

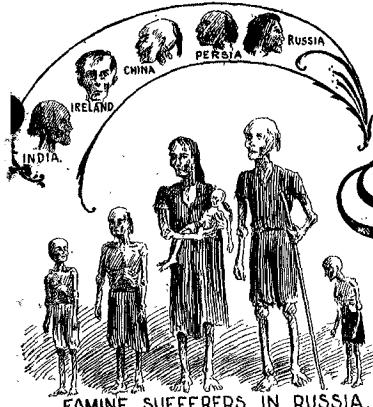
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., JULY 9, 1902.

NO. 26.



FAMINE SUFFERERS IN RUSSIA.
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Famines

AND there shall be famines.
Matthew 24: 7.

Anything which cuts off the supply of food from any part of the world produces famine in

that locality. There are many causes that may result in famine, prominent among which are drought, excessive rains, floods, frosts, the desolation of war, etc.

History records more than three hundred and fifty famines since the memorable seven years' famine in Egypt in Joseph's time. Among the most prominent of recent times may be mentioned the following:—

In 1775, in Cape Verd, 15,000 persons perished.

In 1814, 1816, 1822, 1831, and 1846, occurred the notable famines in Ireland, occasioned by the failure of the potato crop. In 1847, the English Parliament voted \$50,000,000 to purchase food for the starving people of Ireland during the famine of that year.

In 1837-38, 800,000 persons perished in Northwestern India.

In 1865-66, in Bengal and Orissa about 1,000,000 persons perished.

In 1868-69, in Rajputana, about 1,500,000 persons perished.

During the period covered by these events, severe famines were several times experienced in England, Scotland, Italy, France, Persia, as well as terrible and frequent visitations in the densely populated provinces of China.

Coming to our own time, a terrible famine has recently raged in India. The one in 1897 was dreadful enough, as evidenced by the report of the viceroy of India, who stated that there were upon his official relief lists 3,421,000 people. Lord George Hamilton, Secretary of State for India, reported that the famine covered an area of 160,000 square miles, and included 36,000,000 people; and that in addition to this there was a region of 121,000 square miles where great scarcity of food prevailed for a population of 44,000,000.

Relative to the famine in the year 1900, British Commissioner Donald McKenzie Smeaton said on his return from a tour of inspection, "The misery in parts of Bombay and Rajputana and central India districts is beyond description, and is *unparalleled*."

One earnest missionary wrote: "Oh, it is pitiful to see men, women, and children dying from starvation. Thirty-eight poor creatures who could bear their agony no longer, lay down on the railroad tracks for the train to end their misery. Will you please print my letter? for perhaps some one will read it who will give us a little money. . . . We are almost worn out with our work and the awful sights we must see. We dread breaking down. If we were to be sick, who would care for these poor creatures? We can not turn them away, they have such pinched, pitiful, pleading faces."

Turning our attention nearer home, we find that in Cuba famine also did a swift and deadly work. In this instance, however, it was caused by the terrible war for independence which pitilessly swept over the island. The people who took no part in the war were gathered up by the Spanish soldiers, and huddled into certain towns. Although forbidding them to leave the towns, the Spanish government made no provision for them, and issued no rations to them.

At the command of General Weyler, 400,000 persons were thus driven in from the rural districts. When he was superseded by General Blanco,

who seemed to be of a more humane disposition, 300,000—three fourths of the entire number—had died of famine and diseases caused by lack of food.

War is almost sure to cause famine, and a glance at the armaments of the world, and a knowledge of what may at any time happen, makes it certain that famine, which waits on war, may show its terrible face at any time in the most powerful and densely populated countries of the world.

It has been stated that with the modern facilities for transporting food products, local famines are impossible. But in the case of India this statement is seen to be incorrect. For although ship-loads of grain have been sent by England and America, the famine for bread has not been stayed. The difficulty of reaching the interior, the caste prejudices of the people, which will not suffer them to receive prepared food from foreigners, and the rascality of those who have the distribution of supplies, often frustrate the best endeavors of those who send aid to the sufferers.

In the case of Cuba, grim war closed the bars, and the famine carried off hundreds of thousands under the very shadow of a so-called Christian government where plenty abounds. The barbarism of war said, *Starve*, and starve they did, notwithstanding our nineteenth-century civilization and our boasted Christianity. The ethics of nations prevented interference. These instances show clearly that our modern facilities *do not* prevent famine.

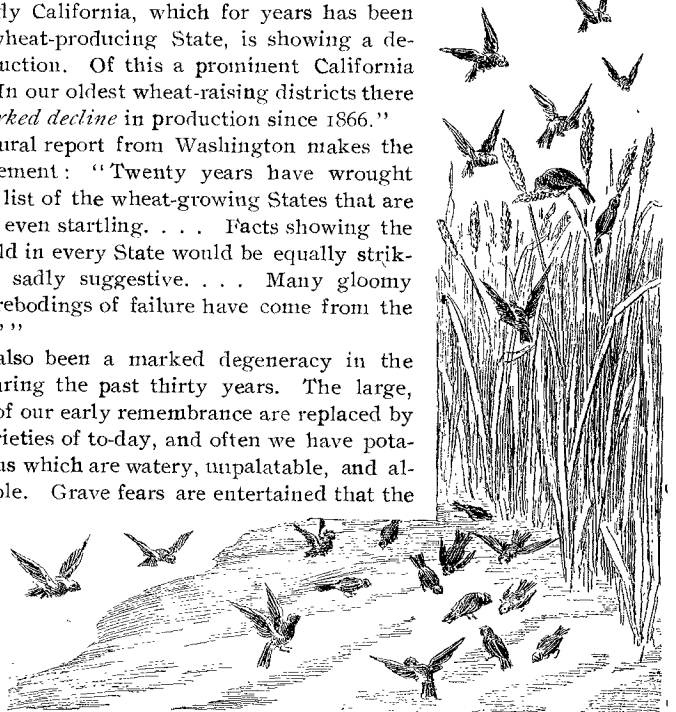
While famine is not a direct evidence of the last days, yet its increasing frequency, together with the failure of food crops, shows that our world is growing old, and, like a feeble old man, is wasting away to its final death. In many localities that once produced abundantly, continual cropping has taken the fertility from the soil, until it has become wholly unproductive, and hence it is abandoned to weeds and briars.

But still more alarming, as it applies more directly to our immediate needs, some of our most important food crops are failing, often without apparent cause. The falling off of the wheat crop in the leading wheat-producing States is startling, and grave fears are aroused in regard to the future of this staple bread product. For years the papers of our land have been calling attention to the decrease of the grain crops of the United States.

The abundant wheat crops of the great Western States are filling the gap caused by the falling off in the older wheat producing States; but these may in turn show the same record as the others. Already California, which for years has been our greatest wheat-producing State, is showing a decrease in production. Of this a prominent California paper says: "In our oldest wheat-raising districts there has been a *marked decline* in production since 1866."

An agricultural report from Washington makes the following statement: "Twenty years have wrought changes in the list of the wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State would be equally striking and more sadly suggestive. . . . Many gloomy reports and forebodings of failure have come from the 'Golden State.'"

There has also been a marked degeneracy in the potato crop during the past thirty years. The large, mealy tubers of our early remembrance are replaced by the smaller varieties of to-day, and often we have potatoes served to us which are watery, unpalatable, and almost indigestible. Grave fears are entertained that the potato crop will soon "run out," and thus cease to be one of the leading food crops of the world.



ENGLISH SPARROWS.

Everything indicates that the world is getting old, and in her dotage. The prophet Isaiah, speaking of the last days, says, "The earth shall wax old like a garment." Isa. 51:6. The truth of this prophecy is brought to our minds in a hundred different ways. The difficulty and uncertainty, the falling off of crops that a few years ago were regarded as sure; the failure entirely of some of the products of the soil, especially in certain localities; the uncertainty, and sometimes absolute impossibility, of growing some kinds of fruit,—all these tell of the rapid decline and old age of the world, which immediately precede the second coming of our Lord.

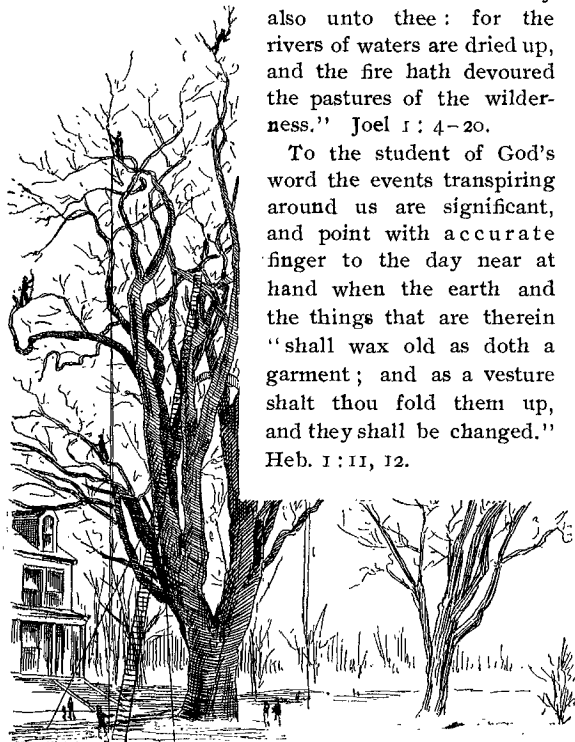
The causes of crop failures are not always the same. Sometimes it is failure in vitality of old mother earth herself; sometimes it is lack of proper rains; and sometimes it is the invasion of insect enemies to vegetation. During the last few years, scores of new insect pests have arisen, at times practically exterminating some of the products of the soil that were previously abundant. The scourge of the locust and the grasshopper has been felt in many of our grain-producing States. The prophet Joel says of them: "The land is as the garden of Eden before them, and behind them a desolate wilderness." Joel 2:3.

Professor Riley says, in the International Encyclopedia: "Insignificant individually, but mighty collectively, locusts fall upon a country like a plague or blight. The harvest is at hand; the day breaks with a smiling sun, and all the earth seems glad. . . . The morrow comes; the fertile land of promise and plenty has become a desolate waste."

Greater destruction to agriculture is predicted for the future. "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten. . . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry

also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:4-20.

To the student of God's word the events transpiring around us are significant, and point with accurate finger to the day near at hand when the earth and the things that are therein "shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1:11, 12.



DESTROYING GIPSY MOTHS.

"THE FINGER OF GOD."

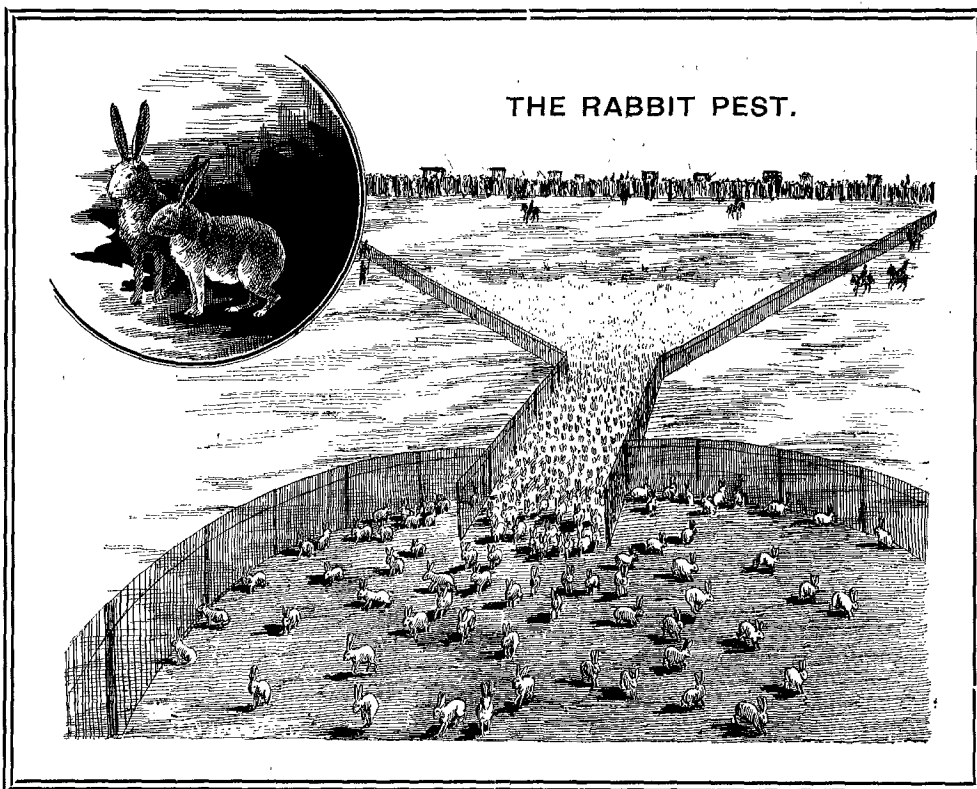
BY LEE S. WHEELER, NORFOLK, VA.

AMONG the most impressive events which have left their mark upon the history of this world none stands out in greater prominence than the proclamation of the law of God, the ten commandments, at Mount Sinai in the hearing of all the people, by the voice of God himself, "whose voice then shook the earth." See Exodus 19 and 20.

Then these ten precepts, called the Deca-

This commandment plainly defines the seventh day as the Sabbath, and says, "In it thou shalt not do any work."

The reason given as the foundation for the observance of the Sabbath is a reason that requires us as well as the Jews to hallow it: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Are we not a part of that creation



logue, were recorded on two tables of stone by "the finger of God," and placed in the keeping of his people; "and the tables were the work of God, and the writing was the writing of God graven upon the tables." Ex. 32:16.

The earth never witnessed such an occasion before or since, when God personally addressed a vast human assembly; "but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26. The first time was when he gave the law under circumstances of fearful majesty; the second time will be when he returns "in flaming fire" to judge men by that same law.

The ten commandments are the only part of the Bible that was thus written by God himself or spoken by his own voice. All the rest was written by holy men as they were moved by the Holy Spirit. 2 Peter 1:21. This fact must mean that God has especially exalted this law above everything else.

The fact that it was written by the finger of God must impress the human mind with the lesson that as he has written it so it must ever remain until his own finger erases or changes it, and that for man to attempt to alter it would be a fearful sin.

Its being written upon the everlasting stone must mean that God never intended to alter one single statement of these ten commandments.

In the very bosom of this law, as the fourth precept, God wrote the commandment, "Remember the Sabbath day to keep it holy,"

as well as the Jews, and under the same obligations to remember and worship God as Creator by keeping this memorial day? Many people break the Sabbath because they suppose it is "Jewish." But Christ said "the Sabbath was made for man" (Mark 2:27); that is, mankind, all nations. God made the Sabbath for man at creation, when he made man (see Gen. 2:2, 3), and it was kept in Eden before sin entered the world, and after that by all who served God for twenty-five hundred years before we reach the time of the Jews in history. Why, then, should it not be kept by us? or why should men call it "the Jewish Sabbath"? In the Bible it is called "the Sabbath of the Lord." Is he the God of the Jews only?

Some say that after Christ came the Sabbath was changed to Sunday to honor his resurrection. But who could alter the commandment that was written by the finger of God, and proclaimed by his own voice, and of which Christ himself said, "It is easier for heaven and earth to pass, than one tittle of the law to fail"? Luke 16:17. A tittle is but a small point of a Hebrew letter, yet not even that much could be taken away. How, then, can we ever believe that the reasons commanding the observance of the seventh day have all been removed? Certainly Christ could not have done it, for he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17.

Truly God will require of us that we keep the Sabbath just as he taught it at Sinai, just as he has written it, until he comes and changes it himself.

And what we should seek is "grace whereby we may serve God acceptably, with reverence and godly fear." "For our God is a consuming fire." Heb. 12:28, 29.



CEREMONIALISM LEADS TO BONDAGE.*

July 12, 1902.

ALTHOUGH the Lord had done so much for his people (Isa. 5 : 3, 4), yet they did not yield the fruits of righteousness. Verse 7. Their service was mere formalism (Isa. 29 : 13); their confidence was placed in that which was merely external (Jer. 7 : 4), and their ceremonialism became an offense to God. Isa. 1 : 11-15. Thus what was given as a means of salvation from sin was perverted into a place of protection for sinners (Jer. 7 : 9-11), and this led to the announcement of the destruction of the temple (verse 14), and the scattering of the people. Verse 15. Confidence in the flesh left the people under the power of sin (Jer. 17 : 5, 6), and this made them the prey of their enemies. Jer. 5 : 6. The evil which was deferred during the days of Hezekiah (2 Chron. 32 : 26), began to come in the days of his son. The sin of Manasseh was very great (2 Chron. 33 : 9), and all messages of reproof were disregarded. Verse 10. Then the Lord used other means of dealing with his people (verse 11), which had the desired effect (verse 12), and opened the way for the Lord to work a deliverance. Verse 13. The wicked reign of Amon (verses 21-23) was followed by a great reformation under King Josiah (2 Chron. 34 : 33), but the next king returned to the evil ways of his fathers (2 Kings 23 : 31, 32), and Jerusalem became tributary to Egypt. Verse 33. The people lost their independence, and a foreign king appointed their ruler. 2 Chron. 36 : 4. A continued course of evil (verse 5) brought upon the people the wrath which was kindled in the days of Hezekiah (2 Chron. 32 : 25), and Jerusalem came under the power of Babylon. 2 Chron. 36 : 6, 7.

QUESTIONS.

1. Who were called upon to judge of the Lord's dealing with his people?
2. What inquiry showed the fulness of his provision for them? What question reveals their failure to meet his expectation?
3. What fruit ought the Lord to find upon his "pleasant plant"? What did he actually find?
4. In what ways did the people make a profession of religion? What was lacking? What became the basis of their teaching?
5. What shows that they had lost sight of the reality of the teaching of the sanctuary and its services?
6. What were some of the outward forms of service which the Lord himself had established for his people? Why did he reprove them for their zeal in these matters?
7. To what extent had the people perverted the central feature of their worship? How is the same thing being done to-day?
8. What former experience would be repeated as a result of such a perversion? What would become of the people?
9. What kind of trust fails to deliver from the curse of sin? In what comparison is this truth taught?
10. What relation was there between the sins of the people and their ability to hold their place among the nations?
11. What delayed the evil result of Hezekiah's wrong course?
12. What indicates the greatness of the sin of his son?
13. What did both Manasseh and the people reject?
14. What other means did the Lord then use to bring them to repentance?
15. What effect did this have upon Manasseh?
16. What deliverance did the Lord then accomplish for him? What lesson did this teach him?
17. What course did the son of Manasseh pursue?
18. What happened during the reign of the son of Amon?
19. What is said of the reign of the son of Josiah?

*From International Sabbath-School Quarterly.

20. What betell the nation as a consequence of his conduct?
21. What event proved that Jerusalem had lost its independence?
22. What kind of record did the newly-appointed king make?
23. What king came to make war against him? With what result?
24. What event definitely marked the beginning of that downward course which ended in the Babylonish captivity?

THE CURSE OF FORMALISM.*

July 19, 1902.

THE position of God's chosen people was one of privilege (Rom. 3 : 1, 2), and, therefore, of corresponding responsibility. Amos 3 : 1, 2. Because they would not serve him, and thus make known to the nations his great name and the gospel of his kingdom (Ps. 145 : 10-13), they lost their place among the nations. Deut. 28 : 47, 48. But God's purpose was unchanged. When his people, as an organized body, refused to be a channel for the gospel to the nations, and sought to cover their sins under the cloak of Pharisaism, glorying in the holy city, the holy temple, and the holy land, the Lord took from them all these outward evidences of the covenant promise, that they might learn how to worship him (John 4 : 23, 24), and that some of them, as captives, might do what the nation had failed to do as conquerors. Those who knew the spiritual nature of the kingdom of God, as Daniel and his companions did, could be used to proclaim the gospel as a living experience.

More than a century before it came upon them the Lord had specifically warned his people of the result of their hypocrisy (Isa. 29 : 13, 14), and only a few years before the captivity he had made it still more definite. Hab. 1 : 5, 6. Their own sinful course had brought its sure result. 1 Chron. 9 : 1. They lost the Jerusalem experience before they lost the visible city. Dan. 9 : 16. They lost the reality of the sanctuary services before they lost the visible temple. Jer. 7 : 8-14. It was serving strange gods in their own land which scattered them in a strange land. Jer. 5 : 10. Thus was being emphasized the truth concerning the real dwelling-place of God (Acts 7 : 48), and the folly of glorying in anything except a personal knowledge of God was made plain. Jer. 9 : 23, 24. Under these circumstances occurred those events which are recorded in the book of Daniel.

QUESTIONS.

1. What special trust was committed to God's ancient people?
2. What would inevitably follow their failure to make a right use of their privileges?
3. What did God design that his people should do for him among the nations?
4. What resulted from their neglect to fulfil his purpose concerning them?
5. Why did the Lord take away from his people all the outward evidences of his covenant promise?
6. Who could still be used to carry out God's purpose for the nations?
7. In what message through the prophet Isaiah did the Lord describe the hypocrisy of his people?
8. What did he say would be the result of such a course?
9. In what prophecy did he make this warning more definite as to time?
10. What was the result of their continued transgression?
11. What led to the loss of their city?
12. Why were they deprived of the temple and its services?
13. What was the real cause of their being captives in a strange land?

*From International Sabbath-School Quarterly.

14. What great truth was thus being taught to them and to us?
15. What is the only thing of which man may rightly boast?
16. For what events did this experience of transgression and consequent captivity prepare the way?

THE TEN COMMANDMENTS.

DUTIES TO GOD.

International Sunday-School Lesson for July 13.

Ex. 20 : 1-17.

Memory Verses, 3-11 and 12-17.

1. And God spake all these words, saying,
2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :
5. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me :
6. And showing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.
8. Remember the Sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work :
10. But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :
11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.

DUTIES TO MAN.

Lesson for July 20.

12. Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbor.
17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

EXPLANATORY NOTES.

"GOD spake all these words" to the people "face to face in the mount out of the midst of the fire," Moses standing between God and the people, for they were afraid "because of the fire." Deut. 5 : 4, 5. "All these words" are the ten commandments (see Ex. 34 : 28; Deut. 4 : 13; 10 : 4)—more properly, "ten words." They were written on the two tables of stone "with the finger of God." Ex. 31 : 18. "And Jehovah said unto Moses, Come up to me into the mount, and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them." Ex. 24 : 12. "And Moses turned and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32 : 15, 16.—*Gospel Advocate Quarterly.*

When our Saviour was asked, "Which is the great commandment in the law?" he replied:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And a second like unto it is this, Thou shalt love thy neighbor as thyself.

Continued on page 204.

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EDITOR - - - - - C. P. BOLLMAN.

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THE SABBATH.

THE origin of the Sabbath is not veiled in obscurity; the first three verses of the second chapter of Genesis tell us all about it, in these words:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Three Steps.

It will be observed that in making the Sabbath God did three things: (1) he rested; (2) he blessed the seventh day; and (3) he sanctified or hallowed it.

God's Rest.

"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. The Creator's rest was not therefore for the purpose of physical refreshment: yet we read in Ex. 31:17 that "he rested and was refreshed."

The best Hebrew critics tell us that the original does not necessarily refer to rest and refreshment of body, but that the thought is rather that God ceased the work of creation, and experienced joy in that which he had created; the divine Being rejoiced in the work of his own hands.

God's Blessing.

God blesses men by bestowing upon them some benefit; he blesses days or places by associating some blessing with them. He blessed the seventh day by making it a blessing to mankind, by putting upon it a blessing for every man who keeps it as God has commanded; hence the promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13.

He Sanctified It.

To sanctify means (1) to make holy; (2) to set apart for a sacred or holy use. The Lord made the seventh day holy by his presence, just as he made the ground holy (Ex. 3:2-5) when he appeared to Moses in the burning bush. He set the day apart for a holy use by reserving it as his own holy day, to be devoted to his worship. He gave to man six days for work, but he gave him the Sabbath only for worship.

Made for Man.

"The Sabbath was made for man" (Mark 2:27), not because he needed it specially for rest, but because as a moral being man needed some time specially set apart for communion with God. The Sabbath was made for man

before the fall. The holy day was blest and given to the holy man.

The Commandment.

The Sabbath commandment does not call upon men to sanctify a day to the Lord, but to keep holy the day which God has made holy: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

A Definite Day.

The commandment speaks not of an institution, but of a day—the Creator's rest day. That day is as definitely fixed, as unmistakably pointed out, as is the Fourth of July or any other memorial day. It was known at the cross, for of the day the Saviour lay in the tomb, inspiration tells us that the holy women "returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

Within forty years of this time the Jews were scattered among all nations, and have been so scattered ever since, yet history records no disagreement among them as to the day of the Sabbath, nor has any question ever arisen between Jew and Gentile as to the correct numbering of the days of the week.

The Weekly Cycle.

The weekly cycle of seven days is as old as the memory of man. The Encyclopedia Britannica says (Art., Calendar) that "those who reject the Mosaic recital," or story of creation, have some difficulty in assigning to the week "an origin having any degree of plausibility." And so the Sabbath and the week which it marks stand as an imperishable witness to the truth of divine revelation. Human memorials perish, but in the weekly cycle and in the Sabbath God has given to man a memorial as enduring as the "everlasting hills."

THE TEN COMMANDMENTS.

(Continued from page 203.)

On these two commandments hangeth, the whole law and the prophets." Matt. 22:37-40, R. V.

"When one loves God and men, he discharges his duties to God and men; hence love is the fulfilment of the law. You will find these two commandments in Deut. 6:5 and Lev. 19:18. The second verse is an introduction to the commandments. God bases his authority to make this covenant on what he had done for them. No idol or false god could have done these things."—*Gospel Advocate Quarterly*.

It is this fact that gives peculiar significance to the fourth commandment. It is the only one of all the ten which identifies the Giver of the law as the Creator.

In many places in the Scriptures, both in the Old and the New Testament, appeal is made to the fact that Jehovah is the Creator in support of his right to the service of his creatures.

Some have thought that the ten commandments were the old covenant which was done

away at the death of Christ, and that with the passing of that law the original Sabbath expired or ceased to be of moral obligation.

The truth is that the ten commandments were not the covenant in the primary sense, but only in a minor or secondary sense. That this is true will appear from reading Ex. 24:8: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The covenant proper was the agreement. The people promised to keep the law which the Lord had given them (Ex. 24:3), and the Lord promised that they (the people) should be a peculiar treasure to him. Ex. 19:5.

But the people did not keep that law; therefore in Jer. 31:31-33 we find the Lord's promise to make a new covenant concerning the same law: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The whole plan of the gospel and the work of Christ have reference not to some change in the law of God, but to such a change in the hearts of men as will bring them into harmony with the divine law.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The law was weak only through the flesh. What then, shall the law be changed? God forbid; but rather let the heart be changed, and brought into harmony with the law which is holy, just, and good.

HUMILITY; NEGATIVE AND POSITIVE.

THIS is what the humble man will not do: He will not try to get high places or honors or "easy jobs" for himself; he will not cherish hard feelings against others who are above him in any way; and he will not make it his habit to think of himself first in every time of need. Neither will he, even in his own heart, put himself above others, allowing himself to believe that he is wiser and greater and better than those who try to tell him or teach him something that is good for him to know. He will not strive to be the first to speak, or the last to cease speaking.

These simple principles make up the negative side of humility.

On the positive side, all can be compressed into a sentence: the truly humble person makes it his rule to serve others in every good way he can. Humility means willing service. To carry out such a rule as this, the humble man has to study hard. He must study other people's tastes and preferences, their likes and dislikes, in order that he may not unconsciously

offend them, and so lose his power to serve them. Even more, he must study their needs, so that he may know how truly to serve them. More than all, must he strive to cultivate true love for others; because service that is not given for love is only slavery, and is sure to be worth nothing in the end.—*The Cumberland Presbyterian*.

THE UNITED STATES AT THE VATICAN.

[From the Literary Digest, July 5.]

THE appearance in Rome of Civil Governor Taft, of the Philippine Islands, and his dealings with the Pope and cardinals, have attracted attention in Europe. The general opinion is that the Vatican will adopt toward the United States in this matter an attitude markedly in contrast with its demeanor toward Spain. This is said to be due to the fact that the Vatican has recently profoundly modified its policy with reference to the Anglo-Saxon races. As the *Independence Belge* (Brussels) puts it:—

"This modification [of the Vatican policy] dates in reality from the day of Spain's defeat by the United States, when it became apparent that the church would be threatened with decay if she persisted in her sole reliance on the Latin peoples. Thereupon the Vatican suspended its famous campaign against Americanism, and in its relations with the Anglo-Saxon races showed a condescension and a spirit of conciliation that characterize it very rarely. Hence the attention which it draws to the fact that the Pope was not represented at the enthronement of Alphonso XIII, by a special mission, whereas he appointed one for the coronation of Edward VII. On the other hand, the recent despatch to Rome of an American mission headed by Judge Taft, governor of the Philippines, has led the Pope to contemplate the possibility of the establishment of a United States legation at the Holy See. . . . This attitude of the Vatican is not calculated to surprise us. The church has always been severe with the weak and conciliatory with the powerful. She understands that the Latin peoples are threatened with decadence, that she can no longer rely upon the unreserved support of France, and she desires to go to the Anglo-Saxon races whose influence will predominate to-morrow. But it is certain that the Anglo-Saxons will not let the church play among them the part she played among the Latin peoples. For this reason the Vatican's influence in general politics will be more and more nugatory, more and more insignificant. When the last Latin peoples have succumbed in the race struggle, the church will be a dead force."

Various "official" and "semi-official" announcements have been made in the European papers, among them one that President Roosevelt had requested the Vatican to let him establish a United States mission to the Holy See. These and other stories are not seriously considered by the better-informed organs of European thought. *The Speaker* (London) says:—

"If not the letter, certainly the spirit of the American Constitution forbids any political intercourse with the heads of religions; but, practical as they are at the White House, it was understood that the moment had come to arrive at a direct agreement with the Holy See, now that between the United States, Cuba, and the Philippines the Government has over 20,000,000 Roman Catholics to deal with. Thus they have

had recourse to the sending to Rome of Governor Taft, who will act as the head of a mission which, however, does not officially exist, as apparently he did not come to the Eternal City purposely, but simply on his way back to Manila. The greatest problems to solve in the islands are two—the withdrawal of the Spanish friars, who are disliked by the natives as well as by their new masters, to be replaced by American clergy, and the purchase of the immense property which throughout their supremacy of several centuries the friars have accumulated. The latter question is the less complicated, as the American Government is ready to buy the friars out with liberality, while the former presents difficulties because of the lack of an American clergy."

The Vatican's political leaders have not, it is said in certain anti-clerical sheets, abandoned their plan to have the United States open formal diplomatic negotiations with the Sovereign Pontiff's court. It is also said that no men will receive episcopal advancement in the United States who are not ready to co-operate in this work. The *Italie* says an arrangement of some sort has been made with the United States Government as a result of which Archbishop Keane of Dubuque, "one of the most ardent champions of Americanism," will be transferred to the see of New York. But this and other reports are dismissed as idle by commentators in a position to know. It is pointed out that the Roosevelt administration is thoroughly American, which means that it is committed to the principle of absolute separation of church and state in the Philippines as well as in the United States. As for the reports about diplomatic relations, they "are without foundation, and their regular and frequent emanation from Roman sources leads some officials to a belief that it is desired by frequent publications on the subject to accustom the American mind to the idea."—*Translations made for the Literary Digest*.

LOVING as we are loved is delightful and human. Loving whether we are loved or not, is not easy, but it is God-like. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life, the Master sets us harder lessons, and puts our loving power to fire-proof tests.—*Charles Roads*.

It is announced that the largest cotton mill in the world is to be built within twenty miles of Kansas City. Ten million dollars is to be invested, \$3,100,000 of which has already been subscribed by Eastern and Western men. The mill will have 500,000 spindles and 12,000 looms. It will employ 4,000 operatives, and have a payroll of \$2,450,000 a year. The capacity of the mills will be 170,000 bales of cotton a year, with an output of 75,000,000 pounds of finished cloth. The value of the annual output will, it is estimated, amount to twelve and three-quarter million dollars.

The mill will be revolutionary in its construction. Electricity will be used as the motive power, and several new devices will be installed. There will be four mill buildings, covering an aggregate of 2,000 acres of ground.



IN THE HEART OF THE WOODS.

SUCH beautiful things in the heart of the woods!

Flowers and ferns and the soft green moss;

Such love of the birds in the solitudes,

Where the swift wings glance and the tree-tops toss;

Spaces of silence, swept with song,

Which nobody hears but the God above;

Spaces where myriad creatures throng,

Sunning themselves in His guarding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din,

Where passion nor hate of man intrudes,

Nor fashion nor folly has entered in,

Deeper than hunter's trail hath gone,

Glimmers the tarn where the wild deer drink;

And fearless and free comes the gentle fawn,

To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods!

For the Maker of all things keeps the least,

And over the tiny floweret broods,

With care that for ages has never ceased.

If He cares for this, will He not for thee—

Thee, wherever thou art to-day?

Child of an infinite Father, see—

And safe in such gentlest keeping stay.

—Margaret B. Sangster.

THE BIRD-STOMACH MAN.

THE feud between the bird and the farmer is as ancient as the first cornfield. Perhaps—though it sounds ugly—I ought to say the feud between bird and man. The confederate birds of Aristophane's comedy sang of men as men, "Enemies, time out mind!" Who doubts had they as frank an interpreter to-day, they would chorus no more flattering refrain? We pay them the subtle compliment of borrowing their plumage; we make capital of them for the writings of polite poetry and ladylike prose, and we give them a short shrift at the end of a gun-barrel.

I have not forgotten the humane societies. But they ask for birdkind not justice but mercy, resting their plea not on science but on sentiment. Or if they touch at all upon the intrinsic worth of birds, it is in a feeble, apologetic fashion, almost as damning as calumny.

In these latter days the birds have found a new advocate, all-kind, but all-wise, whom for lack of a better name we call Uncle Sam. He has taken up the cause of the birds in the most practical, least poetic, way in the world. He is as slow as Time, and as just. And he has accomplished in years what centuries of cooing sentimentalism have not been able to do. He has established the economic position of the birds, and their well-earned right to life, liberty, and the pursuit of happiness.

To see the justification of birdkind in progress you have only to prowl, as I did, about the building of the Agricultural Department at Washington until you stumble upon the oddest of laboratories where the bird inquisition is held. The chief inquisitor is certainly not a botanist, nor is he a chemist, nor yet an entomologist, nor even, strictly speaking, an ornithologist. Yet he is all of these and more. He is, by your leave, an ornithological gastrologist. Washington knows him familiarly as "The Bird-Stomach Man."

In his little crowded den he holds a perpetual Court of Inquiry for indicted birdkind. The plaintiffs are usually farmers who charge the

feathered defendants with having pulled up their sprouting corn, or nipped the ripening fruit. But one sort of testimony is accepted—the damning evidence of stolen goods in the possession of the accused. Now, since the silly bird hides all his stealings in his little inside, nothing short of a surgical operation will furnish valid evidence; the prisoner dies in his own defense.

The gastrologist, in his own person judge, jury, and prosecuting attorney, found time to show me the internal workings of his little court. Indicating with a wave of his hand long shelves full of ranked phials, which mounted to the very ceiling of the little laboratory, he said: "These are birds' stomachs." He took down a bottle and put it in my hand. It held something not unlike a sea-cucumber, in alcohol. On the neat label was inscribed the scientific name of the legitimate proprietor of the stomach (peace to his ashes!), the locality where he was captured, and the date of arrest. The specimen in my hand was ten years old. Rallied upon the ungenerosity of raking up scandal about a bird which had been in his grave for a decade or more, the scientist smiled. "We are behind with our work," he admitted. "Some of these cases have been on the calendar for fourteen years; it may be twenty-four before some of them are called."

Specimens come in from every section of the country, sent by irate farmers, or by agents of the Biological Survey, afield, each stomach arriving in alcohol, duly tagged with the scientific or common name of the bird which wore it. In the laboratory it gets its number, has its date and locality carefully filed in a fat ledger, and then goes to swell the company of phials on the shelves.

How it was possible to make anything definite of the contents of a tiny stomach after several years' sojourn in alcohol, I could not see. I begged for enlightenment. Turning to a low table beside a window, the gastrologist pointed out a crystal saucer holding a few drops of clear water, with a fleet of little brown specks sailing about in it. "There," said he, "is the evidence against one bird—the contents of his poor little stomach."

Inspection satisfied me he could never distinguish that bird's menu; there wasn't a ghost of a clue.

"Let me see," mused the scientist, bending over the saucer, "that bird dined off, let me see-e, four grubs, a little fruit, and six eld—" fishing out an infinitesimal speck and thrusting it under a microscope, "Yes, as I thought, *Sambusco Canadensis*, common elderberry seeds."

The seeds were incontrovertible, but my eyes must have shown I thought the rest pure romancing, for seizing a delicate forceps, he poked about in the saucer, and pointed out a floating rag of what looked to be filmy, brown seaweed. "That," he said, "is the fruit, what kind I would not like to say. Now, look close. Do you see eight little black crescents?" Peering between screwed-up eyelids, I had to confess I did. "Well," said the professor, "what more do you want? There are your grubs, all that's left of them—their little hard mandibles. I shouldn't like to specify the variety of grub," he went on, with a twinkle, "without further examination. But it's a clear case of grubs."

The identification of the individual scraps of a bird's dietary is, it seems, scarcely the simple

matter it has just been made to appear. To succeed at it you must know something about everything. The minutest parts of insect anatomy are the A B C of the task, the surest means of identifying species. You must know every living seed, wild and cultivated, from the least unto the greatest. Helps over hard places may be got from specialists in other laboratories, but very learned men are prone to overlook minute details which are all-important in gastrology. So the Bird-Stomach Man has founded a great seed catalogue, and depends upon that and his own five wits.

The results of all this curious investigation have been overwhelmingly in favor of the birds. In a great card catalogue is filed away the evidence in the cases of some thirty-two thousand birds whose stomachs have been examined in the laboratory of the Biological Survey. Out



of the whole number there are a good number of individual birds with black records against them.

Taking out a big glass jar full of tiny gray skulls and delicate bones, the gastrologist said: "There was once a pair of barn owls which lived in the tower of the Smithsonian Institution. You know, of course—I didn't, though—that owls gulp their prey skin, and bones, and feathers, too. Well, skin and bones and feathers and fur being indigestible, the owl's discerning stomach whirled them round and round till the sharp bones are neatly wrapped in skin, and then the owl incontinently spews the parcel out of his mouth. When you want evidence about the owl's dietary, these pellets furnish all that is required. In this jar are the contents of 200 such pellets, collected in the Smithsonian tower. Here is the index: 225 field mice, 20 shrews, 2 pine-mice, 179 house mice, 20 rats, 6 jumping mice, 1 star-nosed mole, and 1 vesper shrew. All rodents; so you see? Not a single bird."

Finding the judge in this lenient mood, I ventured to inquire whether any charitable construction could be put upon the English sparrow. But the Court rose in wrath and condemned him, root and branch, sleeping and waking, going out and coming in. "Wretched immigrant that he is," fumed the gastrologist, "he has no excuse for being. He delights to nip buds and blossoms from fruit trees, and to crunch the tender shoots of vines. As for noxious worms, he not only will not eat them, but he can not; they don't agree with him. And he has driven away scores of good birds who could and would. He is the ruffianly ally of tent-caterpillars, army worms, and all their

loathy kind. To death with the English sparrow!"

It was all very well to have tirades poured out upon that alien disturber of the summer peace, the sparrow. But the unmasking of the sacred bobolink was a much more painful thing. That saint of the vernal calendar is officially pronounced a feathered Jekyll and Hyde. One half of his deceitful dual existence he spends in the North, brave of plumage, thriftily rearing his family, and flooding the New England meadows with his gurgling song. The other half of the year he puts on a disguise of plain brown feathers, adopts an assumed name, goes South, and plunges into maraudings more deeply shameful than those of any other member of his not over-scrupulous tribe.

As the "rice-bird," an evil-omened thief, he settles down upon the Southern coasts after a long sea-flight from South America, just as the young rice is sprouting. For a little while he devotes himself to uprooting the crop, working with a thoroughness which would put an end to rice-raising if he kept at it very long. But mating-time draws him North for his season of good behavior.

By mid-August, though, he reappears in the rice fields, with his newly-raised family, a bold, bad bird—and he comes in thousands. From this time till the latter part of September, the distracted planters strain their ingenuity to intimidate the hardy robbers. They post boys with guns every acre or so through the crops, with instructions to cease firing only when the sun goes down. They impale putrid meat on stakes to draw frightful buzzards; they crack whips; they fly terrible kites. But if the rice has been planted to meet the birds,—that is, so as to be in the "milk" when they appear,—the gluttons in spite of all the din that can be raised, never rise from the crop until it is not worth harvesting. By planting a first crop unnaturally early, so as to have it under water when the birds pass north, and a second one to ripen after they have gone south, the planters contrive to lose in the aggregate not more than two million dollars a year through the visits of the blessed bobolinks.

In the face of such evidence, but one sentence can be pronounced upon the bobolinks—death!

From time to time the government, by proxy of the Bird-Stomach Man and his assistants, issues detailed reports of the findings of the gastrologist. The arguments for and against one species of bird after another are spread before the public, together with an official summing-up of the case. These reports furnish the raw material for State legislatures and makers of local bird laws to base their proceedings upon. But they don't stop with the verdict. They go on to suggest remedies for the deprivations of birds that are more good than bad. The farmer who is not mollified by being told that the crow which steals his grain also devours insects which are worse than he, is urged to tar his corn before he sows it. This simple device makes it quite unpalatable for the most unscrupulous of crows. Orchard owners who grudge the cherry-birds a share of their fruit are advised to plant a few wild trees among the cultivated; for birds of all varieties prefer the bitter and insipid flavors of wild fruit to the choicest products of cultivation.

The burden of the reports is, however, not the sins, but the virtues of birds as birds. They dwell upon the tons of weed-seed gobbled up

every winter; upon the immense yearly inroads made on all manner of insect pests. They repeat the awful warning of Longfellow's poem about the people of Killingworth town, who slew all the birds, and thereafter—

"Hosts of devouring insects crawled and found
No foe to check their march, till they had made
The land a desert without leaf or shade."

—Mary Bronson Hartt, in *The Christian Work*.

A "SMOKING SCHOOL."

IN the State of Veracruz, Mexico, is a Methodist congregation, all of whom, save two, are Aztec Indians. The two are the missionary presiding elder and the native pastor. These people are stalwart Christians of a heroic mold, and are willing to suffer persecution and hardship for their faith. How they obtained a place for their Sabbath services and the school is thus told by their pastor:—

Being anxious for school advantages (for there were none of any character near them), they besought me early in the year for a school. Unfortunately, we had no appropriation for any new work this year, but they were not to be disappointed. Walking over mountains and crossing tropical streams, they found me again at a neighboring quarterly conference, and submitted their plan; namely, that they would themselves cut the timber, carry it on their backs and drag it down the steep mountain sides, get across the streams, and construct a house without any expense to the mission, and also provide a comfortable bamboo house for the teacher as well, if I would supply the latter and open the school. We talked it over, asked God about it, and I said yes.

To meet the fifteen or twenty dollar per month salary for the teacher, I decided to ask the young men in the homeland, given to smoking, to abstain therefrom, the length of time to be determined by themselves, and give the amount formerly thus expended to me for this school. God blessed the plea, and sufficient response came to justify the opening. I made a visit to his remote settlement in July, and acquainted them with my success. A period of rejoicing followed that would have delighted any heart. Their faith had anticipated me, for they already had the frame-work of the house completed—novel architecture, unique arrangement, for there was not an iron nail in the building. Together we ate our jubilee meal, consisting solely of boiled corn (served on the cob and in shuck), but I never ate with greater relish.

I returned home, and when the building was completed I sought with eagle eye for a teacher for this faithful band. A visit late in September to our college at Puebla revealed the choice. From the ranks of the student body of that institution I selected Sr. Carlos Sanchez, a Christian young man of fine attainments. Word was sent to the waiting flock, and Carlos and I began the journey.

October 1, 1900, was the opening date. It will long live in memory. After weary miles of horseback riding we came in sight of the Indian village. Novel sights greeted us. Never granite monument represented prouder hearts. The little whitewashed schoolhouse stood embowered in flowers. A floral portico had been erected, covered with banana leaves and ferns, and flecked with blooming gladiolus. The faithful villagers stood in double columns, between which we were bidden to march on a floral

carpet. Once within, we faced a congregation clad in cotton cloth and sandled feet, but representing more joy than often greets the human eye.

A unique program was rendered. The presentation of the maestro (teacher) was answered with an outburst of the national hymn, sung with a vim that made the surrounding tropical forest vocal with song. Seven men, clothed in the white cotton garb, then came forward, and formally presented the house, asking that I accept it in behalf of the great missionary society, and solemnly dedicate it as a place for religious worship and Protestant school advantages. I question if seven trustees in the homeland on dedication day ever felt as much delight in presenting a beautiful structure as these Aztec Indians, so humbly clad and poor in life (two were barefoot), realized that day in that service. It was a joyous hour; tears of joy and shouts of victory gave emphasis to the occasion.

Such was the beginning. Never happier children answered to roll-call, and surely never a more promising outlook than opened to this little "smoking school" away down near the Gulf coast in Mexico.

CUBA has accepted the invitation of the United States Government to participate in the Louisiana Purchase Exposition.

It is said that the flint which forms the substratum of London is nothing but petrified sponges. An examination of the fossil sponge, or flint, shows its structure.

TORONTO has been selected as the meeting place for the next triennial convention of the International Sunday-School Association in 1905. The world-wide convention in 1904 will be held at Jerusalem.

LAST year the Germans produced 1,500,000 tons of raw sugar, representing 13 per cent. of the beet root crushed, which was an increase since 1840 from 8,000 tons of product as 5 1/2 per cent. of the material used.

CIVIL government was inaugurated throughout the Philippine Islands on the 4th inst. The Moros will be allowed to continue their tribal relation for the time being, and will be governed much as the Indians are in the United States.

ACCORDING to official reports, there had been in Manila up to July 1, 1,740 cases of cholera and 1,385 deaths from the disease. The same reports from the provinces show 9,444 cases and 7,039 deaths. The health commissioner says that there have probably been 2,000 deaths from cholera in the provinces, of which it has been impossible to get records.

SOUTHERN MISSIONARY SOCIETY REPORT.

The following is a report of all the receipts of the Society since the last report of December, 1901. The report of disbursements will soon appear in the forthcoming Annual Report.

Let it be remembered that during the time covered by this report the Colored Sanitarium at Nashville has been purchased and equipped, and the Hildebran, N. C., school has been purchased, buildings erected, and much advance work done.

SOUTHERN MISSION FUND.

Colorado Tract Soc'y	\$11 00	Sturgeon church	3 43
Illinois Tract Soc'y	6 30	Hart Hall	5 00
A friend in Kansas	4 00	J H Beach	3 00
A C Woodberry	20 00	J H Oaker	4 00
R A Craig	2 00	S A Oaker	1 00
Robt Lorraine	1 00	Auten Christenson	1 00
A L Evans	1 00	Alex Keifer	6 68
Albert Christman	1 00	Thompson Lowery	5 00
M N Campbell	4 00	Danville church	10 00
M Glucen	1 00	Fred Spored	2 50
A friend in Nebraska	2 00	Henry Metzger	5 50

E M Douglass	5 20	Frank Andrus	1 50
Lucy Mayo	3 00	E O Anderson	2 35
E Sjolon	5 00	E F Stone	2 00
Nels Parson	1 00	Geo M Woodruff	3 00
Carl Carson	1 00	Frank Andrus	1 00
Kokomo church	2 30	S C Nicholson	2 25
Mrs Elizabeth Courtney	1 50	Mrs J A Munger	2 00
Stella C Putnam	35 05	N F Martin	4 95
Frank Hubbard	1 90	Peter Sczaghini	25 00
A B Shrake and wife	5 00	Danville Kan church	2 65
Mrs G W Voris	6 90	Mendon Michchurch	2 72
Co'y Escondido Cal	65	Total	\$555 48
Robt Conway	23 10		
Mr and Mrs J Kloss	1 00		
L M Shoberg	17 93		
Mrs F Dillon	1 10		
Kansas Tract Soc'y	22 76		
Indiana Tract Soc'y	9 20		
E A Woodard	25 00		
Ohio Tract Soc'y	13 25		
E J Paterson	4 00		
Iowa Conference	7 86		
Mrs A H Robinson	2 35		
Geo Newhart	1 85		
A friend	5 00		
A L Evans	1 25		
Elizabeth Lock	50		
A Mock	1 00		
Mrs M Nickelsen	2 00		
D E Cole	2 45		
E L Paulding	75		
Illinois Tract Soc'y	4 67		
Louise Beum	10 00		
A friend	1 00		
Mrs E J Wheeler	3 00		
H Bradberry	3 00		
A friend	1 00		
Mary F Stillman	14 50		
C Hotter	2 45		
James R Scott	400 00		
Mrs V I Shiver	8 10		
Mrs L B Brown	2 50		
T J Robinson	5 00		
E Erickson	25 00		
Geo W Howard	1 00		
Abbie Webber	1 00		
H L Gilbert	50		
H M Beachland	10 00		
A N Price	25		
Mrs N Eagan	3 00		
Christiana Erickson	7 00		
Miss L Wilson	6 75		
Mrs E C Gray	300 00		
A friend	2 00		
Mrs H T Foster	75		
A J Hicks	1 50		
G W Amadon	25 00		
E C Buckland	1 00		
H L Halm	5 00		
W C Young	20 00		
H A Gurnes	25		
Mrs J C Graves	1 00		
Julia J Bye	2 00		
H L Gilbert	1 00		
Agnes Beal	1 00		
Mrs A J Breed	2 00		
J D Gowell	5 00		
I E Moore	100 00		
Mrs Rhoda A Whaley	100 00		
Mr and Mrs Erkenbeck	50 00		
Louise Benn	10 00		
Kankakee church	1 90		
Mrs Rudolph Blell	1 00		
Mrs Iva Turner	1 00		
Mrs L A Rea	1 00		
Mrs I Richmond	50		
Jennie Devinger	1 00		
A friend Sanitarium Cal	20 00		
Mary A Hansen	5 00		
A friend	97		
I E Moore	5 00		
Jonathan and Ida Richart	35 00		
H L Malm	15 00		
Total	\$1534 91		

Smouse Fund.	
Mrs R E Taft	\$ 1 50
Mrs S D Stone	1 75
Lee Dawson	1 75
Maggie Vaughn	1 00
Mrs J G Garner	2 00
H C Wilson	1 25
Mary Peppers	90
Miss P Parker	1 75
Mrs F C Molt	2 00
Mrs N H Hallock	1 50
Mrs Wm A Turner	3 50
Mary Reppon	1 45
Martha West	1 75
Mrs P F Schnabel	87
Mrs B Watson	3 50
A Campbell	1 00
Dora Brown	1 80
J P Johnson	1 00
Vina M Curtis	2 00
Helen Newton	1 30
G G Straight	1 25
Mrs J B Spenser	2 50
Mrs Jane Jolly	1 75
Mrs A L Kemp	2 50
Mattie Ellsworth	20
A P Daniels	1 00
Mrs J I Pettis	3 00
Mrs D Greenlaw	2 00
E W Crawford	75
Mrs L C Johnson	1 50
A friend	50
Mrs A Torrance	1 50
Mrs M D Metcalf	1 00
Mrs T H Ward	1 00
Trueman Raines	25
Earl Statcel	25
Total	\$53 52

Colored Industrial School	
A S Morley	\$ 4 00
Miss Ethel Liverance	1 80
Lucy Mayo	1 00
Stella C Putnam	5 00
Total	\$11 80

Colored Sanitarium	
W H Sebastian	\$ 2 50
E A Sutherland	20 00
Total	\$22 50

Linen Marker	
J W Hickey	\$ 25
F R Rogers	50
A Summerton	50
Miss M Pfeffer	25
E W Crawford	1 00
Laura Roland	1 00
Miss Nellie Hipkins	1 25
G B Thomson	35
A Summerton	1 00
Mrs M Schornberg	1 00
F T Boynton	50
Total	\$7 60

Mail Order Department	
B W Parker	\$1 50

Christ's Object Lessons	
V O Cole	\$ 7 50
F R Rogers	6 25
Florence Page	7 50
Total	\$21 25

Scholar's Educational Fund.	
Mrs H T Foster	\$2 00
Fedalma Ragan	1 80
Fedalma Ragan	1 80
Total	\$5 60

Hildebran School	
Mrs E G White	\$25 00
J E White	50 00
Jonathan and Ida Richart	10 00
Total	\$85 00

Bible Sales	
F R Rogers	\$6 65.
Robt Sawyer	1 00
R Brown	25
C E Giles	1 00
G S Vreeland	60

Southern Work Sales	
Wm S North	\$ 45
A friend	30
J H Howard	2 44
Total	\$3 19

Nashville Mission Work	
T J Landrum	\$ 2 90
M E Yergin	2 00
H O Shields	7 15
Mrs F Mosebar	9 75
Total	\$21 80

For Vicksburg, Miss.	
Frank Litterman	\$ 5 00
A T Goodliff	5 47
Total	\$10 47

The Gospel Herald

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NASHVILLE, TENN., JULY 9, 1902.

THE proposed erection of a twenty-story office building on the American plan in London has aroused vigorous opposition. The streets of the British capital are so narrow and dark under ordinary circumstances that to line them with tall buildings would practically convert them into tunnels.

It is stated that the Triple Alliance between Germany, Austria, and Italy has been renewed for another term. The precise provisions of this alliance, which has been twice renewed, are unknown, but each is pledged to aid the other in case one is attacked, though not when either begins war.

THE London *Electrician* for March 21 has a most interesting article on the latest discoveries in electricity, in which the statement is made that "we have at last discovered, and even isolated, what we may call the electric substance. We can weigh it, and measure it, and produce it in any quantity. It may yet prove to be the 'protyle' of the philosophers—the fundamental and primordial substance of the universe."

This is practically a return to the conception of electricity extant a generation ago, when electricity was almost universally believed to be a fluid. The prevailing theory of the present day is that electricity is merely a force or form of motion, similar to light and heat, in the all-pervasive ether, or to sound waves in the atmosphere. This theory, it would seem, must now give place to the original idea that electricity is a substance as truly as is air or water.

THE first session of the Fifty-seventh Congress, which closed last week, was in some respects one of the most remarkable sessions ever held by any legislative body.

The Fifty-fifth Congress was styled the "Billion Dollar Congress." Its appropriations, however, fell considerably below that enormous sum. The present Congress has exceeded the record of all previous congresses, and this at its first session, its appropriations amounting to \$927,000,000—only \$73,000,000 short of the billion period.

This is an immense amount of money. An income of one dollar per minute for seventy years would amount to only \$36,817,200. At the rate of one dollar per minute it would take over nineteen hundred years to accumulate a billion dollars. In other words, there have elapsed since the birth of Christ only a little over a billion minutes.

Of the \$927,000,000 appropriated by the Fifty-seventh Congress in its first session, \$184,000,000 goes to the Panama Canal enterprise. The pension fund takes \$139,842,350. The Postoffice Department consumes \$138,416,500. The Army gets \$91,000,500; and the Navy, \$78,530,000.

It was announced recently with something of a flourish that a process had been discovered whereby the nicotine and other poisons in tobacco might be made non-volatile and therefore harmless to the smoker of the weed. It is now stated that these denicotinized cigars have been rejected as insipid.

THERE are not wanting indications that the Methodist Church will probably return to the time limit upon pastors. It is said that "bishops, presiding elders, pastors, and churches are not getting along well under the new system. It is found difficult to make the proper adjustments. Pastors prefer a change, but no church calls them; they remain and block the way for others." But inasmuch as the power of the presiding elder and the bishops remains unchanged, it does not appear just how employment for the minister is affected by the survival of the time limit. *Zion's Herald* notes that one writer, speaking for the Baltimore conference, a stronghold of Methodism, says: "What are we coming to? If a vote were taken in the Baltimore Conference to-day, I believe that ninety per cent. of the clergy and laity would vote to return to the time limit." The same paper adds:—

"The action taken at the last General Conference was a blunder which, we trust, the church will rectify at the next Conference. It is amusing to recall that the one minister who was especially exploited as an illustration of the necessity for removing the limit, is no longer a member of our denomination. One of the wisest of the bishops, who called at this office last week, after an extended observation, predicts that the next General Conference will surely restore the time limit."

RELIGIOUS DECLINE.

CHRISTIAN WORK of June 28 has an article on "The Religious Decline," by Rev. E. F. Blanchard, author of "The Readjusted Church," from which we quote two paragraphs:—

"It is generally admitted that the Christian church, especially that represented by Protestantism, is passing through a critical period.

"Within the church there is discontent; without, there is lack of confidence toward the church. Many professing Christians do not consider church membership to be particularly helpful, and hence do not become members; and many in the church are indifferent to the prosperity of the institution. There is a drifting away from the church. President William J. Tucker, of Dartmouth, says, 'It is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp, and away from its influence, as the church of this generation has allowed.' There is a loss of spiritual power. Special evangelistic efforts, such as would have awakened deep interest two generations ago, are often fruitless to-day. Hundreds of churches do not average a conversion a year, and are making scarcely any gains in membership. Indeed, it is no wonder that church members are appalled at the situation, and that frantic efforts are made to restore the prosperity of former days."

This is a dark picture, but one fully justified by the facts. The situation demands careful inquiry and deep repentance. "Behold, the Lord's hand is not shortened, that it can not

save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 1, 2.

AMID a scene of enthusiasm not paralleled since the exciting and stirring days of the Spanish war, Speaker Henderson at 5:30, July 1, declared the House of Representatives adjourned without day. In doing so he said that no House of Representatives since the adoption of the Constitution had done so much work as this one.

WESTERN CANADA is rapidly coming to the front as a wheat producer. According to the New York *Financier*, Manitoba last year raised as much wheat as North Dakota, and the three Territories of Assiniboia, Saskatchewan, and Alberta produced 62,000,000 bushels. This year's production is figured at 75,000,000 bushels on only 2,000,000 acres of broken ground.

ACCORDING to the *Inter-Ocean*, Chicago has a population of about 2,000,000, and not more than one third of these are citizens by heredity, and not more than one third by nativity. The remaining third is composed of native-born Germans, Irish, Canadians, English, Scotch, Swedish, Norwegians, Danish, French, Bohemians, Poles, Austrians, Hungarians, Russian Jews, Hollanders, Swiss, Italians, Greeks, Bulgarians, Servians, Turks, Chinese, Japanese—in fact, representatives of every nation on the face of the earth.

THAT excellent magazine, *Success*, seems to grow more practical and therefore helpful with every issue. It contains very little fiction and that never of a trashy order. Some of the articles of special value in the July number are: "What America Offers Her Artists," giving pictures of beautiful scenes in this country; "The Evolution of Self-Made Men," by Ex-President Cleveland; "What a Young Man should Read To-day," by William H. Moody; "The Country Girl Abroad," by Mrs. M. E. W. Sherwood; "Cheerfulness in the Home," a rather hackneyed subject brightly treated by Margaret E. Sangster; "Rural Free Delivery and the Farmer," besides "The World of Science" and the editor's talks, which are always edifying. The *Success* Company, University Building, New York City. Ten cents a copy, one dollar a year.

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