

The Gospel Herald

"On earth peace, good will toward men."

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ER Palmer
267 W Main St
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CAPITAL AND LABOR.

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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." James 5:4.

The above denunciation refers to the last days, the times in which we are living. The preceding verse, as given in the Revised Version, says of these men, "Ye have heaped treasures together *in the last days.*"

Practically these texts charge that those who have "heaped treasures together" — those who have gathered to themselves such colossal fortunes as we see to-day — have done so by fraud, and oppression of the poor.

All wealth comes originally from the soil. The apostle James uses the work of the laborer who reaps the products of the soil, as a type of all laborers, who by their work add to the world's wealth.

We have only to look about us to see that these texts are to-day being accurately fulfilled on every side. The student of prophecy needs to go no farther to prove that we are living in the "last days." Never in the world's history was there such a heaping together of great fortunes by rich men, corporations, syndicates, and trusts as at the present time. And never, amid such plenty, was there such want and suffering among the poor, in many places.

Well says Rev. H. W. Bowman, in his "War between Capital and Labor:" "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase of poverty, was never witnessed before. Our age alone fits the prophetic mould."

It is not a crime to accumulate property; but when this property is acquired through oppression, through grinding the face of the poor, — those who are the real producers, — then "the cries of them" are heard by the "Lord of sabaoth," and one day he will require a terrible toll from the hand of the oppressor.

We are not of those who clamor for a leveling equality. The one whose brain institutes, and whose capital carries forward, any enterprise, is entitled to his share of remuneration for the same. The workmen who furnish the bone and muscle and

the skilled labor necessary to the carrying out of these plans, are also entitled to fair remuneration for what they bring into the enterprise. If this principle — the principle advocated in God's word — could be carried out, there would be fewer great fortunes, and poverty, privation, and suffering among the toilers of earth would not be known.

As an example in point may be mentioned two cotton-mills that in the year 1880 paid their stockholders a dividend of twenty-one per cent., or over one fifth of all capital invested, while their workmen were paid ninety cents a day. A prominent linen company, while paying the same wages as mentioned above, one year declared a dividend of eighty per cent., or four fifths of the entire capital invested.

It is against such operations that the apostle James hurls the denunciation that the wages of the laborer "is of you kept back by fraud." By no possibility can such dividends be honestly paid, while the laborers, who have been one great element in its production, are ground down to the very limit of a mere day-by-day existence.

The following statement is from the book, "War between Capital and Labor:" "A partial report of charitable work in New York City, not embracing the operations of a number of important societies, shows thirty-six thousand families obtaining relief, while it is estimated that were the houses in New York City containing criminals and the recipients of charity set side by side, they would make a street twenty-two miles long."

Henry George, in his book, "Social Problems," quotes the following statement made to him by a New York supreme judge: "There is a large class — I was about to say a majority — of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel."

If wage-workers were paid their fair proportion of what they produce, there would be plenty in their homes. If this were done, there would be money to spend by the masses, and the cry of "hard times" in all lines of industry and trade would be no longer heard. There is no lack in our land of the good provisions of God to make all comfortable.

Overproduction of both farm and factory is the complaint,

THE SONG OF THE SHIRT.

WITH fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread.
Stitch — stitch — stitch,
In poverty, hunger, and dirt;
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."

Work — work — work,
Till the brain begins to swim!
Work — work — work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam —
Till over the buttons I fall asleep,
And sew them on in a dream.

O men, with sisters dear!
O men, with mothers and wives,
It is not linen you're wearing out,
But human creatures' lives!
Stitch — stitch — stitch,
In poverty, hunger, and dirt —
Sewing at once, with a double thread,
A shroud as well as a shirt.

O! but for one short hour —
A respite however brief!
No blessed leisure for love or hope,
But only time for grief!
A little weeping would ease my heart;
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread.

—Thomas Hood.

and yet processions through the streets of our cities, crying for bread. There is no real overproduction, but the means to purchase has passed from the hands of the masses to the few who have appropriated to themselves the wealth of the nation.

In answer to the cry of "hard times," the following appeared in the San Francisco *Examiner*: "How is it in this country? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of receivers. We have so many houses that the builders are out of work.

"All the necessities and comforts of life are as plentiful as ever they were in the most prosperous year in our history. When the country has enough food, clothing, fuel, and shelter for everybody, why are times hard? Evidently nature is not to blame. Who is?"

At the close of the Civil War in the United States, President Lincoln said: "A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."

And yet at the time when Abraham Lincoln spoke these words there were but few millionaires in the United States. But how have they increased during the past forty years? The following statement from the Boston *Globe*, December, 1890, is to the point: "Men now living can remember when there were not half a dozen millionaires in the land. There are now four thousand six hundred millionaires, and several whose yearly income is said to be over a million."

There are several capitalists in the United States who are worth from one hundred million to one hundred and fifty million dollars. Such vast sums can hardly be comprehended. One hundred men, earning one thousand dollars a year each, would all have to work *one thousand five hundred years* to earn as much as one of these richest men is worth. It would take a train of sixteen cars to carry as much gold, each car loaded with ten tons.

But while wealth has rapidly increased, it has gone into the hands of the few; the property also has passed out of the hands of the masses. Upon this point the *Young Men's Era* has the following:

"When Egypt went down, two per

cent. of her population owned all her wealth. The people were starved to death.

"When Babylon went down, two per cent. of her population owned all her wealth.

"When Persia went down, one per cent. of her population owned the land.

"When Rome went down, eighteen hundred persons owned all the known world.

"For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:—

"In 1850, capitalists owned thirty-seven and one-half per cent. of the nation's wealth.

"In 1870 they owned sixty-three per cent."

In 1890 statistics show that two per cent. of our population owned seven tenths of our entire wealth.

Chauncey Depew says that "fifty men control the finances of this country and dictate its legislation."

But this situation is not peculiar to this country.

"In England, in 1887, one thirteenth of the people owned two thirds of the nation's wealth.

"Seventy persons own one half of Scotland."

"Less than eight hundred persons own one half of Ireland."

Truly the words of the apostle are being fulfilled in all the earth: "Ye have heaped treasures together in the last days." James 5:3, R. V.

Professor Cairnes, in his "Political Economy," says: "The rich will be growing richer, and the poor at least relatively poorer."

H. W. Bownan, in "War between Capital and Labor," says: "Survey the whole wide world, and you find that rags and wretchedness, wealth and pleasure, mark the two classes, which are constantly growing apart."

The Boston *Globe* says: "In New York the daily wages of sewing women is fifty cents for fifteen hours' work, and yet there are people who wonder at the unrest and dissatisfaction among wage-earners. There are one hundred and fifty thousand women and girls in New York and Brooklyn who work from twelve to fourteen hours for fifty cents."

One writer says: "When rich men and wealthy monopolies pay starvation wages, what is it but wealth feeding on poverty?"

The following is from the pen of Frances E. Willard, in *Nineteenth Cent-*

ury Civilization: "The Christian can not accuse the pagan. The *murder* of his civilization is slower; its method is finer. Its horrors are tempered to the sensitive nerves of a generation whose lips are moist with the profession of the doctrine of the lowly Nazarene: but beneath this travesty of science that names itself industrial competition, there lies a barbarism more pagan, a stupidity that is infinite.

"We read about women who make twelve shirts for seventy-five cents, and furnish their own thread—in Chicago."

The *New Era* says: "We are assured on what seems to be good authority, that the 'sweating' system is forcing men and women to work sometimes for thirty-three and even thirty-six consecutive hours to avoid starvation.

"Alas that gold should be so dear,
And flesh and blood so cheap!"

After a tour through the slums of Boston, the editor of the *Arena* speaks of the starvation wages paid by wealthy manufacturers. Among other things he mentioned "thirteen cents for fine custom-made pants manufactured for a wealthy firm which repeatedly asserts that its clothing is not made in tenement houses!"

Of nail-makers in England, Mr. Potter says: "It is no unusual thing for a family of three or four persons, after working something like fourteen hours a day, to earn \$4.18 per week."

Says the *Pall Mall Gazette*: "Working women in London cover and embroider sunshades at three quarters of a penny apiece, and, if work can be got, skilful workers do two dozen shades a day. . . . In shirt making a woman who works sixteen hours a day earns from eighteen to twenty-four cents. This means, for ninety-six hours per week, a minimum compensation of \$1.08, and a maximum of \$1.44."

This paper further states that thousands of faint and ragged wretches were ready to fight for the chance of work at the wharves, for forty cents a day.

Henry George, Jr., in the Boston *Globe*, states that the usual wages of farm laborers in Wiltshire is ten shillings (\$2.50) a week. This would give eight cents a day each for a family of five.

The Irish question has been a source of trouble in English legislation for years. It has never been settled because the larger portion of this much-abused country is owned by a very few Englishmen whose only interest in the country is the rental and taxes which they wring from the despairing people.

James G. Blaine, writing upon this subject, says: "They take from the tenantry that cultivate the land, \$66,000,000 rental per annum. Now mark you, I am talking of the little island, not so large as Maine, . . . and then they pay an imperial tax of \$35,000,000, and a local tax of \$15,000,000 more. There are \$116,000,000 to be wrought out of the bone and flesh and spirit of

the Irish peasant, and no wonder he lies crushed and down-trodden."

In Frankfort, women work for ten cents a day. Farm laborers get rent, fuel, twenty-five bushels of rye, three bushels of peas, one and one-half bushels of wheat, and from nineteen to twenty-five dollars in money for a year's work.

In Berlin "the incomes of 270,000 persons range from \$105 to \$165 a year;

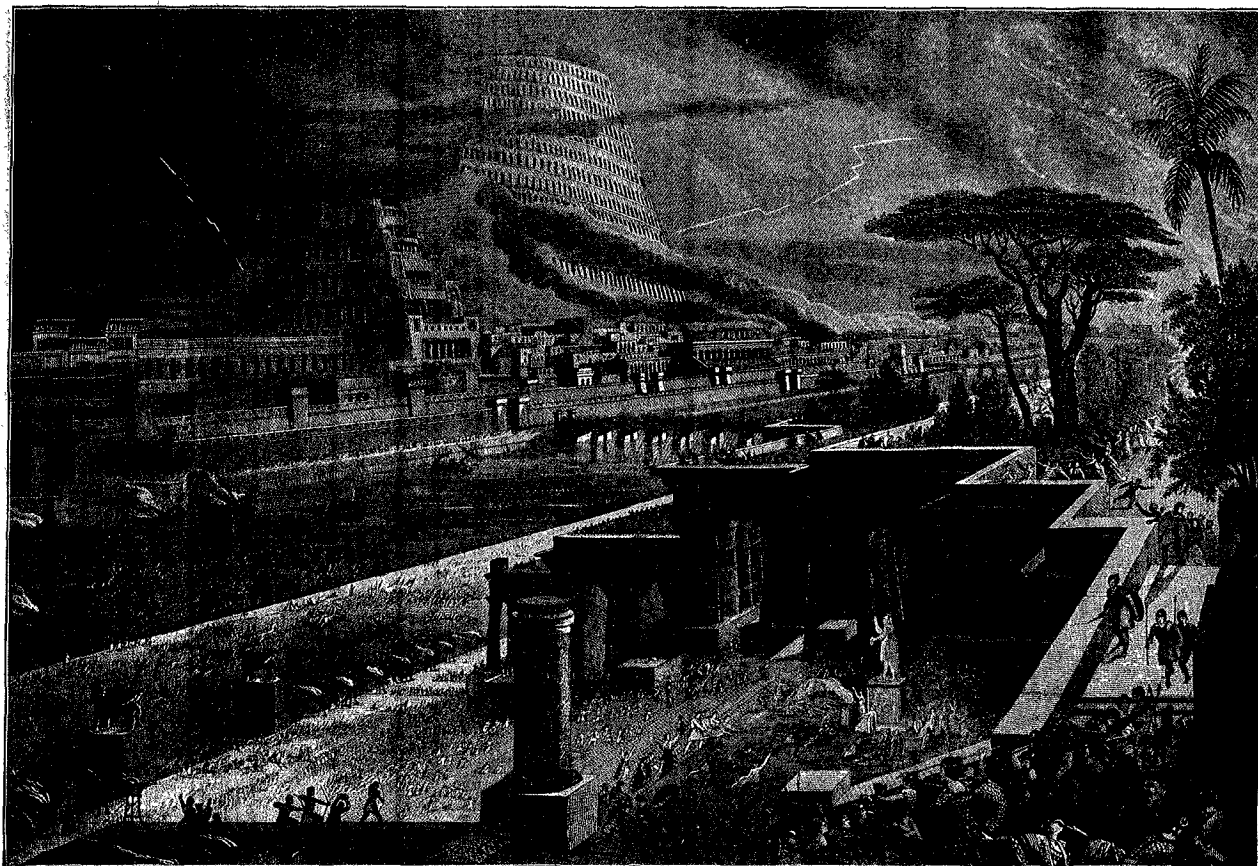
and 220,000 are not taxed because their incomes are less than \$105 a year.

"In Austria the common laborer receives about thirty-six cents for a day's work of twelve or fourteen hours.

"It is said that in Italy thousands live on wild roots, nuts, and herbs.

"In France, labor riots are frequent.

"It is stated that in China and Japan, wages are as low as six cents a day."



FALL OF BABYLON.

BABYLON.

WE have here a picture representing the probable appearance of the city of Babylon as it stood in all its glory and beauty about twenty-five hundred years ago.

This city was fifteen miles square. It contained, therefore, 225 square miles of territory, equal to 144,000 acres.

The city was surrounded by a wall 87 feet thick and 350 feet high. Outside of this wall was a moat as deep as the wall was thick and as wide as it was high. This was kept constantly filled with water, so that it was impossible for an enemy to approach close enough to the wall to make a breach in it. Of course missiles thrown from a distance of over three hundred and fifty feet would only rebound from the wall and fall harmless into the moat.

The great river Euphrates ran through the center of the city, and upon either side of the river were walls equal in strength to those on the outside. Was it any wonder that the Babylonians thought their city could not be taken?

But Babylon was taken. The graphic story of its overthrow may be read in part in the fifth chapter of the book of Daniel. Secular history also tells us some very interesting things about the taking of this great city.

At a certain season of the year the Babylonians had a great feast, when all the people gave themselves up to gluttony and drunkenness. Their enemies, the Medes and Persians, knew of this feast, and planned to take the city at that time. They knew, however, that they could not gain access to the city through the outer gates, even should every man be drunk. They reasoned that the river gates would be likely to be open.

The plan was formed, therefore, to dig a great canal, and drain the waters of the river upon the night when the feast was at its height. This was done, and the soldiers gained easy access to the city, and so were enabled to take it. Thus was that proud city overthrown, and the empire of Babylon given to the Medes and Persians.

Read carefully the fifth chapter of the book of Daniel, and you will find out why the Lord permitted Babylon to be overthrown by a people inferior in many respects to the Babylonians.



MR. MCFARLANE, many years a missionary in the South Sea Islands, tells of the cannibal warriors who, when converted, have said, "We have been soldiers of the devil. We are now soldiers of Jesus Christ. Tell us what he would like us to do."

Tell them that Christ would not like them to go to a place, and they say, "Then, I won't go;" that he would not like to hear them using certain language, and the reply is, "Then, I won't say that any more;" that he would not like to see them doing so and so, "Then, I won't do it," is the quick response.



NEVER fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—*Phillips Brooks.*

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

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SATAN'S GREAT LIE.

God's Testimony WHEN God created man and placed him in the garden of Eden, he commanded him saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17.

Satan's Testimony But "the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [R. V., "as God"], knowing good and evil." Gen. 3: 5.

"Dying Thou Shalt Die" From that day to this man has been dying. The seeds of death are in every human being. Every man is dying constantly. Even the animal heat so essential to the vital functions is the product of decay. Every movement of the body, however slight, whether voluntary or involuntary, breaks down tissue; and this dead tissue is oxidized, or burned, by the oxygen which the blood carries to every part of the body for this very purpose. This process continues until from any cause the system is unable to supply the waste as rapidly as it takes place; and then death slowly ensues; so that it is literally true as expressed in the original Hebrew, that "dying thou shalt die."

"With lies have ye made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13: 14.

The Deception Continued Having lied to our first parents, Satan must of necessity either lose all his influence with the race, or else perpetuate the deception. Just how long it was before he had opportunity to take the next step we are not told in the Scriptures, but we are told that the wicked have been strengthened in their evil course by the promise of life. Eze. 13: 22.

The Wages of Sin "The wages of sin is death," Rom. 6: 23. But when death actually came, Satan caused men to believe that it was not death, but only "transition;" and ere long he seduced the living into the worship of the dead. In Num. 25: 1-3 we read:—

"Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the Lord was kindled against Israel."

Turning to Ps. 106: 28, we find this inspired comment upon the text just quoted: "They joined themselves also unto Baalpeor, and ate the sacrifices of the dead."

Demigods When the great ones of earth died, the people were taught to think of them, not as being dead, but as merely trans-

ferred to another stage of action, and as possessing greatly increased powers. They were therefore regarded as being divine, and were worshiped as gods.

Devil Worship The apostle Paul carries this subject a step farther than it is carried in Ps. 106: 29, for in 1 Cor. 10: 20 he tells us that "the things which the Gentiles sacrifice, they sacrifice to devils." But why are we told in one place that they "ate the sacrifices of the dead," and again that they "sacrifice to devils"? Plainly because the supposed worship of the dead was really devil worship.

Spiritualism We still have in the world the worship of the dead under the name of Spiritualism. The Lord describes and rebukes this worship in these words:—

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8: 19, R. V.

The Great Impersonator Satan is the greatest of all impersonators. He appeared to Eve in the garden of Eden as a serpent; he appeared to our Saviour in the wilderness as an angel from heaven; and the apostle assures us that he is upon occasion "transformed into an angel of light." 2 Cor. 11: 14. Shall we think it strange if he and his angels sometimes impersonate the dead, thus deceiving many, causing them to believe the first great lie, "Ye shall not surely die"?

Men Do Die Men do die; the Bible declares that they die. Of the prophets it is said that they "are dead;" and of the ancient worthies mentioned in the eleventh of Hebrews it is declared, "These all died." On the day of Pentecost Peter said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day."

Our Only Hope The Scriptures hold out only one hope of a future life, namely, the hope of eternal life through Christ. Says the apostle: "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 12-18.

Satan would make all men believe that they are immortal by nature, and that even he who created them can not destroy them. This he does to strengthen men in their wickedness. He repeats again and again his first great lie, "Ye shall not surely die;" you may seem to die, but that which all the world and even the Scriptures call death, is not death, but only change. You can not die, etc.

Responsible for Error Satan's first great lie is responsible for a host of errors. As we have seen, it is the very tap-root of devil worship; indeed, it is responsible for all forms of spirit worship, aside from that of God him-

self. The ancestral worship of China, the spiritualism of the Orient, and the spiritualism of the Occident, are all members of this foul family of false systems of worship.

The man who accepts the plain testimony of the Word of God touching the nature of man and the wages of sin can not be led away by pretended communications from the dead, for they "know not anything." Eccl. 9: 5.

CAN PSYCHOLOGY EXPLAIN THE PHENOMENA OF SPIRITUALISM?

[This article from the *Literary Digest* of August 23 is reproduced in toto, that the reader may have the question quite fully before him. Our comments follow the *Digest's* article, and we ask a careful reading for them, as well as for the copied matter.]

SPIRITUALISM has long claimed to be the only religious philosophy which furnishes incontrovertible evidence regarding the nature and existence of a future life. Its point of view on this subject is almost invariably repudiated by the Christian church; and yet, as is pointed out by a recent writer, there is no necessary inconsistency in the doctrines of Christianity and of Spiritualism. Granting the immortality of the spirit, it is not unreasonable to suppose that the spirit might be able to return and establish relations with its kindred on earth. So at least thinks Dr. E. H. Noble, of Elmira, N. Y., who has been studying the phenomena of Spiritualism. He intimates further that the attitude of the church toward Spiritualism is not, as a rule, a convincing one, and that other than religious standards must be employed in order to reach satisfactory conclusions. He writes (in the *Elmira Gazette*):—

"It was not until recent years that science turned her attention to this important subject. So antagonistic was the church to the phenomena and so bitter her persecution of those engaged with or recognizing them, that scientific men partook of the prejudice and joined in the oppression. With the advance and spread of education prejudices have been cleared up, false theological barriers have been torn down, and, while there is still abroad skepticism as to psychic manifestations and prejudices based on false conceptions of the true religion, the thinking classes have been at work, and the foundation of the new science is already laid."

The "new science" by which Dr. Noble would test the doctrines of Spiritualism is that of psychology. "The phenomena with which psychology has to deal," he declares, "are so closely allied to, it may be said identical with, those encountered in the spiritualistic field that the investigator at once recognizes their relationship." Can this science, he inquires, show how one stranger can divine another's inmost thoughts and describe to him events relating to that person of which, by no known possibility, he could have had knowledge? If the theory of thought-transference, or telepathy, be accepted, Dr. Noble believes that this question may be answered in the affirmative. He says:—

"Thought-transference probably occurs consciously in all people occasionally, and almost constantly in all people unconsciously. Every day impressions are stored in our minds from those intimately connected with us by the ties of love or friendship, of which we know nothing. Only occasionally is the impression strong enough to force its way through the mass of business and other cares which constantly

demand our thought, then usually in some quiet moment when the mind is at rest, or, perchance, in a dream. Then we are astonished when later we learn our fancy or our dream was true. Is it strange? Do we not from comparatively simple mechanisms flash on invisible ether-waves, communications from continent to continent? Shall we, then, deny to the most wonderful, complicated construction of an infinite Creator, the human brain, charged with all its mysterious forces, powers we know belong to senseless metal—that of winging its love-messages through space to other minds attuned to its thrilling vibrations? We believe not. Thus are our minds supplied with knowledge of others all unknown to ourselves."

"The highest type of thought-transference," continues Dr. Noble, is found in the hypnotic state, when "every avenue of approach to the brain is cut off save that unknown sense which opens mind to mind." He adds:—

"With this knowledge it will be seen how, merely by the process of mind-reading, we are astonished by a recitation of events, descriptions of places, or any other facts in our possession, which could not possibly have been known to the one relating them. They may even go so far as to tell us of our distant or departed friends, things we did not even know ourselves, consciously, through their ability to read those impressions that came to us from our loved ones, which never rose to our conscious knowledge."

Regarding the mechanical phenomena of Spiritualism, as manifested in rappings, table-tippings, planchette writing, etc., Dr. Noble declares:—

"There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, any one can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how, and by what laws, this is accomplished we are entirely unable to say. Psychologists are inclined to believe, and some positively assert, that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreasonable. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called subconscious mentality of the individual whose mind is operating. The principal reason for this view is, that observation has taught him that, in matters unknown to some one present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error."

In conclusion, Dr. Noble observes that he has the utmost respect for his Spiritualistic friends, and believes them to be "earnest, conscientious, and an example to other religious sects in enthusiasm and zeal." If he finds himself unable to follow them in the central theme of their doctrine, "it is from no prejudice or distrust of their fairness, but rather from the conviction that we are not justified in accepting as supernatural that which science seems in a fair way to demonstrate to be entirely within the realm of the natural."

COMMENT.

Psychology is "the science of the human soul and its operations." It follows, therefore, that any misconception of the nature and operations of the human soul, or mentality, must lead inevitably to misconceptions of the nature of the phenomena connected with the soul.

As used in the Scriptures, the term "soul" has a variety of meanings. In Gen. 2:7 we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here the term "soul" applies clearly to the whole man. A soul was not added to the body, but the whole being, that which was formed of the dust of the ground, became "a living soul."

In Rev. 16:3, R. V., we find these words in a prophetic description of the second plague: "The second angel poured out his vial into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea."

In 1 Thess. 5:23 "soul" is used as meaning the mentality, that is, "the sum of the mental faculties as distinguished from the physical."—*Standard Dictionary*. And it is here that we discover the "soul" that is known to, and which is dealt with, in psychology. It is likewise in the mentality that we discover the real man. Any change in the mentality changes the entire man. We sometimes say of one who has lost his mind, "He is not himself." The Scriptures speak of the converted man as "a new creature,"—new because, as touching the service of God, there has been a change in the mentality; the carnal mind has given place to the spiritual mind. Rom. 8:6, 7.

There is an influence of mind upon mind that can not be explained any more than we can explain the attraction of gravitation or the transmission of light. Doubtless the subtle power by which one human mind influences other minds is the same in kind as that by which good angels influence us to do right and evil angels tempt us to do wrong. It is this fact that makes it easy for the devil to personate the dead. Once granted that the dead are conscious, and that they are permitted to take cognizance of things in this world, and it is impossible to deny the claims of Spiritualism. But the Bible declares plainly that "the dead know not anything" (Eccl. 9:5); that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21); and that they have no "portion forever in anything that is done under the sun." Eccl. 9:6.

But because of the testimony of these scriptures it is not safe to conclude that the phenomena of Spiritualism are all attributable to the influence of human minds operating upon other human minds. The Scriptures teach us that the fallen angels are ever active to deceive the children of men. We are plainly told in Rev. 16:14, "the spirits of devils, working miracles" ("signs," R. V.), "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."

We know also that many of the crowned heads of this world are believers in Spiritualism, and that they are even now influenced to a great extent by communications received, as they believe, from departed friends or ancestors, great men or women of former genera-

tions. But as these are dead, and "know not anything," and as the Bible tells us that evil spirits will go forth to deceive, when we know that work of this kind is being done, why seek to explain it away? why seek to show that it is simply the influence of one human mind upon another human mind? Would it not be much safer to believe just what the Bible says?

There is only one real safeguard against the delusions of Spiritualism, namely, the Bible doctrine of the state of the dead and the certain knowledge obtained from the Word of God—that the spirits which respond to the incantations of spiritual mediums are not the spirits of the dead, but of devils. Let the words of the psalmist be the motto of every one who would be safe from the great snare of the last days: "His truth shall be [my] shield and buckler." Ps. 91:4.



THE REVEALED SECRET *

International Sabbath-School Lesson for September 6, 1902.

THE secret which was revealed to Daniel in a night vision (Dan. 2:19) was not simply the then unknown facts of the world's history. It was rather the revelation of the mystery of the gospel,—how that the Lord can take the same kind of people as were found in the kingdoms which could not stand, but fell one after the other, and establish in them and through them a kingdom which "shall stand forever." Dan. 2:44. This is the gospel of the kingdom, the mystery of the kingdom of God. Here we have revealed in its historical connection the working out of that divine principle which is the very foundation of the gospel—that principle which is the basis of the first preaching of the gospel in Eden (Gen. 3:15), and which we have followed in our study of the promises to Abraham and to David. This dream and its interpretation constitute the divine key to the panorama of the world's history, its fall, and the establishment of the everlasting kingdom of our Lord and Saviour Jesus Christ. It is worthy of careful study.

From the different parts of the image mentioned (Dan. 2:32, 33) it is evident that it was the image of a man. It was distinctly stated to Nebuchadnezzar that "this great image . . . stood before thee." Verse 31. From the interpretation which followed (verses 32 and 33 compared with verses 38 to 40) it is evident that the different parts of this image of a man represented the different kingdoms of the world until the coming of the Lord. In other words, this man included all the men comprising the kingdoms of the world. This man "stood" for a time, but was destroyed by the stone (verse 34), and became as chaff, and was carried away by the wind (verse 35). This is the experience of the ungodly. Ps. 1:4. Of these it is declared that they "shall not stand." It thus is made clear that this image represented the history of the world of ungodly men, the men who are "without Christ, . . . having no hope, and without God in the world." These are the very kind of people who are made over into the subjects of the kingdom of God. 1 Cor. 6:9-11. How could a kingdom which "shall

* International Sabbath-School Quarterly.

stand forever" be made from such material? This is the secret revealed in this chapter.

Of the kingdom which the God of heaven was to set up it was declared that it "shall stand forever." The word here translated "stand" is the Chaldaic form of the Hebrew word which is used in Isa. 40: 8 in the declaration that "the word of our God shall stand forever." These two expressions (Dan. 2: 44 and Isa. 40: 8) connect the gospel of the kingdom as taught in the dream of Nebuchadnezzar with the message of the prophet Isaiah, which was the message of John the Baptist, which is the message for the present generation. The message in Isaiah, with the associated texts, reveals in express terms the secret which is revealed in its workings in the dream and its interpretation. The message which is to prepare the way of the Lord (Isa. 40: 3) is given in verses 6-10. "All flesh is grass; . . . the grass withereth. . . . But the word of our God shall stand forever. . . . Behold your God! Behold, the Lord will come." Compare this with John 1: 1, 2, 14. The secret or mystery of the gospel is found in that mysterious union of divinity with humanity, through which comes the power to make weak mortal flesh "stand forever." In the religion of Babylon there was no place for such an experience as this (Dan. 2: 11), but it is the fundamental truth of Christianity (1 Tim. 3: 16). The kingdom which the God of heaven will set up "shall stand forever" (Dan. 2: 44), because "the word of our God shall stand forever" (Isa. 40: 8), and because a vital union has been made between the subjects of that kingdom and that living and abiding word. 1 Peter 1: 24, 25.

QUESTIONS.

1. What was the secret which was revealed to Daniel?
2. When was this principle first taught to man?
3. To whom was it afterward revealed anew in the divine promises?
4. What ground is covered in the dream of Nebuchadnezzar and its interpretation?
5. What image did Nebuchadnezzar see?
6. What is stated concerning the position of this image?
7. How many men were included in this image of a man?
8. How long did this image stand? What finally became of it? Whose experience is thus set forth?
9. Of what class of persons is the kingdom of God composed? What made them fit subjects of the kingdom?
10. What is expressly declared concerning the duration of the kingdom of God?
11. In what connection is the same declaration again found?
12. What message prepares the way of the Lord and prepares for his coming?
13. By what experience were the weakness of the flesh and the eternity of the word of God united?
14. In what way did the wise men of Babylon positively deny the possibility of such an experience?
15. In what relation does this experience stand to Christianity?
16. What, then, was the secret which was revealed to Daniel, when the dream and its interpretation were revealed to him?
17. How do men become the subjects of this everlasting kingdom?

THERE is no warrant for carelessness or self-sufficiency in the smallest thing we may be called upon to do for God. — *D. W. Whittle.*

GOD often strikes away our props to bring us down upon his mighty arms. What strength and peace it gives us to feel them underneath us! Far as we may sink, we can not go farther down than those stretched arms. There we stop; there we rest; and the everlasting arms not only sustain us but carry us along as on eagles' wings. — *Dr. Cuyler.*

THE PROPHET LIKE MOSES*

International Sunday-School Lesson for September 7, 1902.

SCRIPTURE: Deut. 18: 9-19.

Memory Verses, 17-19.

GOLDEN TEXT: "This is of a truth that prophet that should come into the world." John 6: 14.

Time.—B. C. 1451.

Place.—In the plains of Moab.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

HOME READINGS.

Monday.....	Deut. 18: 9-22
Tuesday.....	Deut. 13: 1-11
Wednesday.....	Acts 3: 18-26
Thursday.....	Acts 7: 35-43
Friday.....	John 1: 19-28
Saturday.....	John 6: 5-14
Sunday.....	John 7: 37-44

INTRODUCTION.

"After the lesson from the fiery serpents, the people continued their march southward, around the southern end of the highlands of Edom, toward the east, then northward by the Dead Sea, till they came to the plains of Moab by the Jordan opposite to Jericho." Encamped here, Moses delivers three discourses to them, found in the book of Deuteronomy, where he repeats the law to them with certain "appendices." Already the people had been numbered for the third time. They were found not to have increased or decreased materially since their departure from Egypt. "Moses recounted their whole eventful history since their deliverance, their toils, their dangers, their triumphs; he recapitulated and consolidated in one brief code" this book from which the lesson to-day is drawn. This lesson is found in the second address.

THE OCCASION.

The appointed period of the end of the forty years' wandering is near at hand. But with the memory of the people's faults still fresh in mind, and knowing that he is not to enter into the land with them, Moses speaks his last words of exhortation, as he repeats the law from Sinai. As Schaff says, this long address is not in the least like a legal recital of dry facts. "Throughout, the spiritual earnestness of Moses is shown, and, as has been well said, 'It is the father, no less than the legislator, who speaks.'" But at this point, Moses has not only a word of warning, but a promise of an-

* From The Teacher's Quarterly.

other prophet, even Christ, for whom they are to look, whom they are to hear, and with this he warns against listening to false prophets.

The Lesson.

I. THINGS TO BE AVOIDED. VERSES 9-14.

9. *When Thou Art Come.*—A warning to the Israelites as to their conduct when they shall have entered the promised land. This admonition was necessary as subsequent results show. Moses is still alive and is God's spokesman. He was permitted to view the land of promise (Deuteronomy 34) from Pisgah's top. Then God took him to himself. Moses, through all these lessons, has been the colossal figure, towering above all of his companions. We are told that, in spite of the express command of God, "the people of Canaan, especially the Philistines, were a constant snare and stumbling block to the Israelites, on account of their divination and superstitious practices."

After the Abominations.—The term is generally used to denote idols and idol worship and the impure rites and ceremonies associated with this worship. Compare Deut. 7: 25, 26; also 12: 31.

Those Nations.—The heathen people into the midst of whom they were now thrown, and whose manners and customs would now be not only a constant menace, but a stumbling block to them.

10. *To Pass Through the Fire.*—In imitation of the heathen worshipers who cast their children alive into the red hot arms of Moloch, the heathen god, thinking thereby to appease some divinity. (Compare 1 Kings 4: 7.) "Many professed Christians to-day sacrifice their children on the altar of wealth or fashion."

Divination.—Pretending to predict the future by the flights of birds, by dreams, by lots, by inspecting the entrails used in sacrificing.

Observer of Times.—One who pretends to foretell the future from present occurrences.

Enchanter.—A charmer—one who uses magic or sorcery.

A Witch.—One said to be possessed of an evil spirit, and who holds communion with evil spirits, as the "witch of Endor." 1 Sam. 28: 7.

11. *A Charmer.*—One who uses spells, or who claims the power of training venomous serpents, etc.

Consulter with Familiar Spirits.—Or, with the spirits of the dead. Compare Lev. 19: 31; 20: 6; 1 Chron. 10: 13, 14.

Wizard.—About the same as witch. "A man who pretends to supernatural power so that he can foretell future events, cure diseases, call up or drive away spirits, or disclose information beyond the reach of natural powers, is called a wizard."—*Schaff.*

Necromancer.—One who is said to interrogate the dead and thereby foretell future events. Moses specified nine heathen practices that are especially an abomination unto God. These practices are positively condemned in the Bible.

12. *Doth Drive Them Out.*—That is, casts them off as sinful and unclean, as coworkers with the devil.

13. *Shall be Perfect.*—To be perfect is to be upright and holy—doing God's will as he hath commanded us.

14. *Hath Not Suffered Thee.*—That is, God hath not permitted them to engage in such practices as the heathen. It is against his will.

When they so act, they shall receive punishment accordingly.

II. THE PROMISE OF CHRIST AS A PROPHET. VERSES 15-19.

15. *God will Raise Up.*—A true prophet. Instead of diviners, observers of times, etc., God here promises to give them an infallible guide who should tell them all things that make for their peace, so that his declaration should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto Me.—Like unto Moses, who is the type of the Messiah. The Lord God will raise up "a prophet," a legislator, a king, a mediator, and a head or chief of the people of God.

16. *In Horeb.*—Horeb is a name generally applied to the group or range of mountains of which Sinai is a peak.

18. *A Prophet from Among.*—This infallible leader is to spring from among them. Christ himself is referred to. He was a Jew and of the stock of Abraham.

19. *I will Require It.*—In other words, he who refuses to listen to the Lord Jesus shall be punished. He shall be destroyed. Refusal to listen to this infallible leader and guide, means eternal death.

III. WARNING AGAINST PRESUMPTUOUS PROPHETS. VERSES 20-22.

20-22. *Shall Presume to Speak, etc.*—Here we have the dire consequences of false prophets or self-appointed prophets. The prophecy of this class of prophets shall fail, and the fact that it does fail is proof of their character. Such are impostors. They speak presumptuously. Such God condemns. Prophecy from God never fails. "Christ was like unto Moses in respect to his office of mediation between God and his people (Deut. 5:5; 1 Tim. 2:5); but greater than Moses as being the mediator of a greater covenant which was established upon better promises." Heb. 8:6.

QUESTIONS.

Introductory.—What is the subject of this lesson? Give the Golden Text? Where were the people at this time? What had occurred since the events of the last lesson?

1. *Things to be Avoided.*—Who was speaking to the people? Why did he speak thus? Why did the people need this warning? What made the people of Canaan a stumbling block to the Israelites? What nations are meant here? What are "abominations"? What worship did these people follow? To what idols do people sacrifice themselves and families to-day? What is meant by divination? What is a witch? What witch is mentioned here? Who consulted her? What is a charmer? What is a wizard? What is a necromancer? What made these so hated by God? What is wrong in our listening to such as pretend thus to-day? Whom do we imitate when we engage in such practices? What does God say we must be before him?

2. *The Promise of Christ as a Prophet.*—Whom were the people to follow? Who would be raised up for them? Whom was this prophet to be like? Who was speaking? Of whom was Moses the type? Where is Horeb? From whom was this prophet to come? Explain this. What penalty would follow their disregard of what had been commanded?

3. *Warning Against Presumptuous Prophets.*—What warning is given at the close? Why did it seem necessary to warn against pretended prophets? What prophecy would never fail?

THE true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all things. — *Dean Stanley.*

WITH THE CHILDREN



HOW HE WON.

THE principal of a school in which the boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I can not tell which is the better scholar."

"How is it as to department?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me, and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately the chair she selected was broken, and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh.

Henry Strong sprang to the woman's side, and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed.

Then he returned to the boys, and after ex-

pressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest." — *Our Dumb Animals.*



SAVED BY HIS WORK.

THE *Youth's Companion* tells this story of a criminal saved to right and usefulness by enforced work in the prison where he was confined:—

"When, twenty-six years ago, Mr. Brockway began his famous prison-reform work at Elmira, he declared it as his belief that about twenty per cent. of the men were incorrigible. Some time afterward he said that he was not so sure about the twenty per cent.,—he had then a list of ten whom he could send to Auburn, but he was giving them another chance. In a few weeks two of the men had shown decided improvement; a few weeks more, and the entire list had disappeared. The story of one man is typical of many, and reveals the secret of his success.

"From the six hundred men and boys Mr. Brockway selected fifty of the very lowest grade. He employed a professor from an art school to teach them. The teacher came, and was met by absolute indifference from the whole fifty. He gave each one a pencil, ruler, and a piece of paper tacked to a drawing-board, and told him to draw a six inch square. Few of the men could do it; many were unable even to measure inches upon a ruler.

"The next evening there was slightly more interest shown, and in a short time the whole company could measure and draw squares. Then the teacher taught them lines and simple scrolls. A few weeks later he was seen out on the lawn, gathering and distributing leaves for the next lesson, the making of a tile design.

"In the class was one pupil—a man, not a boy—who was considered one of the most difficult cases in the reformatory. He had every appearance of a criminal, and had been subjected to prison discipline. Nothing, apparently, had been able to touch his better nature.

"This man, at that lesson, made a design both original and beautiful. The teacher told him so. He was wholly unprepared for the effect of his praise, for suddenly, at his words, the hard, dull face changed, and he saw to his amazement that the man's eyes were dim with tears. The convict, low, hardened, indifferent, had found something beautiful that he could do, and in the finding he had discovered himself.

"There was no need of forcing him to his task after that. He became an expert designer, and with his work came the longing to earn his freedom. Three years later he had accomplished his difficult purpose. When he passed from the records he was foreman in a foundry, had married, and was living a happy and useful life."



SHORTLY before her death, in 1845, Elizabeth Fry said to her daughter: "Since my heart was touched at seventeen years old, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve my Lord." — *Christian Life.*

The Gospel Herald

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THE mission of the GOSPEL HERALD is to bring men to Christ.

MEN are brought to Christ only by the gospel, "for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

THE gospel is not a message of wrath, but of mercy. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

"THE wages of sin is death;" therefore as all have sinned, all are condemned already. The gospel comes to lost men therefore offering them salvation from sin and deliverance from death. It is a message of peace, not of wrath.

Sixteen Pages

WITH the first issue in October the GOSPEL HERALD will be enlarged to sixteen pages, and the subscription price will be \$1 per year for a single subscription. All subscriptions received after September 1, 1902, will be entered at the new rate. All persons sending \$1 between now and the first of October, 1902, will receive the paper from the time their subscriptions are received until Oct. 1, 1903; thus those who accept this offer now will receive the paper for thirteen months for \$1.

Editorial Staff

Beginning with the first issue in October, the GOSPEL HERALD will not only be enlarged to sixteen pages, but the editorial staff will be greatly enlarged and strengthened. Elder Geo. J. Butler's name will appear as editor conjointly with that of the present editor. Three of our oldest and most widely-known brethren have consented to serve as special contributors. These names will be announced in due time.

Liberal club rates will also be announced; also liberal terms to agents will be made known upon application.

The International S. S. Lesson

THE International Sunday-school lesson which appears in this issue of the GOSPEL HERALD is of special interest in connection with the article on another page, "Can Psychology Explain the Phenomena of Spiritualism?"

As stated in the International lesson, a necromancer is "one who seeks from, or inquires of, the dead." Witches and wizards did the same. "This pretended communion with the dead was forbidden; and it was forbidden not because it was fraudulent, but because the spirits were the spirits of devils. It was fraudulent only in that it professed to be communion with the dead. As stated elsewhere, the same practices are in vogue to-day, but under the names of Spiritualism, clairvoyance, etc,

REV. GREEN P. JACKSON, a prominent Methodist minister of middle Tennessee, has published a book entitled, "Man an Eternal Probationer," which is causing a good deal of discussion in religious circles, especially in this State.

The Methodist publishing house in this city will not handle the book, and it is stated that at the approaching session of the conference of which he is a member Mr. Jackson will certainly be deposed from the ministry of the Methodist Church.

We have no sympathy with the doctrine advocated by Mr. Jackson, but we have still less, if possible, with the doctrine of natural immortality which is responsible for the theory advanced in the book to which reference has been made.

Human reason revolts against the doctrine of eternal torment. One of two things must take its place, either eternal death—eternal cessation of existence—or else final restoration to divine favor.

Those who accept the Bible doctrine that "the wages of sin is death," will find no difficulty with this question. It is entirely reasonable that God should finally and forever withdraw life from all who refuse to use it to his glory. God can not deny himself. He can therefore endow with eternal life only those who submit themselves to him to be made righteous.

Indeed, it is not an arbitrary decree on the part of the Creator that makes death the wages of sin. To live, anything must be in harmony with the law of its being. Transgression brings its own punishment. It is only by a miracle of divine grace that any sinner is kept alive. Thus sin places a real burden upon the Lord, hence the words in Isa. 43:24: "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities."

The divine nature forbids any thought of punishment for revenge. "God is love." He is not some love and some justice, but he is the perfection of both. The perfection of love equally with the perfection of justice forbids God to make allowance for sin. Sin must be destroyed, and with it all must perish who refuse to be separated from it. Were it otherwise, God would be untrue to his own character. But this can not be, for he is "the same yesterday, to-day, and forever."

LYMAN ABBOTT has said: "Men do not go to church to hear the music, for better music can be found at the concert halls. Men do not go to church because of the club attractions, for there are more entertaining clubs elsewhere. Men do not go to church to listen to an oratorical address, for there are few orators in the pulpit, and no man can be an orator fifty-two times a year. People do not go to church to while away an hour. They go because they want to know about God and an invisible world. What they are seeking is a life of love and peace. You ministers must give it to them, must show them the way, or you have no business in the pulpit. The four questions every intelligent man is asking himself to-day are: What is man? What is God? What is the relationship between them? How can I bring about that relationship?"

If you would have the priestly gift of sympathy, you must be content to pay the price—like Him, you must suffer.—*F. W. Robertson.*

It is feared that Alphonso of Spain is of an unsound mind. The fear is not groundless if all the stories told of his eccentricities are true.

THE Commissioner of internal revenue has decided that palm oil can not be used in oleomargarine, as the sole object in using the oil is to impart color.

ADVICES from St. Thomas, D. W. I., under date of August 26, state that Mont Pelée is again active. Showers of volcanic ashes fell on Dominica, and loud detonations were heard.

A RECENT despatch from Washington, D. C., announces that "all hope of staying the cholera epidemic in the Philippines has been abandoned until the typhoon season sets in. Only light rains have yet fallen, serving only to stir up the streams and diffuse the cholera germs. Surgeon General Forwood says that no material change for the better can be expected until the heavier storms begin."

AUGUST 20 thirty lives were lost by an explosion in the Delaware Pulp Works at Wilmington. One of the vats for treating wood pulp exploded with great force. One hundred and fifty men were employed in the mill. The seething acid from the vats covered the victims, killing them instantly. The bodies recovered were horribly disfigured by the force of the explosion, and also by steam and powerful acids.

ON the 12th inst. the launching of "the largest ship in the world" was announced from Stettin, Germany. On the 21st inst. a dispatch from Belfast claimed for that place the distinction of having just launched "the largest ship in the world," the White Star vessel *Cedric*, of 21,000 tons displacement. The displacement of the German vessel is not stated, but only its linear dimensions; it is impossible, therefore, for the newspaper readers to determine which is the larger vessel.

THE shipbuilding plant of the Harlan & Hollingsworth company at Wilmington, Del., covering fifty acres of ground, was sold recently for \$1,500,000 to the United States Shipbuilding Company, a syndicate which controls the shipbuilding plants of Lewis Nixon at Elizabethport, N. J.; the Neafe & Levin Company, of Philadelphia; the San Francisco iron works; the Newport News Shipbuilding Company, and several other minor shipbuilding plants throughout the country.

The Harlan & Hollingsworth Company had been in existence for sixty years, and was the first shipbuilding establishment to turn out an iron steamship in the United States. Since that time the company has built vessels for all parts of the globe.

LET not the blessings we receive daily from God make us not to value or not to praise Him, because they be common.—*Izaak Walton.*

"PLACE a guard over your strong points! Thrift may run into niggardliness, generosity into prodigality or shiftlessness. Gentleness may become pusillanimity, tact become insincerity, power become oppression. Characters need sentries at their points of weakness, true enough; but often the points of greatest strength are, paradoxically, really points of weakness."