

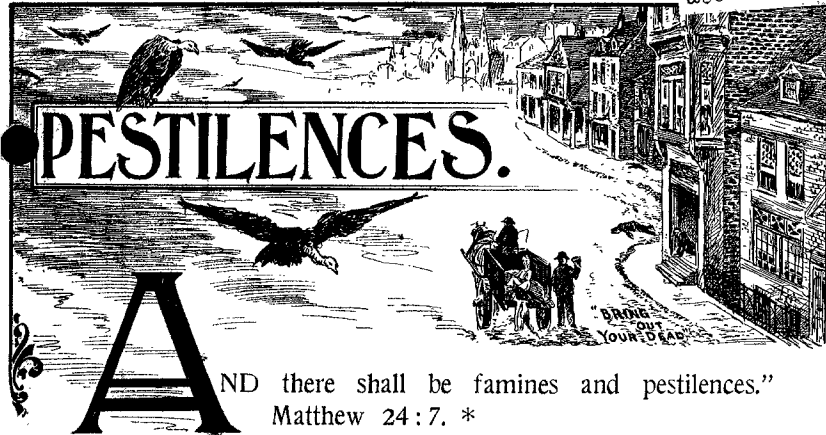
# The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., JULY 16, 1902.

NO. 27.



In harmony with this prophecy, we may expect to find in history the records of fearful loss of life by plague and pestilence. As a sign of the second coming of Christ and of "the end of the world," we may look for such visitations to increase as these events approach.

In accordance with this supposition, it is found that although pestilences have prevailed during the whole Christian era, their fatality has increased as the years have passed, and especially have their visitations been most destructive during the past two centuries. New and fatal epidemics are arising from time to time, while the old scourges of the densely populated, filthy portions of the world still do their deadly work.

The following description of four of the most dreaded pestilences is condensed from papers written for "Coming King" by Branscombe Ashley, M. A., M. D. :—

## THE BLACK PLAGUE.

The black death, or bubonic plague, as it is called, is among the oldest and most fatal of pestilences. In its presence human skill stands paralyzed. No cure has ever been found for it.

The first accounts of this plague date back to 253 A. D. From 542 to 565 it raged in Egypt and Italy. In 543 it reached Constantinople, where it carried off 10,000 persons in one day. Between the years 664 and 683 it visited England four times.

In the fourteenth century it traveled over Europe generally, reaching England in 1349. Hecker estimates that during the years of this visitation 25,000,000 persons died. London was visited in 1400, 1406, and 1428.

In 1428, 80,000 died in Dantzic.

In 1472, 40,000 died in Paris between sunrise and sunset.

In 1563, 1,000 a week died in London, 200,000 died in Moscow, and 50,000 at Lyons.

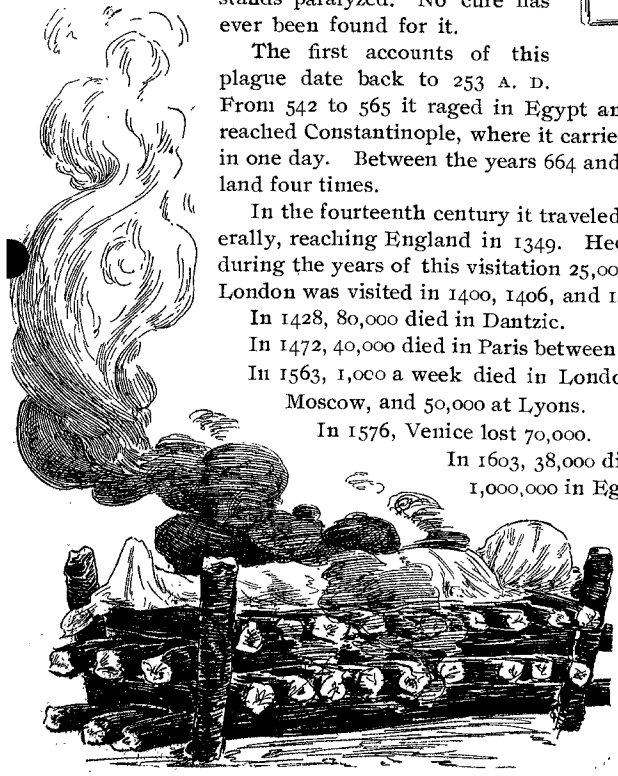
In 1576, Venice lost 70,000.

In 1603, 38,000 died in London, and 1,000,000 in Egypt.

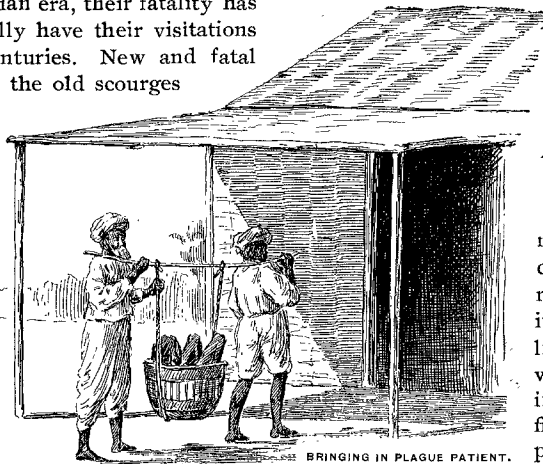
In 1656, Genoa lost 60,000.

In 1664 was the great plague of London. The

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BURNING THE DEAD. INDIA.



BRINGING IN PLAGUE PATIENT.

total deaths were 68,596. The infected houses were marked with a red cross and the legend, "God have mercy upon us."

In the eighteenth century, the plague visited Constantinople, and spread along the Danube.

In 1743 it appeared in Sicily, in 1744 in Hungary, then successively in European Turkey and Moldavia.

It was in Constantinople in 1802-03, Armenia and Bagdad in 1807, Russia in 1808, Turkey and Egypt in 1828, Russia in 1844-45.

In 1853-54 it spread over Europe, Asia, and Africa.

It appeared in Europe on the Volga in 1878-79.

Since that time it has broken out many times in different places, but modern sanitary science has succeeded in confining it to some degree. Nevertheless its appearance in many of the leading cities, invading only recently even Edinburg, indicates that it is still to be feared.

## SMALLPOX

Smallpox is one of the oldest pestilences of which we have any account. The contagion exceeds in virulence any other disease, and may be communicated at any stage of its course. It spares no age, sex, condition, or nationality. No one is safe from it except by virtue of having passed through its perils, although vaccination is proving quite an effective safeguard.

Smallpox appeared in Europe in the year 520.

It is generally believed that the Saracens introduced smallpox into many parts of Europe in 770.

In 1517 it was carried by adventurers to the West Indies.

It reached Mexico in 1520, and Brazil in 1563.

The last great epidemic in Europe and America began in 1870 and abated in 1873.

## YELLOW FEVER.

Yellow fever is typhus in its nature. It is most prevalent in a hot climate, and is especially virulent where sanitary conditions are disregarded. Frosts and a low temperature check its action; but the germs of the disease often lie dormant until the return of warm weather, and then come into fresh activity. For twenty-five consecutive years Philadelphia had its epidemic of yellow fever each summer, the germs

remaining dormant during the winter.

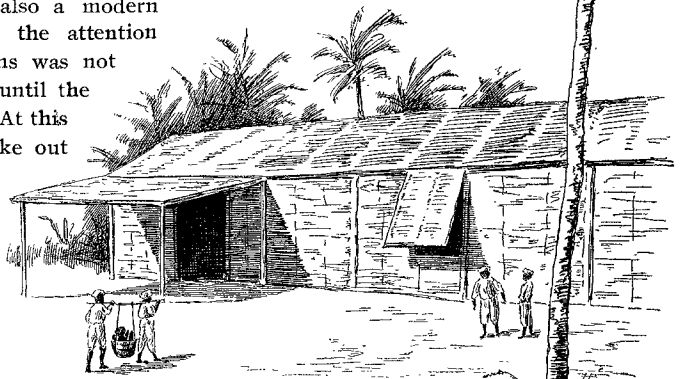
The first accurate account of the disease comes from the Barbadoes in 1647.

It appeared in Charleston, South Carolina, and in Philadelphia, in 1793, and spread thence to New York and the ports of New England, as far north as New Hampshire. It has also prevailed during the present century in the Southern States and in other countries.

## CHOLERA.

This is also a modern disease, for the attention of physicians was not called to it until the year 1817. At this time it broke out in British

India, resulting in great loss of life to both Europeans and na-



HOSPITAL IN THE PLAGUE DISTRICT. INDIA.

tives. During the next three years it raged in Ceylon, spreading thence to China on the east and Persia on the west.

In 1823 it prevailed in Asia Minor and Russia in Asia, and was very severe in India.

In 1831-32 it reached England. The scourge next attacked France, Spain, and Italy, and finally crossed the Atlantic and invaded both North and Central America. In the course of twenty years the whole world was visited by the pestilence.

The outbreak of 1847 covered a much wider area than that of 1832, Russia, the whole of the American continent, and the West Indies being sorely smitten.

The third outbreak, in 1850, originated in India, passed to Europe in 1853, and attacked the armies in the Crimea, especially at Sebastopol.

In 1865-66, a fourth, but less violent, visitation yielded to sanitary measures.

Sudden slight outbreaks occur still in India, which seems to be the home of the pestilence.

#### THE LAST PLAGUES.

In the fifteenth and sixteenth chapters of Revelation we read of seven terrible plagues which will visit the dwellers on this earth. These plagues immediately precede the end of this dispensation; for with the seventh plague comes the last great earthquake which accompanies the appearance of Christ to this earth. See Rev. 16:17-20; 6:14-17.

Seven angels have charge of these seven great calamities. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. . . . And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16:2, 10, 11.

This description seems to apply to some such pestilence as the "black plague," but in an aggravated form. This plague does not cease when the next one follows; for in verses 10 and 11 it is spoken of as still doing its terrible work while the fifth plague is falling upon the earth.

Truly there are terrible scenes to be enacted upon this earth, and the pestilences and calamities which are becoming so frequent are but the forerunners of more awful events yet before us.

The time of "the Lord's anger" is drawing near. His forbearance and mercy will spare a world in which wickedness is rife, until his people are all made up, and then the judgments of Jehovah will fall. To the righteous of this time the prophet appeals: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

By a careful reading of the sixteenth chapter of Revelation, it will be seen that the plagues there described are poured out upon the blasphemers, the persecutors of God's people, and those who have a false worship. See verses 2, 6, 11.

David tells of the condition of God's people during this awful time of calamity. Speaking of the Lord, he says: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth

by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:4-8.

When the plagues of God were poured out on Egypt, the dwelling-place of the children of Israel was free from them. In this last great outpouring of the plagues of God's wrath, the dwelling-places of his people will be free from their terrible effects. How blessed it will be to have a hiding-place with the Almighty during these dire calamities.

#### UNBELIEF.

There is no unbelief;

Whoever plants a seed beneath the sod  
And wants to see it push away the clod,  
He trusts in God.

Whoever says when clouds are in the sky,  
"Be patient, heart; light breaketh by and by,"  
Trusts the Most High.

Whoever sees 'neath the winter's field of snow,  
The silent harvests of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Whoever says "To-morrow," "The Unknown,"  
"The Future," trusts the Power alone  
He dares disown.

The heart that looks on when eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief;

And day by day, and night, unconsciously  
The heart lives by that faith the lips deny,  
God knoweth why.

—Edward Butler Lytton.

#### THE INTRUSTED LETTER.

ONE day Farmer Bliss received a letter from a great prince. When he opened it, what was his delight to find that it contained a check for a large sum of money, and a promise that if he used this well he should constantly receive more, and by and by be allowed to remove to a still larger estate than he could possibly buy, in the country on the prince's own possessions.

How rich and happy he felt! "This is good news, truly," he exclaimed.

For a time he was so overjoyed that he failed to notice that there was another letter inclosed in his. He took it out eagerly, but was not a little disappointed to find it directed, not to himself, but to a man who lived some distance from him. Holding it up to the light, he thought he could see the end of a check just like his own, but of this he was not certain until, taking up his own letter again, he saw a postscript which he had before overlooked.

"Will you have the kindness," the postscript read, "to hand the inclosed letter, which contains a check and promises similar to your own, to your neighbor, Purmon Knight?"

"Why," exclaimed Farmer Bliss, "I'd hardly call him a neighbor. He lives fully ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind o' ne'r-do-well fellow. I think the prince might have found some one nearer to him to send the letter by, or else sent it to him direct. It does seem a little unreasonable, if I do say it, as I oughtn't to, to ask me to take that long

journey. Nevertheless, since he did ask it, I'll take or send it the first time it's convenient; but just now I shall be uncommon busy getting the things I so much need with this check."

So he slipped Purmon's letter into the big family Bible, and as it chanced it covered the last three verses of the last chapter of Matthew.

For days and weeks every time Farmer Bliss's eye happened to light on the Bible on the center table, he resolved he would take the letter over the next day, if it was convenient, but somehow it was never convenient. His new estate must be fenced in, a better house built for himself and family, and each day was full of some new work for his own comfort. Thus the weeks lengthened into months.

One bright May morning as he was busy superintending a large new barn, in which to bestow his great increase, a neighbor drew up to the fence.

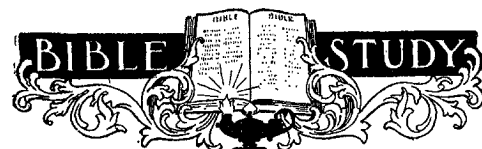
"Have you heard the news?" he asked. "A man died last night of starvation down Darkville way."

"You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?"

"Yes," replied the neighbor, "it was Purmon Knight."

Purmon Knight—Purmon—for whom a check for houses and lands and clothing lay in his Bible! The saw fell from Farmer Bliss's hand. He went into his house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell upon his knees, but even as his stiff lips tried to say, "O Lord, forgive!" he seemed to hear a voice—stern, awful—saying, "His soul shall be required of thee."

And who was Farmer Bliss? Ah, who but you, if so be you have held back the good news from any one for whom it was intrusted to your care? Open your Bible at the last chapter of Matthew, and see if the prince's letter to some starving soul does not lie covering the verses at its close. Hasten, hasten; let him have it ere it is too late.—F. E. S. Heck.



#### LIVING TEMPLES ARE FOUND IN BABYLON.

July 26, 1902.

##### QUESTIONS ON DAN. I: 1-7.

1. What two kings are mentioned in verse 1?
2. What invasion by one of these kings is here recorded? When did it occur?
3. What was the result of this invasion? Whose will was thus being accomplished?
4. To what country were the vessels from the temple taken?
5. What was done with them there?
6. What command did the king give to his chief chamberlain? Of what rank were these children to be?
7. Name the different qualifications which were required of those who were to be thus chosen.
8. For what purpose were these youths selected?
9. What provision did the king make for their diet?
10. For how long a time were they to be thus fed and instructed?
11. For what position was this course of training to prepare them?
12. What young men are mentioned by name as being among those selected?
13. What Babylonish names were given to these youths?

## NOTES.

1. It would be well to read 2 Chron. 33:1; 36:7 in order to have clearly in mind the course of circumstances which, led up to the Babylonish captivity. The book of Daniel opens with the simple statement of a conflict between the king of Jerusalem and the king of Babylon, and a record of the fact that the Lord permitted Babylon to conquer Jerusalem. We have already seen that it was because of transgression that this experience came to God's people. 1 Chron. 9:1. Reasoning from the Babylonish standpoint, there was abundant evidence of the superiority of the religion of Babylon over the religion of Jerusalem. Back to the land from which Abraham went forth the vessels of the temple were carried, and they were placed in the idol temple at Babylon as tokens of triumph. Those whose religion consisted merely in the ritual service of the temple of stone might well feel that they had lost their religion. The real fact was that as soon as their religion became nothing more to them than a ritual service, it thereby became essentially Babylonish in its nature, and even worse in God's sight, because of rejected light. Therefore, Babylon triumphed over them.

2. The Lord's purpose that the gospel shall be preached to all nations through the ministry of those who know the truth is repeatedly set forth. About two centuries and a half previous to the time of this lesson, when Nineveh was the capital of the heathen world, God sent a warning message to that city (Jonah 1:1, 2), and thus saved them from destruction. His purpose was the same for Babylon, and as his people had shut away the gospel message of life from Babylon, even when they sent up to Jerusalem after it (2 Chron. 32:31), he now sends his people to Babylon in captivity, but sends among them those who will give his message in Babylon. The power of the true gospel of the indwelling life will reveal itself even under these, apparently adverse circumstances. Although the temple at Jerusalem has been profaned and the typical service interfered with, yet there are those among the captives who will make known the true temple preaching. To open the way for this the Lord had stirred up the mind of the king of Babylon to select some of the captives to receive a training to stand before him. The requirements demanded in these youth could best be met by those who had retained the purity of the gospel in their experience, and this naturally gave to Daniel and his three companions places among those selected for the king's court.

3. Judging from the outward circumstances, the religion of Babylon was the best in the world; the wisdom of Babylon was superior to any other, and, naturally enough, the diet of Babylon would be regarded as best adapted to the needs of those who were to be instructed in the wisdom of Babylon. The king of Babylon seemed to recognize a relation between the physical and the mental, and so he provided the very best diet for these young captives, according to the Babylonish standard. Since Babylon had conquered Jerusalem, who could say that the Babylonish diet did not develop more and better powers, both of mind and body, than any other diet? It was under these circumstances, when true principles had apparently failed, and those who did not themselves know the experience of true principles were likely to become confused, that Daniel

and his companions were brought to the front to bear witness to the truth in Babylon.

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### WORSHIPING THE GOLDEN CALF.

International Sunday-School Lesson for July 27.

Ex. 32:1-6, 30-35.

Memory Verses, 30-32.

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it: and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

WHILE Moses was absent, it was a time of waiting and suspense to Israel. The people knew that he had ascended the mount with Joshua, and had entered the cloud of thick darkness which could be seen from the plain below, resting on the mountain peak, illuminated from time to time with the lightnings of the divine presence. They waited eagerly for his return. Accustomed as they had been in Egypt to material representations of deity, it had been hard for them to trust in an invisible being, and they had come to rely upon Moses to sustain their faith. Now he was taken from them. Day after day, week after week, passed, and still he did not return. Notwithstanding the cloud was still in view, it seemed to many in the camp that their leader had deserted them, or that he had been consumed by the devouring fire.

During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that he might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God's requirements, and humbling their hearts before him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. Especially was this the case with the mixed multitude. They were impatient to be on their way to the land of promise,—the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them; but they had lost sight of this. There were some who suggested a re-

turn to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

Feeling their helplessness in the absence of their leader, they returned to their old superstitions. The "mixed multitude" had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity, was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt, that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses. God had given no manner of similitude of himself, and he had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of his presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of his glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox! Exodus 32.

In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the demand, "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them, and acknowledging it as their god.

Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But the present leader of Israel was not of this character. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God; but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image-making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude.

Only a few days had passed since the Hebrews had made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the words of the Lord, "Thou shalt have no other gods before me." The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. "They made a calf in Horeb, and

*Continued on page 215.*

# The Gospel Herald

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

NASHVILLE, TENN., JULY 16, 1902.

## SOME LAST-DAY TRUTHS.

**The Lord Will Come** ONE last-day truth made very plain in the Scriptures is that the Lord will come again, come the second time, not to die as he once did, but to receive his people to himself. See John 14:1-3.

**The Manner of His Coming** The first chapter of the Acts of the Apostles tells us not only how our Lord went away from this earth, but how he will come again: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verses 9-11.

Language could not be more plain. Jesus will come again just as he went away. "He was taken up; and a cloud received him out of their sight."

This cloud was a cloud of angels. A great multitude of the heavenly host were waiting to receive their beloved Commander, and to escort him back to the courts of heaven.

Of Jesus' second coming it is said, "Behold he cometh with clouds" (Rev. 1:7); and again in Rev. 14:14 we read these words: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man."

Jesus himself tells us, in Matt. 25:31, that when he comes again, "all the holy angels" will be with him. What a mighty cloud of angels that will be! for John tells us that "the number of them" is "ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

**Some Will be Looking for Him** Nobody knows just when Jesus is coming again, but when he comes, his people will be looking for him. To us who live in the last days, the Saviour says: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36.

Writing of the time when the Lord shall come, the prophet Isaiah says: "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

No one can be said to be waiting for something which he is not expecting and for which he is unprepared; waiting means, therefore, expectation and preparation.

**Another Class** But while some will be expecting the Lord and will therefore be looking for him, others will be saying in their hearts, "My Lord delayeth his coming" (Matt. 24:49), and these will begin to smite with the tongue (Jer. 18:18) those who say that the Lord is coming.

Peter calls these evil servants "scoffers," and tells us just how they will talk. He says: "There shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

And then these scoffers argue the case thus: "For since the fathers fell asleep all things continue as they were from the beginning of the creation." It is evident from this that they deny not so much the fact that there is a promise of his coming as that there is any sign of it. "All things continue as they were," they say.

And this is just what many men do say to-day. Speak of the coming of the Lord and of the signs of the times, and they will tell you that "history is only repeating itself; such things have always been, and doubtless always will be."

But the Lord says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7.

These "scoffers" might know, but they do not care to know. The subject is not an agreeable one to them, and they close their ears to the evidence, just as they have previously closed their eyes to the signs of the times.

But while this is true of many, there will be some who will be ready; to these the apostle writes thus: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4.

It ought not to take very long for every believer in the Bible to decide where he will stand upon this question.

## THE LAST-DAY MESSAGE.

**A Warning Message** AS there will be a people on earth in the last days expecting and preparing for the second coming of our Lord Jesus Christ, so there will be also a message to warn the world of the approaching end of the age.

**Know that He is Near** When, shortly before the close of his ministry, the disciples came to our Lord and asked him, saying: "What shall be the sign of thy coming, and of the end of the world?" the Master told them of certain signs which would be seen in sun, moon, stars, and upon the earth, and then said: "Now learn a parable of the fig-tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the doors." Matt. 24:32, 33.

**Meat in Due Season** The duty of Christians, and especially of those who stand as leaders and teachers, is thus set forth in verses 42-46: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the

house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

To give meat in due season is to give the people those truths specially applicable at a certain time. John the Baptist was giving "meat in due season" when he preached the baptism of repentance on the banks of the Jordan, but Apollos was not giving meat in due season when twenty-five years later he was found at Ephesus speaking "boldly in the synagogue," but "knowing only the baptism of John." Acts 18:24, 25.

Noah's message was meat in due season to the men of his generation; John's message was meat in due season to the Jews just before Christ entered upon his ministry; and the proclamation of the second advent of Christ is meat in due season to those who shall live to see that crowning event of this world's history.

**Blow the Trumpet** The Lord has commanded his people living in the last days to warn the world of the coming to judgment. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

This scripture must meet its fulfillment just as certainly as did Zech. 9:9, referring to which, and speaking of his followers, our Saviour said: "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40.

**The Lord will Finish the Work** The warning message of the Lord's coming is now going to the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. It is a great work, but let none for that reason think that it can not be accomplished speedily, "for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

## SEEKING FEDERATION.

ON the occasion of the recent session of the General Synod of the Reformed Presbyterian Church, held at Asbury Park, N. J., a special committee of five was appointed to consider the federation of the twelve churches in this country holding the Presbyterian form of government and faith.

This movement was set on foot a year ago by what is known as the Reformed Presbyterian or Covenant Church, and the suggestion was first made by the late Dr. James McCosh. The immediate reason, however, for the action on the part of the Reformed Synod, was a memorial for church union received by it from the Southern Presbyterian Church.

The underlying thought in the movement is explained thus by a member of the Reformed church in an article in *Christian Work*:—

"In regard to church union, a great many would like a union of all the churches; most would favor, at present at least, a federal union. because there is such orthodoxy and yet is such

liberty, and we all sort of understand and love each other. Some would hesitate to unite with the Presbyterian Church, South, lest they might come under other bonds; some would hesitate to unite with the Presbyterian Church, North, lest they might be invaded by new questions and embarrassments; while yet in all real Christian issues they are at one with both. Federal union would be accepted by almost all, unity would not—at least not now. But the church does long and pray, and will work with all other Christian churches, to help convert the land and the world."

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### "BE YE ALSO READY."

**Unheeded Warnings** As the full details of the late horror that fell upon St. Pierre come to us, it is clear that the doomed people had at least two weeks' warning of the terrible fate that awaited them, or at least of the fearful risk they ran by remaining in the town. The apathy prevailing in the town after the mountain began to show unmistakable signs of returning activity, seems incredible, but it is by no means unusual.

More than half a million people have been living contentedly and confidently in constant peril of their lives in the Caribbean islands, but tens of thousands make their dwelling places on the slopes of volcanic mountains in other parts of the world, where warnings of danger are more frequent and startling than in the region of the West Indies. Fully eighty thousand people are now huddled together just below the crater of Mt. Vesuvius, heedless, but not ignorant, of the risk they are constantly running. Herculaneum and Pompeii were buried, as was St. Pierre, by a deluge of cinders and ashes, and subsequent to the historic eruption which destroyed those two cities there have been so many violent eruptions of the volcano that at least half a dozen layers of lava have covered all traces of them. In the case of St. Pierre the people evidently realized their imminent peril, but, as is usually the case, all warnings were suffered to pass unheeded.

**The Lesson to be Learned** Such occurrences teach us how insecure are the most stable earthly things. The everlasting hills shall be removed. The earth itself shall perish, but the word of the Lord endureth forever. They remind us of the approaching end. And they suggest how the final conflagration may originate. True, we do not positively know how. Yet it is our conviction that the fire for which the heavens and the earth which are now are kept in store, and by which the earth also and the works that are therein shall be burned up, is of natural, and not supernatural origin; for there are allusions to volcanic fires as a mode of final destruction in certain very striking expressions in Revelation, Isaiah, Jeremiah, and even in Luke. And even the very nature of the soil of Italy, and of some of the groups of islands south of the Philippines and the Lesser Antilles, has forced on many a mind in different ages the thought of physical preparedness for such a catastrophe. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." These events are not any less of God because between him and them are natural causes of whose existence the divine will is the cause.—*Christian Work*.

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"THE morning cometh."

### WHAT IS CHRISTIANITY?

In the New York *Independent* of June 12, William Hays Ward, D. D., in attempting to define Christianity, says:—

"Christianity teaches biographical facts about Christ; but we must distinguish the important from the non-important. It is interesting, but not important, that he came as a child. Paul never speaks of the virgin-birth, perhaps never heard of it, as the Gospels had not been written in his time."

It seems most extraordinary for such a man to make this statement. The apostle Paul certainly does refer to the "virgin-birth" in Gal. 4: 45: "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"These biographical facts, however interesting and however important," says Dr. Ward, "are not essential to the substance of Christianity. Christ's command of love and his teaching that God is a loving Father is essential."

But how can this be? Jesus Christ was either the "Word" "made flesh," or he was not; he was either the Son of God, or he was a man just like other men. He claimed divinity for himself. He taught that "God is love," but the crowning evidence of the Father's love is that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

It makes a world of difference whether this gift was really given or not; whether the Father really gave his Son, or whether a good man gave his own life, just as other men have given their lives for their fellowmen. The essential truth is that the gift was divine and divinely given; it was a gift of God, by God, to man.

Again, the same writer suggests that—

"Christ's resurrection is of even more importance than his death, because on it is based a considerable part of our faith in the future life; and it was of even greater importance for this reason to the early church. A belief in a future life of blessedness for the good, and in which persistent wrong will suffer retribution, is of no little help, especially in beginning a life of self-sacrificing love; for in it self-love adds its aid to disinterested love. But a belief in the future life, and so in Christ's resurrection, is not absolutely essential to Christian character, which, as we have seen, is the really essential thing in Christianity; for only the life of love is essential. It was in a flash of excessive and mistaken oratorical fervor that Paul exclaimed, "What advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die."

And again the apostle Paul, or the Spirit of God speaking through the apostle, provides a text which fully answers these subtle words: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Rom. 1: 1-5.

This text shows conclusively that the apostle

was familiar with all the facts concerning our Saviour's parentage, that he was at once the Son of God and the Son of David. It shows also that his resurrection was essential, and that faith in that resurrection is an essential part of Christianity.

It was "by the resurrection from the dead" that Christ was "declared [or shown] to be the Son of God with power, according to the Spirit of holiness."

The man who sees in Christianity only a better system of morals and higher ideals than in other cults, misses the mark entirely. Christianity is the power of God in the human heart, or it is powerless to help fallen humanity.

But, thank God, the experience of many thousands of people in all parts of the world has demonstrated that faith in Christ, in his humanity, in his divinity, in his life, in his death, and in his resurrection, does bring to the believer the same divine power by which He overcame sin in the flesh. "And if Christ be in you," says the apostle, "the body is dead because of sin; but the Spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 10, 11.

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### HOW TO STRIKE A TELLING BLOW FOR TEMPERANCE.

THE Lord blessed in a most marked manner the effort we made against the tobacco evil in the June number of *The Life Boat*. We have decided to ask our friends everywhere to help us circulate the August number, which will take up the Temperance Question.

The twenty-five thousand edition of the June number was exhausted within a few days after it was off the press, and we had orders for five thousand more that we could not fill. To prevent this from occurring again we will have plates made of the August number.

Many who have been slaves to tobacco for years are writing to us the most earnest letters asking for advice as to how they may secure deliverance from their bondage. There are tens of thousands of liquor and drug victims who are equally sick and tired of their terrible bondage. Almost every issue of the popular magazines contains about a dozen advertisements of "Sure Cures" for drunkenness and drug habits, and multitudes of these victims who have never seen our hands extended to them, are patronizing these delusive cures.

Those who will finally be among the saved will certainly have been anxiously seeking to set at liberty these captives.

The August number will contain most stirring words written specially for it by prominent temperance workers. It will also be filled from cover to cover with facts concerning the real causes of intemperance and helpful suggestions as to how the drunkard may co-operate physically so that he may secure the best spiritual results. It will also contain some of the striking experiences that we have met here in Chicago, as they will serve as an encouragement to the struggling inebriate.

As a people we shall have to answer at the bar of God for the souls that have gone down to drunkards' graves while our voices have been so nearly silent in reference to this great evil. The devil and his agents take no summer vacations. Neither do we dare to fold our hands because it seems like an unfavorable time of the year in which to do something definite for humanity.

All orders for a hundred copies or more will be furnished at one cent and a half per copy and smaller orders at two cents per copy.

Address THE LIFE BOAT, 28 Thirty-Third Place, Chicago. DAVID PAULSON.



## CURRENT EVENTS

KING EDWARD'S complete recovery now seems assured, and the coronation will probably take place August 9. It will be a much simpler ceremony than was originally intended.

It is announced from Washington that the campaign promoters of both political parties have decided to make a strong fight against trusts. "It will be interesting," says a Washington despatch, "to observe what lines each will follow, and what remedies will be prescribed for the commercial complaint that afflicts the country."

ADVICES from Vera Cruz, via Mexico City, report yellow fever as being especially virulent this season. A number of people, long resident and deeming themselves immune, have died. The United States Government Commission has been in Vera Cruz studying conditions and the local treatment of the disease. Dr. Miller, who had a specific for yellow fever, has died in Vera Cruz of congestion of the brain.

At Homestead, Pa., July 10, fifteen men were burned, one fatally and eight seriously, at the steel works. A ladle filled with molten metal was being lowered into the pit, when the drum of the crane broke, and the seething metal was thrown over the unfortunate men. A panic followed, and the men rushed from the mill, many with their clothing burning. Fortunately the men had their backs to the ladle when it overturned. This saved them from inhaling the flames, which would have been almost certain death.

A JOHNSTOWN despatch under date of July 10, says:—

"Johnstown has again been visited by an appalling disaster. It is only less frightful than the awful calamity of May 31, 1889, in cost of life, but in its terrible consequences it has brought the shadow of sorrow into hundreds of homes made desolate by a mine explosion, which took place in the Cambria Steel Company's rolling mill mine under Westmont Hill, at 12:30 o'clock this afternoon. How many are dead it will take several days to fully determine, but that it is a long and shocking list is certain. It will reach one hundred or more. The catastrophe occurred in the section of the mine known among miners as 'Klondike.' The section is about a mile and a half from the main entrance."

A LEADING paper thus illustrates the relative power of an American president and an English king:—

"The king does not choose his cabinet, and he does not attempt to direct legislation. His cabinet is chosen for him by Parliament, or by the leader of the majority in Parliament, and in case of an adverse vote he must accept another cabinet, regardless of his preference. The British system of government does not contemplate the possibility of the heads of the executive departments being responsible to the sovereign. As for attempting to control, or even influence, legislation, as President Roosevelt wisely did in the Cuban question, that is simply unthinkable in England. It is not conceivable that any king would, under any circumstances, attempt so rash an undertaking.

Great Britain is fortunate in the solidity and firmness of her well-established institutions, and the question of the supremacy of Parliament is as well settled as the question of the royal succession."

AN interesting phase of the trust question is the fact that the Anti-Trust League has addressed a letter to President Roosevelt insisting that Attorney General Knox be removed from office for not enforcing the anti-trust laws. Among other things the letter says that no one dared to defend Mr. Knox's course until the President eulogized him in his Fourth of July speech at Pittsburg. The letter severely arraigns the President as well as the Attorney General.

It may be safely assumed, however, that there will be no effective anti-trust legislation, or at least that such legislation will never be enforced. The question is much more difficult than most people realize, because of what is known as "vested rights." The trusts are strongly entrenched, and will not be easily dislodged from their vantage ground.

## WITH THE CHILDREN



### FIVE LITTLE PEAS.

Five little peas in a tight green pod  
Wanted to get out;  
So they pushed and they pushed till it burst with a pop;  
Then they frisked about.

Five little peas had a very jolly time,  
Just for minutes three;  
Then they wished—how they wished— they were back again  
Where they used to be!

Five little peas went rolling past a crack;  
One fell in!  
And he stuck and he stuck, and they couldn't get him out  
Even with a pin.

Four little peas—one tumbled in the dough,  
Yes, he did;  
And he baked and he baked in a gooseberry tart,  
In the oven hid.

Three little peas in a very doleful mood  
Went their way;  
One rolled and he rolled away down the cellar stairs,  
Alackaday!

Two little peas mourned this sad and sorry fate  
Full of fears,  
And they wept and they wept till one did drown, indeed,  
In his tears.

One little pea, poor, lonely, lonesome chap,  
All forlorn,  
He sighed and he sighed till—Bob's bean-shooter—whiz!  
He, too, was gone.

One little pea vine sprouted where he fell,  
By the garden wall;  
And it grew and it grew, and just lived this tale to tell—  
That is all. —Marie Golden.

### A FRIENDSHIP THAT COUNTED.

"NO; we never have vacancies here. There are always more applications than we can possibly grant. I am sorry, sir; but that is how the matter stands."

The superintendent turned away, somewhat slowly, as if he would be glad to say something more to this manly fellow who had come to him asking a place, not for himself, but for a friend. There was in the young man's face a certain strength that promised well for the future.

"I might take your name and address, and if anything should happen to change the situation, I could write you."

The face of the young man brightened in a very cheery way. "That would be kind of you," he said, taking the pencil Mr. Ames handed him. "I suppose you think I am too persistent in asking what I have for Billy; but if I didn't know him so well, may be I would not urge so hard."

"You say he is ill just now, anyway."

"Yes. It would be all right if he could find a place six weeks from now. He was hurt dreadfully not long ago. And that's another reason why I am so anxious that he should win. It was for me he was injured."

Mr. Ames came back to his desk and sat down. "Won't you take that chair and tell me more about it? I am very busy, but this will not take long. I feel interested in this case."

David Gray took the seat Mr. Ames pointed out to him. "There isn't very much to tell, sir. It will be a short story. You see, Billy and I have always been chums; went to school together and all that. And we have been studying lately on a little machine for making rivets and bolts and such things. My father had a small shop where he worked. He's been dead several years, father has; and I have not been old enough to do much with the shop until quite lately, and now it's gone."

A shadow fell over David's face for a moment, and he looked away out of the window.

"We had the machine almost finished, and were trying it one night."

"Was it Billy's invention?" Mr. Ames interrupted. His interest was increasing.

"We were partners in it. I suppose the idea was not altogether his," David replied modestly. "But we called it our machine because we had worked it out together. He really did the most of the work."

"And the plan was yours. I see."

"We worked at it almost all night, that night. It did not do just as he would like to have had it. Just what the trouble was we could not find out for a long time. Billy made the discovery at last. One of the bearings was a little too tight, that was all. It was almost morning when we got it to working. By that time we were both pretty tired. Billy says that he dropped asleep first. He takes the blame all upon himself. I don't think he ought to, for I was just as much at fault as he was. Any way, the next I knew I felt a suffocating breath of air from the little engine room. For the time I could not stir or think very well. I tried hard to rouse myself, but some way the smoke held me down.

"I am sure I never would have stirred again had it not been for Billy. He had strength enough to drag me out of the shop. The building burned with all in it. The fire caught in the engine room, and Billy says he left the door open the last time he was down to see to the fire. It had gone down low, and he thought if he gave it a little more draft it would come up all right. He worked like a tiger to put the fire out; and while he was doing so, he slipped and fell. One of his legs was broken, sir."

There were tears in David's eyes now, and Mr. Ames went to the window, blowing his nose quite vigorously. When he came back he asked:—

"You think he will be around again shortly?"

"Oh, I am sure he will. We could not have it any other way. We, mother and I, took him

right over to our house, and nursed him the best we could. Billy has no home, you understand. That makes it all the worse for him. He has had such a hard time all the way. And now this. The doctor says he may be lame all his life. I hope it may not be so bad as that. But anyway, he will need something to do. We were going to give him a place in the little factory if the machine was a success, as we thought it would be. That would have been fine; for Billy can do so many things I can't, sir. He is a good scholar, and can write beautifully. He was going to do the work in the office, see to the business part, and I was to look after the other part."

"You had no insurance on the shop?"

"It ran out a week or two before the fire. We had almost money enough to take out a new policy, but the fire came too soon for us."

"And the machine was not yet patented?"

"We thought it better to wait until it was perfect."

"Could you do it over again—make the machine, I mean?"

Mr. Ames watched keenly for the answer.

"Oh, yes, sir. It is every bit of it in my mind now."

The superintendent sat for a moment with his head on his breast.

"The best place for Billy would be in the office, then?"

"He can do anything, but may be that would be most to his liking."

David had gasped at the changed voice in which Mr. Ames was speaking, and leaned over the desk toward the great man.

"Billy will do well, sir. I know it. He is honest and true. You could trust him everywhere."

It was worth something to have a friend like David. Mr. Ames looked into the young man's clear eyes, and saw there more than lay in David's words. While he was pleading so bravely for Billy, he was revealing his own character in terms that could not be mistaken.

"And I thought all men selfish!" the superintendent said half to himself. Then in a louder tone he went on. "I told you what was strictly true, David. We have no vacancies. A factory like this never has. But when your friend is strong enough, you may bring him up here. I think we shall have something for him to do."

David had risen now, and had seized the hand of Mr. Ames. But the superintendent would not let him speak until he had added:—

"And, David, you may make your plans to come too. And be sure to have that new machine all in your mind's eye. We will see what we can do to help you with it."

If you could have seen the joy in David's face then! Then, too, if you could have watched Billy when David broke the news to him! I know you would have been made stronger and better. Surely, this was a friendship that counted, a friendship enduring for all time.—*Edgar L. Vincent, in Young People.*

#### WORSHIPING THE GOLDEN CALF.

(Continued from page 211.)

worshiped the molten image. Thus they changed their glory into the similitude of an ox." Ps. 106: 19, 20.

How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed himself to them as a tender father and all-powerful king!

God's covenant with his people had been disannulled, and he declared to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." If God had purposed to destroy Israel, who could plead for them? How few but would have left the sinners to their fate! How few but would have gladly exchanged a lot of toil and burden and sacrifice, repaid with ingratitude and murmuring, for a position of ease and honor, when it was God himself that offered the release.

But Moses discerned ground for hope where there appeared only discouragement and wrath. The words of God, "Let me alone," he understood not to forbid but to encourage intercession, implying that nothing but the prayers of Moses could save Israel, but that if thus entreated, God would spare his people.

During the few months since Israel left Egypt, the report of their wonderful deliverance had spread to all the surrounding nations. Fear and terrible foreboding rested upon the heathen. All were watching to see what the God of Israel would do for his people. Should they now be destroyed, their enemies would triumph, and God would be dishonored. The Egyptians would claim that their accusations were true,—instead of leading his people into the wilderness to sacrifice, he had caused them to be sacrificed. They would not consider the sins of Israel; the destruction of the people whom he had so signally honored, would bring reproach upon his name. How great the responsibility resting upon those whom God has highly honored, to make his name a praise in the earth! With what care should they guard against committing sin, to call down his judgments, and cause his name to be reproached by the ungodly!

As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant; he had tested his faithfulness, and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprung from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and he committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land.

Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, "Who is on the Lord's side? let him come unto me." Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, mostly of the mixed multitude that

instigated the making of the calf, stubbornly persisted in their rebellion. In the name of "the Lord God of Israel," Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords, and slay all who persisted in rebellion. "And there fell of the people that day about three thousand men." Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.

It was necessary that this sin should be punished, as a testimony to surrounding nations of God's displeasure against idolatry. By executing justice upon the guilty, Moses, as God's instrument, must leave on record a solemn and public protest against their crime. As the Israelites should hereafter condemn the idolatry of the neighboring tribes, their enemies would throw back upon them the charge that the people who claimed Jehovah as their God had made a calf and worshiped it in Horeb. Then though compelled to acknowledge the disgraceful truth, Israel could point to the terrible fate of the transgressors, as evidence that their sin had not been sanctioned or excused.

In deep sadness the people had buried their dead. Three thousand had fallen by the sword; a plague had soon after broken out in the encampment; and now the message came to them that the divine presence would no longer accompany them in their journeyings. Jehovah had declared, "I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." And the command was given, "Put off thy ornaments from thee, that I may know what to do unto thee." Now there was mourning throughout the encampment. In penitence and humiliation, "the children of Israel stripped themselves of their ornaments by the mount Horeb."

By the divine direction, the tent that had served as a temporary place of worship was removed "afar off from the camp." This was still further evidence that God had withdrawn his presence from them. He would reveal himself to Moses, but not to such a people. The rebuke was keenly felt, and to the conscience-smitten multitudes it seemed a foreboding of greater calamity. Had not the Lord separated Moses from the camp that he might utterly destroy them? But they were not left without hope. The tent was pitched without the encampment, but Moses called it "the tabernacle of the congregation." All who were truly penitent, and desired to return to the Lord, were directed to repair thither to confess their sins and seek his mercy. When they returned to their tents, Moses entered the tabernacle. With agonizing interest, the people watched for some token that his intercessions in their behalf were accepted. If God should condescend to meet with him, they might hope that they were not to be utterly consumed. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they "rose up and worshiped, every man in his tent door."—*Patriarchs and Prophets, pp. 315-327.*

THE State Commissioner of Agriculture of Louisiana, Major J. G. Lee, is endeavoring to have the Department of Agriculture of the Louisiana Purchase Exposition give a series of field competitions of the most important agricultural implements.

# The Gospel Herald

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NASHVILLE, TENN., JULY 16, 1902.

A ROMAN Catholic authority thinks that the Catholic Church is growing in New York City, "not only on account of immigration, but because it stays by every neighborhood in which it has commenced work."

It has been discovered that some of the public school teachers in the Philippine Islands have been teaching Protestantism to Catholic pupils. Orders have been issued to summarily dismiss any teacher who shall be guilty of doing this in the future.

It is said that Senator Frye told Agassiz that he had caught a speckled trout weighing eight pounds. Agassiz told him speckled trout never attained that weight. For answer Senator Frye caught a nine-pound speckled trout, and sent it to Professor Agassiz, who replied in a telegram, "The science of a lifetime kicked to death by a fact."

SPEAKING of ecclesiastical unity, the *Catholic World's Review* says: "Rome's peculiar and unique trait as distinguished from all other claimants is precisely her consistent and everlasting refusal to alter one iota of her teaching." This is true, and because it is true, all talk about a Christian union which shall embrace Rome is as futile as whistling against a death-dealing cyclone.

THE great Steel Trust, legally known as the United States Steel Corporation, is said to earn \$400,000 per day. Its profits for the months of April, May, and June were \$37,631,696, a gain of forty-three per cent. over the corresponding quarter last year. Henry Pipp's receives from the Trust an annual dividend of \$7,140,600. H. C. Frick's income is \$900,104. Certainly the term used in the Scriptures to describe the amassing of such vast fortunes is an apt one, "Ye have heaped together treasure for the last days."

THE *Cumberland Presbyterian* has this to say concerning the recent visit of Governor Taft to the Philippines:—

"Both Catholic and violent anti-Catholic papers claim to see in it a formal diplomatic mission to the Vatican, and a more or less distinct recognition of the Pope as a temporal ruler, a sovereign among the sovereigns of the world. The hopes of one side and the fears of the other are alike groundless. The President can recognize the Pope's existence as the head of the Roman Catholic Church, without turning the whole country over to him."

It should not be forgotten, however, that the Roman Catholic Church differs from all other churches in this, that no other church exerts as much political power in so many countries as

does the Roman Church. It is not difficult to see how a condition might be created that would make it seem quite essential to maintain a formal diplomatic mission to the Vatican.

A PROMINENT religious weekly states these facts, remarking that "whatever the Roman Catholic Church is, it clearly is not in a comatose condition:"—

"The Roman Catholic Society for the Propagation of the Faith has recently issued from Baltimore an interesting history of its work, bearing the imprimatur of Cardinal Gibbons. The tables as printed show that since 1822 nearly \$66,000,000 have been expended, of which \$9,973,000 went to America. Over 65,000 priests, teaching brothers, and sisters acting as missionaries, are employed by this agency."

REFERRING to the appointment of Archbishop Ryan, of Philadelphia, to the place made vacant on the Board of Indian Commissioners by the death of Bishop Whipple, the *Catholic World* says that it is "only another instance of the determined purpose of President Roosevelt to deal fairly and justly with all classes of citizens." "Heretofore," says the same publication, "Catholic effort has been without a representative on this important commission, and this was the case, although it was universally acknowledged that no body of the people has done more for the educating and civilizing of the Indian wards of the nation than the Catholic people."

THE *New York Independent* is advocating the idea of denominational attention to State universities. It suggests that each of the churches should have in connection with every one of these universities a boarding hall for its own members, and should otherwise look after their religious training.

The *Independent* notes the fact that in the State University of Nebraska last year 1,057 of the 2,209 students claimed to be church members, 458 of them being Methodists, 302 Presbyterians, 220 Congregationalists, and 155 Baptists; and the proper conclusion is reached that these are altogether too many to be neglected by their churches at a period in their lives when the influence of the church is most needed and most beneficial.

REFERENCE was made some time since in these columns to the efforts making in Russia to restrict the sale of intoxicating liquors.

"It remains to be seen what will be accomplished in Russia by the experiment," remarks *Christian Work*. "Her action, at least, illustrates an advantage of autocracy in speedily beginning such an experiment, and in making it thorough. Eighty years ago Sweden held the unenviable fame of being the most drunken country in the world. Now it is said to be one of the most temperate, and this because of the Gothenberg system of Government liquor dispensaries. The Russia experiment is along the same line. The Government has become the sole manufacturer and seller of liquor. All dram-shops have been abolished, and no drinking is allowed in the Government dispensaries, and besides the liquor is much purer than that heretofore sold.

"This revolutionary change in popular customs took place in a day. The traffic has be-

come an important source of revenue to the Government, though the manner of its sale is such as to discourage the beastly excesses of Russian drinkers in the past. The forbidding of drinking in the shops puts a check on convivial drinking, and the sale of liquor to drunkards, children, and soldiers is absolutely forbidden."

"THE Catholic University at Washington," remarks an Eastern paper, "does not seem to be a great success as success is indicated in university matters. This university, which received its charter from the Pope twelve years ago, has an endowment of \$2,500,000, most of which is invested in grounds and buildings, and with only sixteen lay students, is so embarrassed for funds that it has been under the necessity of dispensing with some of its corps of teachers. The high officials of the Church are accused of not giving the institution warm support. It has also had its difficulties from dissensions among members of the faculty. Among the professors who have recently been dropped from the payroll are Carroll D. Wright, Edmund B. Briggs, Frederick Z. Rooker, and several others. To these facts add the other one of the few lay students in attendance, and the university seems to be in an anemic condition."

"THE Three Sad Continents," remarks an exchange, is the name given to three mid-continental territories which still remain beyond the pale of Christendom,—Central Africa, unevangelized, has been styled the dark continent; the central portions of South America, also unevangelized, have been styled the neglected continent, inasmuch as the Church of Rome has neglected to spread the faith in that vast "hinterland;" Central Asia, also unevangelized, has been styled the forgotten continent. In this relation it is a fact which students of ecclesiastical history are only too apt to forget that Central Asia is a lapsed continent, because it was once Christianized from end to end. During the early centuries of our era the light of the gospel was brightly shining beyond the utmost bound of the everlasting hills; but that transmontane candlestick has been removed, nay, the very memory of mid-Asian Christianity has vanished like a forgotten dream. The cry for help is not limited to Macedonia by any means."

JOHN M. BURK, a retired merchant, has given \$4,000,000 for a convalescents' home.

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