evidence of its divinity.

The bearing that this prophecy has upon the second coming of our Lord, must be considered more fully in a future article.



UNDER the heading, "Where is this to end?" the Nashville *American* of August 26, has a most excellent editorial anent lynchings by fire, which have become so common during the last four or five years. The *American* says:

"Another negro was burned by a mob yesterday; this time in Tennessee. He was taken from jail, from the officers of the law, in spite of appeals and protests of citizens and the Attorney General, who assured the mob that he should have a speedy trial. Had the mob been convinced that the brute would have been speedily tried, convicted and executed according to law, it would have proceeded with its lawless and brutalizing work. Its purpose, therefore, was not alone to punish the negro for his crime, since the law would have done that. Its action cannot be defended on the ground that he probably would have escaped punishment. There was no room for the plea that his victim would have had to be brought into court to testify against him, for her lips are sealed in death. It can hardly be said that vengeance was the only motive. There was something more. The mob spirit thrives through suggestion. It is bloodthirsty, unreasoning and unreasonable, with a savage delight in defying the law, in the excitement over an excuse and an opportunity to destroy life by a method the very horror of which is fascinating to the mob which is capable of such deeds.

"Lawlessness feeds on lawlessness. Formerly the mob was satisfied to hang its victim. When the Texas mob burned a negro, it was a shock to the country. The world regarded it with horror. But as crime becomes familiar its repulsiveness grows less. The first burning of a victim by a mob suggested the crime to others, and it has been repeated so often it has ceased to be more shocking to the

benumbed public mind than an ordinary hanging formerly was. It has grown to be the common method of the mob. It will grow more common and on smaller provocation, until some more fiendish and brutalizing method is resorted to. Cannibals eat their victims. We have not arrived at that point—yet. The enlightened mind cannot fail to realize that such crimes cannot be committed without injury to those who commit them. The fire may consume the victim, but the crime leaves black scars on the living, which do not heal. There is a penalty for all this which we shall not escape. The thoughtful must shudder as they contemplate this downward drift. Where will it end?"

It is little wonder that thinking men are becoming alarmed at the increasing evidences of lawlessness. We are living in perilous times. Violence was one of the characteristics of the antediluvian world, and our Saviour Himself declared, that "as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

In like manner, the apostle in describing the last generation that should live upon this earth in its present condition, says that men shall be "without natural affection, truce breakers, false accusers, incontinent, fierce," etc.

The fiendish crimes and the scarcely less fiendish punishment now so common, both indicate a falling away from the normal, that can be accounted for only by the fact that the cup of man's iniquity is nearly full, and that the restraining influence of the Spirit of God is being withdrawn from the earth. The *American* asks, "Where will it end?" We reply, only at the coming of the Lord. We have reached the "perilous times" of the "last days," foretold by the apostle Paul in 2 Tim. 3:1-5.

* Looking for the Wind *

CHILDREN often do serious mischief where no wrong is intended. Those in the picture are opening the bellows with a knife, evidently to find if possible the source of the strong current of air that issues from the nozzle when the handles are brought together.

Mama has arrived upon the scene, it appears, just in time to save her bellows from utter ruin, but papa will have some patching to do, for the point of the knife seems to be already through the soft leather that forms the sides of the simple machine.

The secret of the bellows is that while we cannot see air as we can water, it is just as real as water. When the sides of the bellows are expanded the machine fills with air which rushes in through the little valve in the side, opening inward. Then when the sides are compressed by bringing the handles together again, the air is forced out through the nozzle.

The fact that the wind cannot be seen, though it is a real thing, just as real as water, is taken by our Saviour to teach a deep spiritual truth.

When Nicodemus asked Jesus how a man could be born of the Spirit of God, the Saviour said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is

every one that is born of the Spirit." We cannot see the Spirit of God, and neither can we see the wind. We can, however, feel the wind ourselves and see its effects upon others. Just so, while



we cannot see the Spirit of God we can feel its influence upon our own hearts, or minds, and we can see how it influences and changes the lives of other people.

Though the air is so thin that we cannot see it, and so easily moved that we can walk freely through it, yet there is great power in it. Air in motion is called

"wind," and strong winds sometimes do much damage. Trees are sometimes torn up by the roots and houses are blown down by the wind.

The Spoiled Picture.

THE Lloyd family had decided to have a family picture taken. All the family relations were to gather in the front garden at grandpa's home at four o'clock on a certain day, and the artist was going to have all their pictures all together.

Kitty Lloyd was very much delighted, and asked her mother a great many questions about it.

"Am I to be in it, mama?"

"Yes, dear—all the family."

"And Baby Ruth too?"

"Yes, all the children and grandchildren."

"O mama, can't I have my dog Sandy in it, too? I think if you have Baby Ruth, I ought to have Sandy."

"Well, you ask papa about it to-night."

When Kitty's papa came home that night, the first thing he heard, when his little girl came to meet him, was:—

"O papa! may I have Sandy in the picture with me? Mama's going to have

Baby Ruth, and I want to have Sandy."

"I'm afraid you'll spoil the picture," responded Mr Lloyd, "and Sandy is worse yet. You see we shall all have to keep very still, and I am afraid neither you nor Sandy can do that."

"Oh yes we can!" assured Kitty; "I'll teach Sandy."

Every day after that Kitty gave Sandy lessons in sitting still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to grandpa's where there was a large gathering of aunts, uncles, and cousins, who were to be in the picture. Sandy was allowed to go also, and kitty was delighted.

At last the artist came in a newly-painted wagon with a big, long word on the outside, which Kittie, after a good deal of spelling, learned was "photographs." It was very interesting to watch the artist take out his camera, and set it up on a little frame, and peep through it with a black cloth over his head. When all was ready, he called the family together, and with grandma and grandpa in the centre, the tall ones at the back, and the short ones in the front, they were arranged, and made ready for the picture. Kitty had a place in the very front of the group, with Sandy by her side, who was to sit up on his hind legs.

"Now, Kitty," said mama, "you must keep perfectly still, and not move, or you will spoil the picture. When the artist says 'Ready,' you must not even wink till he has finished."

Kitty stood up very straight, and looked just where the artist had told her to look.

"All ready?" said the artist. "Now."

Kittie looked round quick to see if Sandy was sitting up all right, and just then the artist took the picture.

"Why, mama, is it over?" asked Kittie, as they all began to move round and talk.

"Yes, Kittie," answered mama, "it's all over now and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kittie. There were grandma and grandpa sitting in the centre, looking as calm and placid as ever. There was mama and Baby Ruth as plain as could be, and Sandy sitting up as straight as a dog could; but in the place where Kittie's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa gravely, "and you spoiled the picture."

Kittie burst into tears.

"I only looked round to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man would be so quick."

When the picture was shown to the

other relatives, they decided that it was so good of grandma and grandpa that it must be kept. So a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kittie cried bitterly, and begged him not to hang it up, but papa said he must. Then mama took her little girl into the parlor and talked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when

the man said 'All ready,' but you wanted to look round first and see what Sandy was doing. Now I want you to come and look at the spoiled picture very often, and always remember that it was spoiled because you did not obey promptly."

Kittie tried hard to remember the lesson, and when she forgot to mind promptly, her mama would often say, "Take care, you are spoiling your picture now," and then Kittie would smile into her mother's face and hasten to do as she was told.—*Eva Kinney Miller.*

Stonewall Jackson's Victory

THE following incident in the life of General Thomas J. Jackson, which, I believe, has never been given to the public, but which I had several times from the lips of my venerable uncle, Mr. Conrad Kester, who lived at Weston, in Lewis County, Va. (now West Virginia), some three miles above the "Old Cummins Jackson Mills," where young Jackson lived with his uncle, will serve to show that those sterling qualities of head and heart which so characterized his life in after years were innate in the boy, and even at the early age of ten years his high sense of honor and keen perception of right, fixed in his mind so high a standard of morality that he could not easily be induced to lower it.

At the time mentioned, the West Fork River, on whose banks stood the old mill, was well stocked with fish, among which none was sought after so eagerly as that noble game fish called the "pike." "Tom," as he was familiarly called partially supplied the demands of the limited fish market at the little village of Weston.

One day Tom proposed to Mr. Kester that he would let him have all the pike he caught a foot in length or over at the price of fifty cents each. Mr. Kester accepted the proposition, so the solemn compact was concluded.

Tom continued to perform his contract faithfully, and sold Kester every pike he caught of the "regulation length," until one day he was seen by Colonel Talbott going through town, making straight for Kester's, bending under the weight of a pike thirty-eight inches in length, when the following colloquy took place:

"Hello, Tom. That's a fine fish you have. I want to buy it."

Tom, without apparent interest in

what the Colonel was saying, and without halting, laconically replied:

"Sold to Mr. Kester."

"That can't be. You have not seen Mr. Kester. I will give you a dollar for it."

"I tell you it is sold, and is not mine to sell."

"What is Mr. Kester to give you for it?"

"Fifty cents."

"I will give you a dollar and a quarter for it."

Tom cast upon him an indignant look, and remarked: "If you get any of this pike, you will get it from Mr. Kester."

On presenting the fish to Mr. Kester that gentleman said: "Tom, this is a splendid pike. I think I shall have to give you a dollar for it; fifty cents is not enough." Tom replied: "No, sir; that is your pike at fifty cents, and I will not take more for it. Besides, you have bought a good many from me that were pretty short."

Thus the transaction closed, and Tom was doubtless thereby made stronger for the fierce struggles which awaited him in his future eventful career.—*Judge McWhorter, in Baptist Standard.*



It is averred that the destruction of birds in France has produced disastrous effects upon agriculture, horticulture and the grape industry. In the Department of Herault alone, it has been calculated, the destruction of birds accustomed to feed upon insects costs a loss of more than 2,000,000 gallons of wine every year. Some birds consume about 600 insects daily, and a single insect-eating species, Monsieur Levat estimates, may be the means of saving 3,200 grains of wheat and 1,150 grapes per day.



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Weighty Words.

In his address to the jury on the occasion of the trial of Czolgosz, the murderer of the President, Judge Lewis, of counsel for the defense, said:

"It is charged here that our client is an anarchist, a man who does not believe

Anarchy Defined in any law or in any form of government. And there are, so we are told, other individuals who entertain that opinion. We all feel that such doctrines are dangerous, are criminal, are doctrines that will subvert our Government in time if they are allowed to prevail.

"Gentlemen of the jury, while I believe firmly in that, I do not believe it

A Greater Danger creates a danger to this court, equal to the belief becoming so common, that men who are charged with crime shall not be permitted to go through the form of a trial, in a court of justice, but that lynch law should take the place of the calm and dignified administration of the law by our courts of justice.

"When that doctrine becomes sufficiently prevalent in this country, if it ever does, our institutions will be set aside and overthrown; and if we are not misinformed as to the state of mind of some people, in some parts of the country, the time is fast approaching when men charged with crime will not be permitted to come into court and submit to a calm and dignified trial, but will be strung up to a tree on the bare suspicion that some one may hold—the belief that they have committed some crime.

"It is not long since I read in a paper that a colored man in the South, had had

Who Are Really Dangerous his life taken because he had insulted a white man. What it

was the paper did not say, but he was strung up. I suggest, gentlemen, that that class of the community who are crying out in our cities, and are sending letters to lawyers suggesting that the man who is charged with the crime that this defendant is, should not be permitted

to have a trial before a court of justice, are a more dangerous class to the community, than the anarchists about whom we read so much.

"Now, it is the duty of every American citizen, of every good man, to stand firmly by the law, and put his voice against any idea that a man should be punished for any crime, until he is proven guilty in court, beyond any reasonable doubt."

These are weighty words, words that should be heeded by the people everywhere. Without a large measure of self-control, "government of the people, by the people and for the people" is impossible.

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