

The Gospel Herald

"On earth p...ward men."

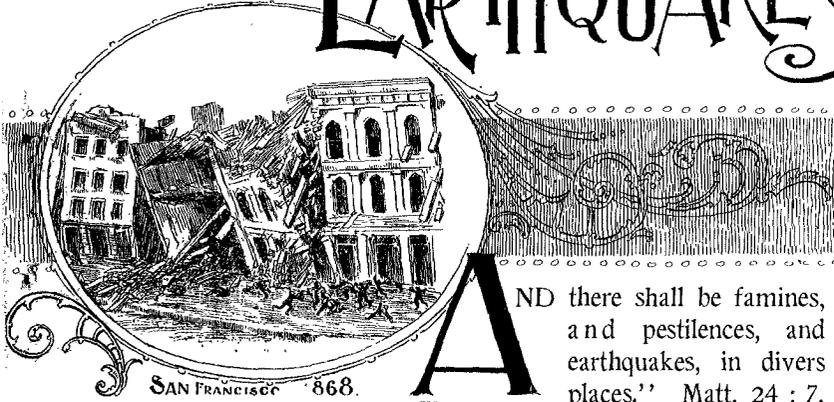
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EARTHQUAKES



SAN FRANCISCO 1868.

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AND there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24 : 7.

Earthquakes occur in direct fulfilment of our Saviour's prophecy as quoted in this text. Like the other calamities which have come upon the earth, we may expect that they will become more frequent and destructive as we near the end. History informs us that such has been the case, as shown by the following facts:—

From B. C. 1700 to A. D. 96, a period of 1,796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

From A. D. 96 to A. D. 1850, a period of 1,754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

From 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year.

From 1865 to 1868, a period of three years, there were fifteen earthquakes, or an average of *five* for each year.

Professor Fuchs states that in the year 1885 there occurred 97 earthquakes, and that there were 104 during the year 1886.

Chambers's Encyclopedia says, "It is estimated that 13,000,000 people have perished by earthquakes."

The *Christian Statesman* of July 17, 1875, says: "The continual occurrence and great severity of earthquakes have distinguished the period in which we are now living above all others, since the records of such phenomena began to be generally perceived."

D. T. Taylor, in "The Coming Earthquake," states that in the single year of 1868, over 100,000 persons perished by earthquake. In January, 1869, there were eleven earthquakes, two of them great and destructive.

Referring to the great earthquake of 1868, Zell's Cyclopaedia says that in the Sandwich Islands and on the west coast of South America, it was one of the most destructive recorded in history. From Callao to Iquique the whole coast of Peru was destroyed. Immense tidal waves swept the coast. It is calculated that 30,000 persons perished in South America as the result of this earthquake.

The catalogue of the British Society mentions more than 600 earthquakes between the years 1606 and 1872.

Several severe earthquakes, and many of less consequence, have been experienced in the United States, increasing in frequency.

Among the most violent may be mentioned the one which occurred in the years 1811-12,

the facts in regard to which are taken from "Great Events of the Greatest Century."

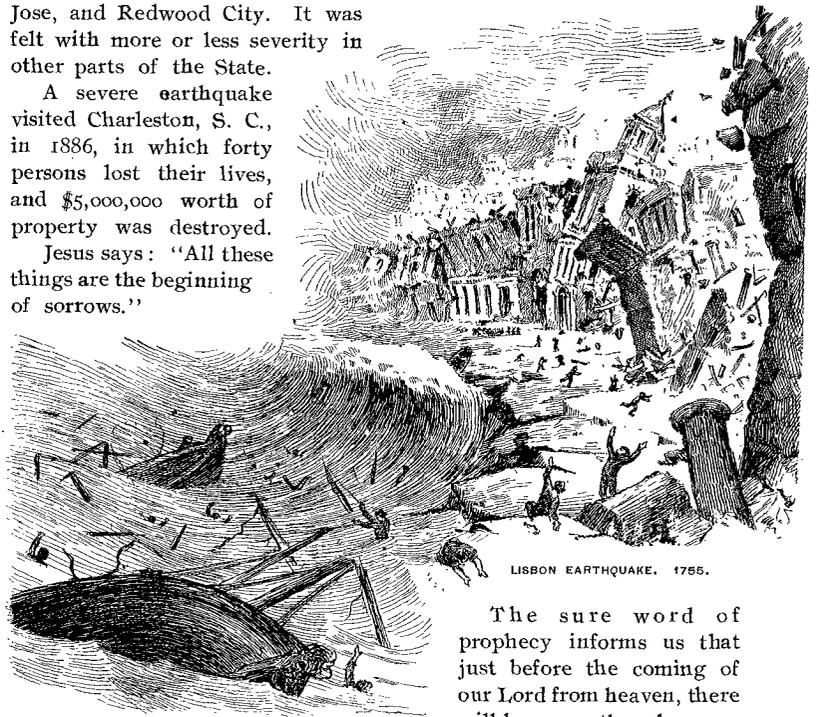
This earthquake was felt along the Mississippi River, from the mouth of the Ohio to that of the St. Francis, a distance of about three hundred miles. Thence it swept eastward, and died along the shores of the Atlantic. This may be described as a series of earthquakes; for the first shock was felt in December, 1811, and the last in February, 1812, thus covering a period of over two months.

The water of the Mississippi River, which was tolerably clear before, changed to a reddish hue from the mud thrown up from the bottom. Wide fissures opened along the shore, and, closing again, threw water and mud higher than the tops of the trees. Boatmen pushed off from the shore to avoid the peril on the land, and many of them were overwhelmed in the surging, foaming waters, which sometimes rose and fell several feet in a few moments. Others were carried inland by the rising waters, and were left high and dry when they receded.

Severe shocks have been felt in California, prominent among which were those of 1865 and 1868, the latter being particularly destructive. In San Francisco several buildings were thrown down, and many more made unsafe. The shock was also severe at Oakland, San Leandro, San Jose, and Redwood City. It was felt with more or less severity in other parts of the State.

A severe earthquake visited Charleston, S. C., in 1886, in which forty persons lost their lives, and \$5,000,000 worth of property was destroyed.

Jesus says: "All these things are the beginning of sorrows."



LISBON EARTHQUAKE, 1755.

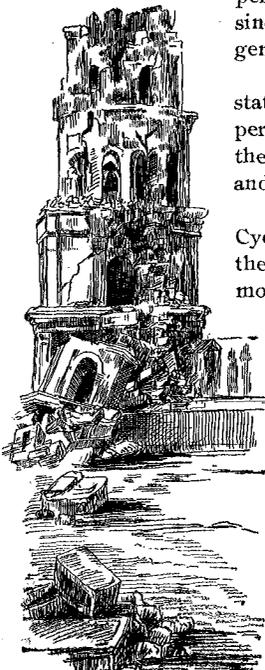
The sure word of prophecy informs us that just before the coming of our Lord from heaven, there will be an earthquake more

awful than any that has been experienced since the "fountains of the great deep were broken up" at the flood. In this calamity the whole earth will be involved. "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24 : 18-20.

The apostle-prophet John says of this earthquake: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away; and the mountains were not found." Rev. 16 : 18, 20.

The islands of the ocean will disappear. The mountains will be rent asunder. The works of man will be mingled in one vast ruin.

This earthquake is part of the calamity to be brought in under the seventh plague, as recorded in Rev. 16 : 17-21. This seventh plague is the last of the seven great judgments of God to be poured out upon the wicked of earth. The next event is the coming of the Son of man in the clouds of heaven.



WRECK OF CATHEDRAL TOWER AT MANILLA, PHILIPPINE ISLANDS, IN EARTHQUAKE IN 1860.

May we have made our peace with God so that we may be "hid in the day of the Lord's anger." May ours be the experience foretold by David of this time: "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: 7, 8.

THE LAW OF THE SABBATH UNALTERABLE IN HEAVEN.

BY LEE S. WHEELER, NORFOLK, VA.

THE tabernacle, or sanctuary, constructed by Moses, we are told in the Bible, was "a shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 5.

This earthly sanctuary, with its typical service, was intended to teach us of things in heaven connected with our salvation. It was divided into two holy places, called the "holy" and the "most holy," which were "figures of the true" holy places in the heavenly temple, where Christ is entered. Heb. 9: 24.

The ministry of the priests in each of these apartments was such as to prefigure the various phases of Christ's ministry as our great high priest, "who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." Heb. 8: 1, 2.

In the holy place of the earthly tabernacle were the "altar of incense," the "golden candlestick," and "the table of show-bread." In the most holy place was the "ark of the testimony," the most glorious object of the sanctuary, overlaid within and without with gold, with a crown of glory around it, and over it two angelic beings of pure gold, with their wings outstretched over the ark in solemn reverence. For in this ark were "the two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18; 40: 20. The writing was the law of God, the ten commandments. Deut. 10: 8.

These two tablets of law were called "the tables of testimony," and these ten commandments God's "testimonies," because they are the standard by which God tests the characters and lives of all men. If men sin, these commandments will be the testimony against them in the judgment. Of those who keep them they testify that they are righteous.

THE FOUNDATION OF GOD'S THRONE.

Upon this ark was the mercy seat representing the throne of God; and it was here that God manifested himself in a cloud of glory.

Every government is established by law, and law is the foundation of every throne. God's law is the foundation of God's throne or government. God placed the tables of the law underneath the mercy seat to teach men this important truth, namely, that the principles of the ten commandments are the very pillars of his throne; that to uphold them and observe them is to uphold and sustain the throne of God; and that to trample them under our feet is in principle to trample the throne of God under our feet.

"Righteousness and judgment are the establishment of his throne." Ps. 97: 2, margin. "The righteousness of thy testimonies is everlasting." Ps. 119: 144. "Concerning thy testi-

monies I have known of old that thou hast founded them forever." Verse 152. As long as the throne of God endures, these righteous testimonies, or commandments, must likewise remain unchanged.

The law in the ark on earth was an exact transcript, or duplicate, of the law in the great "ark of the testimony" in heaven, by which the dead are judged.

John says that he was shown in prophetic vision "the time of the dead that they should be judged." Rev. 11: 18. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail." Verse 19.

In that great day the two tables of the testimony, containing the ten holy precepts just as originally written by the finger of God, will flash forth terror to the hearts of all who have broken them, as in the day when God spoke them amid the thunders and lightnings of Mount Sinai; for provision has been made through Christ that all may turn from the transgression of God's commandments and through repentance find pardon and grace to give a life of obedience. But Christ can save none who continue in disobedience to the law of God. To pursue such a course is to be lost.

A STARTLING REVELATION.

Many would be startled to-day should the veil be lifted and they could look into this temple in heaven, into the most holy, where the ark of the testimony stands, containing the two tables of God's law from which those on earth were copied,—look into this ark itself, and read in the very bosom of that holy law the commandment: "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 maid-servant, 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.

It would be seen that the Sabbath has never been changed; that the seventh day is the memorial of creation, and keeps ever before men the true reason why they should worship and serve God—because he is the Creator and they the creatures.

"The [seventh day] Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. This great fact can never become obsolete and must never be forgotten."

"It was to keep this truth ever before the minds of men that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial." Its observance could never be disconnected from the seventh day.

Only by the world's being created over again, and God resting on another day could the Sabbath be changed. Fixed in his eternal laws, fundamental to his throne, "it is easier for heaven and earth to pass than for one jot or tittle of the law to fail." Luke 16: 17. Cen-

turies before Christ was born, it was written, "Forever, O Lord, thy word is settled in heaven." Ps. 119: 89. Therefore, said Christ, "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.

Had Christ ever changed the Sabbath from Saturday, the seventh day, to Sunday, the first day of the week, the reading of the commandment itself would have been changed correspondingly, so that it would no longer read "the seventh," but "the first day" or "Sunday."

How can men serve their own convenience by keeping a day set up in heathen worship in honor of the sun, and handed down by tradition until fixed in human custom, and labor upon the forbidden seventh day, over which God has written with his own finger, "In it thou shalt not do no work," without fear of God or conviction of conscience?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.



PRESERVING THE TEMPLE FROM DEFILEMENT.

August 2, 1902.

QUESTIONS ON DAN. 1: 8-16.

1. What principle ruled Daniel's life?
2. What special circumstances opened the way for a violation of this principle?
3. In what request was the ruling principle of his life revealed?
4. How had the Lord prepared the way that this request might receive some consideration?
5. In his reply to Daniel's request, what did the prince of the eunuchs say was his attitude toward his king? What had the king decided upon in this particular case?
6. What unfavorable result did the prince of the eunuchs expect would follow any departure from the diet ordered by the king? In what personal danger would this involve him?
7. What reasonable trial did Daniel then suggest? What diet did he ask for himself and his companions?
8. What test was to determine the comparative value of the two kinds of diet? What would this result decide?
9. What answer was made to Daniel's request?
10. At the end of the ten days' trial what was the physical condition of Daniel and his companions?
11. What permanent change was accordingly made in their bill of fare?

NOTES.

1. The only life in the universe is God's life. Ps. 36: 9. "He giveth to all life, and breath, and all things." Acts 17: 25. Those who lay hold upon God's life through faith in God's gift of his Son (1 John 5: 11, 12), become temples for this life (1 Cor. 3: 16), and living stones in God's house. 1 Peter 2: 4, 5. When a believer in the gospel defiles his body, he defiles the temple of God, and this means destruction. 1 Cor. 3: 17.

2. Now it was because the people of Jerusalem had lost sight of the fact that they themselves should be the temple of God, and that this was the essence of true religion, and had fixed their minds upon a temple of stone as the Lord's temple, and had substituted mere ceremonialism for the true religion of the heart and life, that they had been deprived of their beautiful temple, the outward services were inter-

rupted, and all the ceremonials of religion had ceased.

3. But during all this experience Daniel and his companions had been true to right principles, and, knowing their value, they clung to them in Babylon as to their life, for such they were. The test of loyalty to principle came to them over the question of their food. "Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines?—Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon the mind and character? They had conscientiously refused the stimulus of flesh and wine. They obeyed God's will in self-denial, and he showed his approval."—*Special Testimonies for Ministers and Workers, No. 9, p. 60.*

4. Note just what the record says was the result of the trial. The countenances of Daniel and his companions "appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat." Two things would contribute to this result: Daniel and his companions maintained, and doubtless improved, their former condition of health, while those who departed from principle degenerated in health and appearance. No doubt their loyalty to principle under severe trial brought to Daniel and his companions a fuller flow of life than was contained even in the food which they ate, and this fullness of life revealed itself in their physical appearance. On the other hand, those who denied their faith suffered a loss, which also showed itself in their appearance.



DARKNESS is strong, and so is sin;
Only God endures forever.—*Lowell.*



THE TABERNACLE.

International Sunday-School Lesson for August 3.

Ex. 40: 1-13.

Memory Verses, 1-3.

GOLDEN TEXT: "Enter into his gates with thanksgiving, and into his courts with praise." Ps. 100: 4.

- 1 And the Lord spake unto Moses, saying,
- 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
- 3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.
- 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
- 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
- 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
- 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
- 8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
- 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
- 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
- 11 And thou shalt anoint the laver and his foot, and sanctify it.
- 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
- 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

The Lesson.*

I. THE COMMAND TO REAR THE TABERNACLE. (VERSES 1-8.)

1. *And the Lord Spake.*—He directed Moses what to do. Moses was his agent, and it was through him that he communicated with his people.

2. *Tabernacle.*—This word is often used to denote a temporary abiding place. It probably means a tent or a movable dwelling place. (Compare Exodus 25: 8.) The Revised Version gives it as a "tent of meeting" because here God met man. The month Abib or Nisan corresponds to our March or April.

3. *The Ark of the Testimony.*—So called because it contains the testimony of the Lord to his people—the two tables of stone with the ten commandments. *The veil* was to separate the holy of holies from the holy place. This veil was to hide the ark from public view. In Num. 4: 5 it is called "the covering veil." "The body [or flesh] of Christ is represented by the veil which divided the two apartments (Heb. 10: 20), and through which, when it was parted, the high priest entered the holy of holies as Christ entered into the presence of God through his flesh. As the high priest could not enter the holy of holies without the blood of the atonement, so we can not enter heaven without the blood of Christ. Heb. 9: 11-14. The veil was the symbol not only of Christ's humanity, but of separation between God and man, a separation terminated only by the blood of Christ."—*Johnson.*

4. *And Thou Shalt Bring.*—Here we have minute directions from Jehovah himself, as to the position of the table and what it shall contain, as well as the detailed account of the tabernacle itself. (See Ex. 25: 23.) The twelve loaves of bread were to be placed upon the table as directed. (See Ex. 25: 30; compare Lev. 24: 5-9.)

5. *Altar of Gold—Golden Altar.*—We must not confuse this with the altar of burnt offering which was called the brazen altar. The golden altar was of shittim wood, overlaid with gold, which expressed its great value. This was the altar of incense. The incense typified the merit and intercession of Christ making our prayers acceptable to God. See Rev. 8: 3, 4. "The blood of the sin offering of atonement was sprinkled upon its horns once a year. The incense burned upon it was a sacred composition of spices of divine prescription. It was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course and by the high priest on great occasions. The people prayed outside."—*Smith.*

6. *The Altar of Burnt Offering.*—It was covered with bronze, and was therefore called the brazen altar. It stood in the court in front of the tabernacle, upon which were constantly offered sacrifices of burnt offerings. These offerings were typical of the sacrifice of Christ for our sins.

7. *Laver.*—A brazen vessel which contained water for the ablutions of the priest. This washing was typical of the moral cleansing required of all before they can be saved. The priests must be clean.

8. *Thou Shalt Set up the Court.*—Of the tabernacle. Within this was the tabernacle itself.

*From International Sunday-School Quarterly.

II. THE COMMAND TO ANOINT. (VS. 9-11.)

9. *The Anointing Oil.*—The oil of consecration, or oil to signify the setting apart of anything for holy purposes. Sin had left its imprint here, and it was necessary that there should be a consecration, a setting apart for holy use. "The sinner must be sanctified in order to be received again into the fellowship of his Maker. The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil."—*Murphy.*

10. *An Altar Most Holy.*—Because it had been consecrated, and made holy by this anointing.

11. *Sanctify It.*—It will be observed that the directions here given Moses are very specific and concise. God is very exact in his expressions that show his will, so there may be no mistake.

III. AARON AND HIS SONS. (VS. 12, 13.)

12. *And Washed Them.*—They, too, must be purified and set apart for divine purposes—here for the priesthood. The washing here referred to is typical of the spiritual cleansing. It was necessary that Aaron with his sons should be thoroughly cleansed. He was to draw nigh to God "to make reconciliation for the sins of the people." (Compare Heb. 7: 26.)

13. *Holy Garments.*—Aaron, it will be observed, was not only to be thoroughly cleansed with water, but he was to be clothed with a new robe, a garment of the priesthood, typical of Christ himself. "By this was implied that not only were they to put away the impurities of the flesh, but to clothe themselves also with the graces of the Spirit, significantly shadowed forth by the splendid robes in which they were to officiate."—*Bush.*

Minister unto Me.—Aaron alone could enter the holy of holies, and only once a year—on the great day of atonement. The anointing was necessary, and typical of anointing with the Holy Spirit.

IV. THE COMMANDS FULFILLED. (VS. 14-38.)

14-38. *Bring His Sons, etc.*—Aaron's sons were treated likewise, and thus set apart for the work. The remaining portion of the lesson deals with and emphasizes the strict obedience that Moses gave to God's command. The result of this obedience was that "the glory of Jehovah filled the tabernacle."

QUESTIONS.

Introductory.—What is the subject of this lesson? Give the Golden Text. What is the Topical Outline? Give the Reference Word. When did these preparations take place? Where were the people still? What led to the command to rear the tabernacle?

1. *The Command to Rear the Tabernacle.*—Who spoke? Who was the Lord's agent? What is a tabernacle? Why was the ark of testimony so called? What did the veil do? What did it represent? What was the office of high priest? Where was the table to be placed, and what was to be placed upon it? What two altars are described? What was placed upon the golden altar? What upon the brazen? What did incense typify? What was this incense? When was it offered? Draw a lesson for our worship of God from this. What did the burnt offerings typify? Of what was the washing typical? What can be said about our uncleanness and God?

2. *The Command to Anoint.*—What is meant by anoint? What was used for the purpose? What did this ceremony signify? Apply this to ourselves. Why did God give such minute directions about everything?

3. *Aaron and His Sons.*—Who were set apart for divine work? How was this done? What was to be the duty of these persons? Who was Aaron? Of what was the new robe a type?

4. *The Commands Fulfilled.*—What did Moses cause to be done? What can be said of his obedience? How did God recognize this? What lessons do we draw from this?

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

NASHVILLE, TENN., JULY 23, 1902.

THE TIMES IN WHICH WE LIVE.

"We are living, we are dwelling,
In a grand and awful time;
In an age or ages telling;
To be living is sublime."

Why Not? Somebody will be living on the earth just before the Lord comes the second time. Indeed, it will be teeming with millions of human beings, very many of whom will be living carelessly, thinking naught of the fate that awaits them, for it is written: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. 24: 37-39.

They Might Know But they might know, if they cared to, just as the antediluvians might have known had they heeded the preaching of Noah. They did not know because they would not. The apostle Peter says they were "willingly ignorant." 2 Peter 3: 5.

Some Like Them As the antediluvians were willingly ignorant, so many of the people living when the Lord comes again will be willingly ignorant. Our Lord spoke of some who shall say in their hearts, "My Lord delayeth his coming." Matt. 24: 48.

Peace and Safety Doubtless many reasoned that then a flood was impossible. When Noah declared that a flood was coming, they no doubt spoke of peace and safety, but the flood came and took them all away. It will be even so in the last days; "for," says the apostle Paul, "when they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5: 3.

Few Saved It is a sad thought that a very large proportion of the human race will come short of final salvation. On one occasion the disciples asked the Master, saying, "Lord, are there few that be saved?" and he answered them: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

Growing Worse Instead of growing better, the moral condition of the world is growing worse. Civilization is not godliness; refinement is not Christianity; scientific attainment is not piety. The form of godliness may be present, while the spirit is lacking; the Scriptures teach that this will be true to a very great extent when the Lord comes.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, de-

spisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

When such is the condition of those who make a profession,—who have the form of godliness,—what can we expect of the millions who openly reject Christ? Surely the last days are perilous!

"ROME NEVER CHANGES."

It is the boast of the Roman Catholic Church that "Rome never changes." This is true, and it is being strikingly exemplified just now in the city of Rome by the attitude of the papacy toward Protestantism.

For some time past the authorities of the Vatican have been urging, as one reason why the temporal power of the Pope should be restored, the activity of the Methodist missionaries in the city of Rome.

These missionaries have been attracting a good deal of attention for some time past on account of their activity and the consequent growth of their following. Their presence is denounced by the organ of the Vatican as "an insult to the Holy Father," and their methods are declared "reprehensible," while their "heresies" are said to be propagated and "sustained by foreign gold."

Nor is this all: the assertion is holdly made that were the temporal power of the Pope to be restored, the "sectaries" would not be tolerated in Rome.

Even the mild and "liberal" Leo XIII. has been moved to give this matter his personal attention. The *Tablet* (Roman Catholic, London) recently printed the following from its correspondent in Rome:—

"The Holy Father was moved by his own pastoral solicitude to give such prominence to Catholic defense against the heretical propaganda. He acted on his own initiative, and his words were a source of agreeable surprise to those who are directing the work. It is the lowest form of proselytism, which would not be tolerated by public opinion in England, that is practiced by English and American Methodists in Rome—bread and butter and blankets for the poor people in return for their apostasy from the faith of their fathers. They take advantage of the extreme poverty which prevails, and use unblushing bribery to induce destitute families to silence the admonitions of conscience. It is a new experience for the pastors in Rome to see the faith of their flocks imperiled, and perhaps it is not to be wondered at that the parish priests, zealous as they are, have not yet realized the full danger of the situation."

It is stated that the attitude of the King is in sharp contrast to that of the Pope. The Methodist workers were recently granted an audience with His Majesty at the Quirinal, and the interview appears to have been very satisfactory to those immediately concerned. But it was presumably not satisfactory to the Vatican, for its organ in Rome, the *Osservatore Romano*, commented upon "the license and protection granted to heresy" by the Italian Government. The same paper declares that there can be no toleration of any "lay power" of a governmental nature in Rome by the Pope. It formally repudiates the theory of "rights of the

church that are compatible with rights of the civil power," and adds:—

"There can be no compatibility on the part of the Holy See with any who presume to put forward civil rights which it deems incompatible with the apostolic mission divinely entrusted to it."

This question is being taken up by the London press. The attitude of the Vatican as regards toleration of those religious denominations which differ from it, is condemned by the *Spectator*. Referring to the case of Father Vaughan, of the Jesuit order, who won a libel suit against the *Rock*, of London, the *Spectator* says:—

"And now that Father Vaughan and his order have had so excellent an example of English toleration, may we venture to remind them, in Cromwell's words, that liberty of conscience is a natural right, that he who claims it should yield it, and that, therefore, he and his order should do their best to induce the Roman Church to be more tolerant of other communions? He may remember how the venerable head of his church lately gave as an example of the oppression from which he imagines he suffers in being deprived of the temporal power, the fact that Protestants were allowed 'under our eyes, and in this holy city, which should be the inviolate center of Catholicism,' to take advantage 'of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of judgment which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ.' There was far too much of the spirit of the *Rock* visible in that pronouncement, and we are glad to think that a Middlesex jury has given the Pope so excellent a lesson in the virtue of toleration. It is so easy to fall into his error in regard to the duty of tolerance, and to talk about Roman Catholics' having no right to exist or to carry on their propaganda in the central citadel of English Protestantism, or to take advantage of the 'sad economic conditions' of, say, our slums to 'corrupt' our children. That is the favorite contention of intolerance all the world over."

Nobody can imagine a Methodist missionary in Rome securing a verdict against a Catholic paper in Rome were the Pope in control there. Indeed, it is almost impossible to imagine the missionary there at all. What Rome did when she had the power, she would unquestionably do now had she the power, for "Rome never changes."

"WANTED, RULES FOR GUIDANCE IN SABBATH OBSERVANCE"

THIS is a heading taken from the *Literary Digest* of July 12. Under it that journal prints a somewhat lengthy excerpt from the London *Guardian*, as follows:—

"The great difficulty of the question [of Sabbath observance] lies in the fact that the practical rules based on the Puritan view, and now to a great extent discarded, still occupy men's minds to the exclusion of any others. Men can not and will not be bound by the restrictions which were imposed by our forefathers, and at present they seem to recognize no others. The result is a double injury to religion and morality. On the one hand no time is set apart for quiet and for worship; on the other hand consciences are vaguely troubled by a sense of

wrongdoing in occupations which may be perfectly innocent.

"The old theory having become untenable, the practical rules based upon it are being more and more disregarded, and nothing is taking their place. Indeed, it is of very little use to lay down rules until you have some principle or theory on which to base them. It is all very well for the Lord Chancellor to leave the greater part of the difficulty to be solved by the Christian conscience; but the Christian conscience needs guiding, and it can only be rightly guided by the laws and principles of Christianity. Failing such guidance, the conscience reverts uneasily to the Sabbatical principles of Judaism, and, though it can not adopt them, it is in trouble because it finds itself in conflict with them.

"What is needed, in short, is a careful investigation and an authoritative statement of the Christian principles on which the observance of the Lord's day ought to rest. We need not say that in our opinion there are principles and rules which, though declared and ascertained in a different and less direct way than those of the Jewish law, are no less binding.

"The old-fashioned assertion that it is wrong to do this or that on Sunday has become either nugatory or injurious. We need in its place a rule of life, elastic enough to be applicable to different characters and different circumstances, and based on well-ascertained principles of Christian psychology, if we may use the term. Periodical relaxations of industrial and commercial effort, for the sake of the higher law of worship, in its widest sense, will be found to be necessary on the principles which, according to Christian teaching, govern the relations of man to God. Starting from this point, it ought not to be impossible to construct a rule of life which will secure what is essential and leave aside what is obsolete, indifferent, or too minute in the observance of the Lord's day as it has come down to us from earlier generations."

One comment which the *Literary Digest* makes is that the Sabbath question "is one on which the religious press seems to be considerably at sea." "This," it says, "is true not only of this country, but of England." It then adds: "The London Diocesan Convention recently delivered itself to the effect that the subject is one that 'deserves the immediate attention of the churchmen.'"

The *Digest* quotes also as follows from the *Congregationalist* (Boston), which it speaks of as being unexpectedly liberal:—

"We shall surely encourage such use of public libraries, picture-galleries, and museums as we make of our own libraries and art treasures on Sunday. The public park is the people's garden, and who can look without pleasure on men who rarely see their families together during the working-days, with wife and children around them in the midst of growing things of nature on a summer afternoon? Music such as is appropriate in the home adds to their happiness, and the public spirit that provides it is akin to His who had compassion on the multitude.

"To provide what the people need for useful Sabbath, especially in crowded cities, requires that many should labor. It is our duty to see that such labor is limited to service in providing a helpful Sabbath for others, and that those who thus work shall have compensation in rest.

To discharge this duty calls for sympathetic study of social conditions, forbearance with those who differ from us, and a firm determination to preserve the Sabbath for the highest public good.

"Christians should support such Sabbath legislation as will secure the most healthful use of the day for all classes. The ideal Sabbath is the one which secures physical rest, mental recreation, and spiritual renewal. The question how we can help the community to attain to this ideal calls for study, and the answer to it will vary in different communities."

The Boston *Pilot* (Roman Catholic) approves this sentiment from the *Congregationalist* as "reasonable and Catholic," says the *Digest*. According to the same authority, the *Pilot* also speaks of "the unnatural and unhealthy constraint of the old Puritan Sabbath," and adds: "The Catholic churches, crowded, with no compulsion but the fear or love of God, for three or four or six successive masses on Sunday mornings, winter and summer alike, preach eloquently the primary purpose of the Sunday, but find no imitation in Protestantism."

The advantage that the Roman Catholic Church has in this matter is that she claims only her own authority for Sunday-keeping. There is with Rome no juggling with the Scriptures, no wresting of the word of God in an attempt to show that the fourth commandment enjoins the observance of Sunday. "The church commands it," just as she commands other holy days, and that is all there is to it. "It is the duty of the people to hear the church," and when "the church" has spoken, that is the end of controversy.

But Protestants acknowledge "no authority but the word of God." "Whatever can not be proved by the Scriptures is not to be laid upon the conscience of any man," is the avowed motto of the Protestant; and it is at this point that the claims of Sunday sacredness utterly fail.

There is not in all the Bible so much as a single text enjoining the observance of Sunday. There is not a single text telling how that day should be kept, nor is there so much as a sacred title applied to that day—it is always and everywhere called simply "the first day of the week."

Some have thought that Rev. 1: 10 refers to Sunday, but that text speaks of "the Lord's day," which according to the Scriptures themselves, can be none other than "the Sabbath of the Lord" (Ex. 20: 10), "My holy day" (Isa. 58: 13), the day of which Christ declares himself the Lord. Mark 2: 27.

The great mass of the people are much more intelligent now upon the Sabbath question than they were a few years ago. Very many people now know that Sunday is without divine authority. The natural result of this knowledge is increased carelessness in the observance of the day. The Bible gives "Rules for Guidance in Sabbath Observance," but as it says nothing of Sunday-keeping, most people are strongly inclined to follow their own "sweet wills;" and they are made the more bold in this by the example set by many ministers and other leaders in religious thought in evading the plain claims of the law of God which says:—

"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.

Those who reject the claims of the Bible Sabbath ought not to be surprised that the people do not feel strongly impressed that there is a divine obligation resting upon them to observe a day concerning which the Scriptures are silent. Satisfactory "Rules for Guidance in Sabbath Observance" will be sought in vain while the Bible rules are set at naught.



BELIEVING THE BEST.

ONE of the truest rules for the conduct of life is to put the best construction upon the acts or omissions of your friends or others. It is a regrettable fact that a natural tendency exists in human nature in the other direction. Does a friend disappoint at a critical moment, how given are some to prejudge him, and award a full measure of censure without waiting for a possible explanation of the seeming neglect. "I would have kept my engagement with you," said a recent justice of our Supreme Court to one who reproached him with asperity for failing to meet him at the time appointed, "but that I felt obliged to go to the assistance of my wife, who was thrown from her carriage, and there was no time to send you word." "I shall believe in my friend," says Emerson, "and not give him my doubt; when I know all, I shall find he has not purposely disappointed me, or, if he has, there at least will be no more room for doubt."

Here it is we find one of the unfailing factors of friendship, for the lack of which so many are incapable of maintaining that endearing and priceless relationship. No man can expect others to trust him when he does not trust them. It is declared that "there is honor among thieves," but no proverb imputes to them capacity for friendship, and for the reason that in its highest expression friendship is the product of principle, joined to a condition of congeniality of thought or feeling or both. A burglar may have what he calls his "friend," and a murderer may have a chum, but bring either or both before the judge on the bench, and the question is, which shall first have the opportunity to turn State's evidence and by the betrayal of his companion secure his own acquittal or the amelioration of his own punishment. These things are seen every day, and forcibly do they emphasize the fact that where there is an absence of principle, especially of the spirit of self-sacrifice, there real friendship is as impossible as the pure mind in the sensual soul.

We have wandered somewhat from our text. To return to it, the putting of the best construction upon that which you can not understand on the instant will serve a double purpose,—it will get you out of the unhappy habit of forming hasty and unjust judgments, and it will give you greater confidence in human nature, and better fit you for enjoying one of the sweetest rewards of life—that which comes from the inspiration and helpfulness of a stimulating friendship. We can all allow for infirmities, but every one tires at last of the doubt and suspicion offered us by one who would claim us for his friend; and so at last we have

to give him up, and replace him by a nature that is not always exacting an explanation, one that trusts more and doubts less—rather, one who never doubts. The truth here briefly and imperfectly emphasized is one that is most essential to securing the best out of life, as it is one whose inculcation can not begin too soon in that school whose lessons begin on the mother's lap and end only in the grave.—*Rev. W. J. Mosier, in Christian Work.*

WHERE THERE'S A WILL THERE'S A WAY.

"THERE she goes."

"Who?"

"That girl that's come to stay at the hotel. There's quite a family of them."

"I wonder if they're going to stay all summer."

"I s'pose so. When folks come that way, they generally settle down till school begins in the fall. Then those that have children pull up and go back."

"Nice to have no work to do all summer long."

"To stay 'round in pleasant places with nothing to do but read and play on the piano and such."

"Nice to wear such clothes for every day."

They gazed upon her, these three or four girls who sewed all day in the dressmaker's shop in the smart little town. At its edges, on the shore of a lake, stood the hotel to which had come the girl who had attracted their attention. How pretty she was, and how light of step, as if borne by the impetus of happy thoughts and sweet fancies. And her clothes!—in the smallest detail so full of suggestion of the dainty care possible only to ample means and leisure.

"She's out on her wheel to-day."

Again busy eyes were raised for a moment to take in the trim figure moving through the fresh air.

Half an hour later she came back in sorrier plight, trundling her wheel. After a questioning gaze at the windows of the sewing room, she leaned her wheel against the porch and came in.

"Good-morning! I've met with a mishap, as you see," she said. "I ran over a boulder, and it threw me against a barb-wire fence. No, I'm not hurt except a scratch on my arm, but I came in to see if you would be so kind as to fix me up a little so I can get back to the hotel in decent shape."

She had pinned together a long tear in the gray serge skirt, but had not been able to hide the damage to her sleeve. Accepting the proffered wrapper, she chatted while a girl worked on the suit, who at length said:—

"It's only cobbling, this on the jacket. It would have kept you too long if I had tried to do anything else. But if you will send it over, we can put it in good order."

"Thank you. I shall be glad to have you."

There was a sober expression on Emily Marshall's bright face as she walked away.

"How could I endure it—to live so? To sit all day in that dull room and sew. That girl back in the corner with the black eyes had such a discontented, sullen look, as if she would like to break away if she could. I wonder if I shouldn't look just so. I wonder why I am so different—why I have the good times and they haven't.

"But what's the good of wondering, when I have all my life had kept before me Aunt Amy's answer to that question—because the Lord means that those of us who have things may help those who have not. They are girls like me, and I'd like to. But then how can I? They are not poor, such as we help in the city. They would be on their dignity at once at the idea of being helped. I wonder if they would like to have me read to them. I should like it, I know, if I had to sit and sew all day."

She carried down the jacket herself, and while sitting for a short time took up a newspaper which lay on the table and read a few bits from it. Observing the pleasure it seemed to give, she kept on, feeling well rewarded by the sly thanks as she laid the paper down.

"I should like to come for an hour or so every day and read to you," she ventured as she rose to go. "Unless it would interfere with the sewing machine—" as a girl seated herself before a machine and set it humming as if making up for lost time.

"Oh, no, indeed," she said. "We'd be glad enough to fix things so as only to have quiet sewing if we knew when you were coming."

"I'm fond of reading aloud," went on Emily, "and I'm not having much chance for it this summer, for mother is interested in reading that I don't care for. I have a friend at home to whom I read a great deal, and I miss her now. It is such dull work to read alone."

Wise Emily. She had admitted them to a feeling of companionship, a sense of their being as much needed by her as she by them.

What should she read to them? Her whole heart went out in earnest desire to bring something in the way of good, of joy and lightness to these young lives so like her own and yet so unlike. She had secured her chance, the only visible chance of conveying to them an uplift which they must sorely need. To a young girl so happily abreast of the reading times the choice was not difficult.

"It must not be dull. Not as if they thought I meant it for a lesson."

She chose first some of the young people's papers. They offered the variety needed, and no one would have occasion for fear of an intended "lesson" when she took it just as it came. They laughed at the bright stories, took in with appreciation the bits of choice verse, and certainly did not relax in close attention at articles which led to consideration of the best and highest things.

The "hour or so" easily lengthened into two, and the papers would not last. Long before the summer was over the young girl had introduced her new friends to many gems of literature which, coming to them through her clear sweet voice, took strong hold upon them. And the day had soon come in which she could, in a matter of course way, which took from it all feeling of restraint, close with a reading in the Bible, observing that it had been her habit when with her friend.

"What shall we do when you are gone?" was mournfully said as the season drew to a close. "It has been the happiest summer we have ever known."

"You have heard plenty of things you will never forget—" began Emily, half questioningly.

"Indeed we have."

That was the only effort at a lesson which Emily had courage to make.

"No, we won't forget. We won't forget you,

nor them;" meaning the things of which Emily had read.

Three girls were walking on the lake shore after the day's work was done, talking about the summer days which were over.

"She helped me to something better than sewing," said one. "I asked her a good deal more about those city things she read about the hospitals and such, and I'm going to be a trained nurse."

"She's helped me to something better, too," said the girl with the black eyes and sullen look. "You know I've been sewing this summer because I was sick and tired of staying at home, for all mother needs me all the time. I see things different now, and I'm going to see if I can't be some help and comfort to her."

"I haven't learned of anything better than just my sewing, for that's what I am to do. But I've been thinking what a different way there is of doing the dull, every-day things. How—that—" evidently feeling far more than she was able to express, "O well—I can't say it as the books do, but I mean, you know, the 'drudgery divine.' The sweeping a room as by His laws, or something. Miss Emily gave me the verses, and I must read them again."

She had made over to them a share of the sweetness and brightness and wideness of her young life, all the while deeming what she had done such a little thing.—*Sydney Dayre, in the Presbyterian Banner.*

WITH THE CHILDREN



THE SECRET.

"Ted's stint seemed—oh, so very hard!
He wondered if he could,
Before 'twas time for supper,
Wheel in his pile of wood.
But soon as he stopped dreading it,
With coat thrown off, you see,
He didn't find it half so hard
As he thought 'twas going to be!
I heard him tell the reason,
His eyes just danced with fun,
'Soon's your mind's made up to do a thing,
The hardest part is done!'"

A SEARCH FOR A MOTHER.

UNCLE ZEB had nearly finished his rounds, and as it was a very cold day in February, he was in a hurry to get home to his warm fire-side.

Just as he stopped his wagon in front of the tumbled-down looking tenement house in which he had several customers, he heard a child's voice saying,—

"I wonder how it would seem to have one—nobody loves me, and she might," then came a little sob.

"Why, Jamie, what on earth is the matter with you, sitting out here in the cold a cryin'?"

"O Uncle Zeb, I didn't know you were here, but I want —," and here he could not speak for the lump that came in his throat.

"Tell Uncle Zeb what you want, Jamie, for may be the old man can help you," the milkman replied.

"Oh, I want a mama so bad—all the other boys I know have got one, and it must be so good to have somebody to love you a little bit. Uncle Zeb, do you reckon there's any way for a little boy like me to get one? Some folks

say if you want anything real bad, you must ask for it in a prayer."

"I don't know about getting a mother that way, Jamie, I ain't even heard of it; but if you want anything real bad, you had better ask God for it. One place he tells us about pityin' us like as a father pities his children, so I spec he's more than likely to help a poor little scrap like you, whose got nobody."

"Sure, you lazy creature, ain't you never goin' to bring that milk here?" cried a shrill voice from the doorway. Hastily Jamie turned to carry the milk can to the woman who called, and for which he received a cuff on the head, with the words, "You're the laziest, good-for-nothing creature livin'. Go and bring in some wood and don't you be idlin' your time either."

Since he was a tiny baby, Jamie had never known a mother's tender care. He had been left without home or friends, and when his mother died, Sallie O'Bryan, who had lived in the house with them, had taken charge of him, but he had received nothing except hard blows and rough words ever since he had come into the world.

On this day especially his cup of sorrow seemed full, for he had heard some boys talking of what their mothers had given them, and they had laughed when he said, "What is a mama like? how does she treat you?" Then they had told him how kind their mothers were to them.

Jamie knew little about God, and how much he loves to give good things to them that ask him; but that night after he had crept to his poor little bed with tears streaming down his thin cheeks, he prayed, "O God, if you love poor little boys like me who ain't got nobody, please send me a mama to love me. Amen."

On a beautiful Sabbath day, among the many wending their way to the house of God was a lady dressed in mourning, and although the day was so lovely, no trace of joy could be seen on her face. After Mrs. Craig had entered the church, at first she paid small attention to what the minister was saying, then all at once she heard these words:—

"Some of you mothers who have lost your children, whose dear ones have gone before you, why do you spend your days in vainly grieving, lavishing all your affections upon those whom it will not benefit, while there are thousands of little ones in this city whose hearts are hungry and thirsty for love, and whose lives are full of darkness and misery? Place your love upon these living ones, and bring some joy and light into their lives."

Never had words had such an effect on Mrs. Craig. "Yes, that is just what I've been doing," she told herself, "spending my life vainly grieving for the bright face which was the light of my home." Then and there she made up her mind that she would do something to help some little one—exactly how she did not know.

A few days after this Uncle Zeb, who also furnished milk for Mrs. Craig, was late on his rounds. When he came to the door, Mrs. Craig saw that his kindly face wore a troubled look.

"Why is it you are so late this morning, Uncle Zeb?" she inquired.

"Well, I'll tell you. In my time I've seen a sight of trouble, but I never have had anything shake me up so as something I saw this morning on my way here."

"What was it, Uncle Zeb?" she asked with much interest.

"Why, as I drove up to the door of one of my customers, I heard the sound of curses, a blow of some kind, and then a scream. I dropped my cans, and flew into the house, for it was a place where a little fellow lived I had a great liking for, and I tell you I was mad enough to fight at what I saw," and the old man's face grew red. "There lay little Jamie with the blood a drippin' from a cut in his head, while the woman who had done the evil deed stood by looking sulkily on."

Uncle Zeb's eyes filled with tears, and Mrs. Craig threw up her hands in horror and exclaimed, "What did you do with him?"

"I didn't know anything else to do but to take him to a hospital, and so that's why I'm late."

He started to go, but she insisted that he should tell her more about the poor little boy. Then he told her all he knew, what a hard life the child had, and how he longed so for a mother, and prayed about it every night. When he finished, Mrs. Craig's eyes were wet with tears, and she said,—

"I'll go to that little boy at once, and bring him to my home, and will be a mother to him always."

This decision was reached without a moment's thought; but after she had gone to the hospital, and had seen those yellow curls matted with blood, her mother's heart was too full for utterance.

She took him home with her, for the doctors told her he would be well in a short time if he was well cared for.

In a dainty little room which had belonged to her boy, she put Jamie to bed. That night, when she went to the room and bending over him, imprinted a kiss upon his forehead, he opened his blue eyes, and looked up at her with a radiant smile, murmuring "Thank you, God, she's come."—*Selected.*

CURRENT EVENTS

ON the hottest days in summer if one could be lifted up to a height of 1,000 feet in free air, he would find a temperature so cool as to be pleasant and conducive to bodily vigor.

It is reported that the city of Chicago has determined to compel all applicants for positions as school teachers in the public schools to pass a physical as well as educational examination before they are licensed.

A TORNADO or whirlwind burst upon the city of Baltimore, Md., Sunday afternoon, and within fifteen minutes eleven persons had lost their lives, and several others had been injured; hundreds of houses had been unroofed, trees broken down, and thousands of dollars' worth of property destroyed.

FLOODS along the Mississippi for a hundred miles below Keokuk, Ia., show conditions almost beyond realization. At the present writing (July 21) the situation is reported as growing worse, the river rising a half inch every hour, over an area of 700 square miles. The loss up to to-day is estimated at six million dollars. Hundreds of farmers, rich ten days ago, are homeless and penniless now. The levees are anxiously watched,

THE great coal strike in Pennsylvania is to continue indefinitely. The soft coal miners will not join in a sympathetic strike, but they in common with other workmen will aid the strikers financially. One paper remarks very hopefully that "it is probable that the strike will end before cold weather comes."

THE freight handlers' strike in Chicago terminated a few days since in the utter defeat of the strikers, who were glad to return to work on the same terms as before. It is to be feared that the same will prove true of the striking miners.

It is impossible but that as the world becomes more densely peopled industrial conditions will become worse and worse. In the past there have always been outlets for the surplus population, new countries which could be reached and in which homes could be made, but the wild scramble of the leading nations for unclaimed territory in which to plant colonies, proves that there is no longer as much room in this old earth as there once was when "Uncle Sam had land enough to give us all a farm."

The Scriptures indicate very clearly that industrial conditions will grow worse and worse: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are 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 fire hath devoured the pastures of the wilderness." Joel 1: 15-19.

The drought of the present season following as it does the one of a year ago, is strongly suggestive of this text, while some things in Hab. 2: 1-13 describe very accurately some of the abuses against which labor so often struggles in vain.

Like the scripture quoted from Joel, this chapter of Habakkuk also speaks of the last days. This will appear very clearly by comparing verse 3 with Heb. 10: 35-37. With this thought in mind verses 6 and 7 are very significant, especially as they appear in the Revised Version: "Shall not these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges. Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

One can not help associating these verses with James 5: 1-9, q. v., and the conclusion is irresistible that industrial conditions will become so bad ere long that labor, rendered desperate by the distressing conditions, will turn in fury upon the capitalists and upon those who live in ease upon the earnings of others. But let us not forget for a moment the admonition, "Be patient, brethren, unto the coming of the Lord."

Are thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done."

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REFERENCE was made in these columns last week to the demand for anti-trust legislation, and the opinion was expressed that notwithstanding the favorable professions of both the great political parties, no effective remedy would be provided for existing evils.

The fact is that we are warranted in believing that there will be no satisfactory adjustment of the perplexing financial and industrial problems now engaging the attention of statesmen everywhere, but especially in our own country. It seems impossible to explain the following text in any other way than that which we have indicated:—

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.” James 5:1-9.

The Revised Version reads: “Ye have laid up your treasures in the last days;” and both the King James and the Revised versions speak of the coming of the Lord as being near at the time to which this text refers.

Agriculture being at the foundation of all industry, as all must depend upon the fruit of the earth for food, the agricultural laborer is taken as the representative of all labor: “Behold, the cry of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth.”

Is that not the exact condition of affairs to-day? The efforts of the trusts is two-fold, namely, to cheapen raw materials, and to increase the price of the manufactured article. Within the two or three years last past the cost of the necessities of life has been increased nearly thirty per cent., while wages have remained about the same as before. The rich are growing richer, and the poor poorer, day by day, so that in the midst of plenty the cry of distress is heard. But let us remember that the Lord says, “Be patient.”

THE Chicago *Tribune* of July 13 follows its habit of past years of giving a list of those killed and injured by the celebration of the Fourth. The record of injured is 2,649; of killed, 31; and the total damage done by fire, \$250,155. Analyzing the table, we find that fireworks were responsible for 731 casualties; skyrockets for 110; cannon for 268; firearms for 546; gunpowder for 442, and runaways caused by explosions of various kinds for 29. In Philadelphia 439 persons were injured and one killed, giving that city the record for injured. The largest number of killed was in Chicago—four—but there the list of injured was comparatively light, the total number being 111. In New York no one was killed and only 73 injured. In Boston 200 were injured; in Kansas City, 134; in Albany, 21; in Bessemer, Mich., 33; in Belleville, Ill., 51; in Cincinnati, 53; in Detroit, 37; in Grand Rapids, 30; in Kansas City, Kan., 36; in Leavenworth, Kan., 36; in Racine, Wis., 37; in St. Louis, 54; in St. Joseph, Mo., 50; in St. Paul, 30, and in Troy, 95. We of the South may congratulate ourselves that we are scarcely represented in these statistics at all. Three of the border States appear in the *Tribune* list, namely, Missouri, Kentucky, and Maryland. Memphis furnishes one case for Tennessee. The North would do well to copy after the South in the matter of celebrating the Fourth. Our more quiet way does not mean less patriotism but more common sense. We prohibit the Indians from holding sun dances because of the cruelty connected therewith, and then turn all the rattle-brained men and boys in the country loose once a year with full license to maim, burn, and kill to their heart's content. There is no sense in it.

CHOLERA EPIDEMIC IN THE PHILIPPINES.

CHRISTIAN WORK of the 19th inst. thus summarizes the cholera situation in the Philippine Islands:—

“Only now we are getting full reports of the havoc wrought by cholera in the Philippines. According to last week's reports, the cholera is making fearful progress. From November 2 to July 4 there have been 10,332 cases and 7,713 deaths, 104 of which were those of soldiers. From all accounts the epidemic is likely to increase in virulence in spite of the sanitary regulations that have thus far been instituted. The health authorities are face to face with the most serious conditions of ignorance and opposition on the part of the natives, who are, directly and indirectly, doing everything to scatter the disease by concealing cases, resisting inspection, and disobeying sanitary rules. Since the demonstration of Professor Koch, in 1883, that cholera depended for its propagation on a specific bacillus contained in the dejecta of patients and infecting the drinking water, the plans for preventing the spread of the malady have been very much simplified. The cause of the disease being a direct invasion of the intestinal canal by the microbe, absolute quarantine of the patient becomes the prime necessity. The experiences in Cuba, in connection with the stamping out of yellow fever there, are still fresh in the minds of the public, and a practical rehearsal of the lessons learned in that experience would appear to be the only course indicated in the far-off islands of the Pacific. The pressing necessity of the situation admits of no other argument for general safety, and the sooner it is met the better.”

It is interesting to know that “the most important employment of the magnet in the mechanical industries is in lifting and handling such masses of metal as ship plates, boiler plates, and parts of machines which it would otherwise be difficult to get hold of. It effects an average economy in time and cost of handling, stacking, loading, and unloading of from fifty to seventy-five per cent. To meet the possible danger that from any cause the current from the dynamo might be cut off, causing the magnet to drop its load, it is usual in well-appointed plants to install a storage battery, which effectually guards against such accident. In handling billets and material of convenient shape a number of pieces may be picked up at one time. The same is true of thin plates. The magnets used in most American works have a lifting capacity of five tons. It makes a stranger nervous to see them at work, and he generally does not need to be reminded that unless his life is insured at its full value he would do well to stand from under. But slings and chains break under loads quite as often as magnets drop their loads by accident and in wrong places.”

JERUSALEM is to have a water supply distributed in the modern way, through cast-iron pipes. In ancient times the City of David was well supplied with water. The remains of ancient aqueducts are still discoverable, but since the Turks came into possession the city has been dependent upon the storage of rain water in the cisterns hewn in the rock under the streets and dwellings. As may be imagined, it has been none of the best, and owing to recent droughts this supply has given out. Authority has now been given to bring water in iron pipes from Ain Selah, or the “Sealed Fountain,” at Solomon's Pools, about nine miles south of the city.

It will be well for those who use incandescent electric lamps to know that of the energy of the current only 6 per cent. is turned into light; the other 94 per cent. manifests itself as heat. Inflammable substances near incandescent lamps are readily ignited.

GLADSTONE said of the Psalms: “All the wonders of Greek civilization heaped together are less wonderful than is the simple book of Psalms—the history of the human soul in relation to its Maker.”

Interchangeable 1000 Mile Tickets

Are now being sold by the Nashville, Chattanooga & St. Louis Railway, good over Railway and Steamer Lines in the Southeast comprising more than 13,000 miles. Rate \$25.00. Limit one year. If you expect to do any traveling within the next twelve months, buy one of these tickets. You will save money. They are on sale at principal ticket offices.

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