

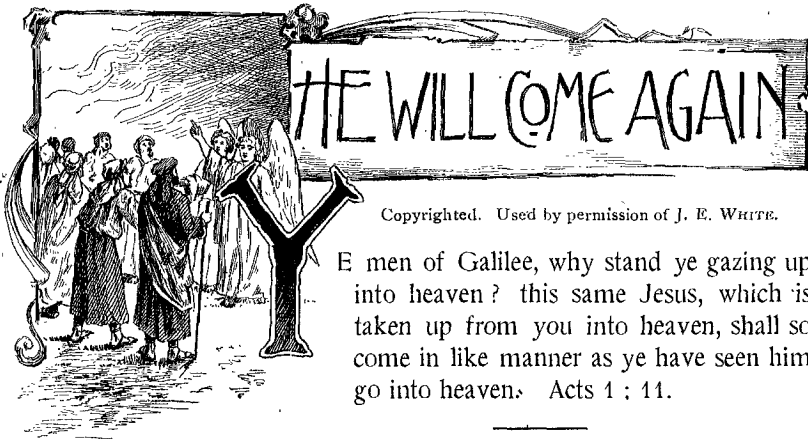
The Gospel Herald

"On earth, where men will toward men."

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YE men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1 : 11.

At the close of the Passover Supper, just before going to his night of agony in Gethsemane, the Saviour told his disciples that he was soon going away from them. This made them very sorrowful, but the Master comforted them with the words, "I will come again."

He told them of a glorious city that was being prepared for the faithful. Already many beautiful mansions had been built in it, and when he should go back to heaven, he would prepare mansions for them, and for all the righteous who would live after them.

Abraham looked forward to the time when he would have a home in this city, for Paul wrote of him : "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 10. The apostle-prophet John gives a full description of this city in the twenty-first chapter of Revelation.

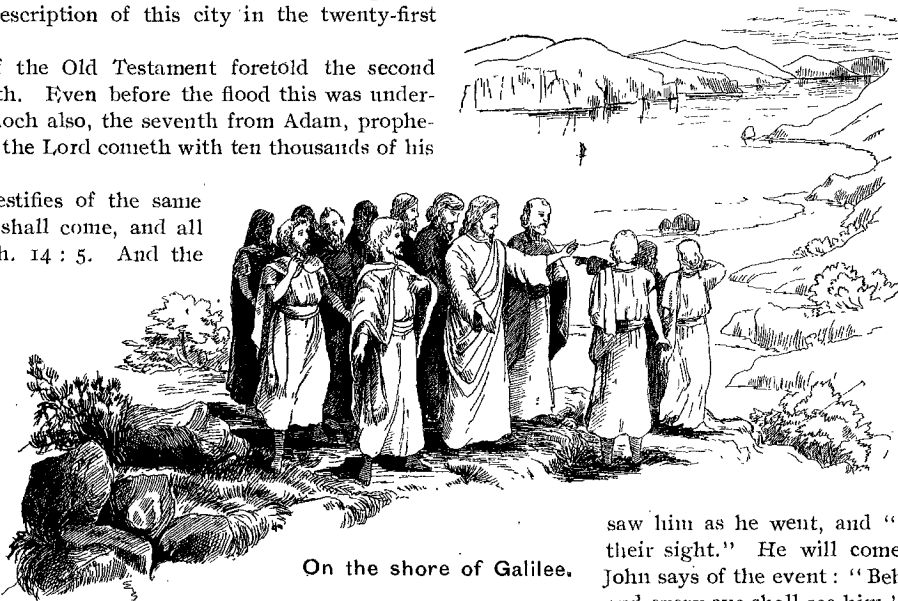
Many of the prophets of the Old Testament foretold the second coming of Christ to this earth. Even before the flood this was understood; for we read that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

The prophet Zechariah testifies of the same event : "The Lord my God shall come, and all the saints with thee." Zech. 14 : 5. And the Saviour tells us that "the Son of man shall come in his glory, and all the holy angels with him." Matt. 25 : 31.

By this we see that the saints spoken of by Jude and Zechariah refer to the hosts of angels that will come with him at his second advent. The Saviour says that *all* the holy angels will come with him. Heaven will be emptied; for all its glorious inhabitants will join their Lord on this wonderful journey from heaven to earth.

Job based his hope on the second coming of Christ. Hear what he says : "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold him, and not another." Job 19 : 25-27.

Job was not alone in this consolation. David, the sweet singer of Israel, contemplating the future, said : "Let the heavens rejoice, and let earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth." Ps. 96 : 11-13.



On the shore of Galilee.

With burning eloquence from lips touched with hallowed fire from heaven the gospel-prophet exclaims : "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us : this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25 : 8, 9.

Again, the beloved Daniel, inspired of God, referring to the same thing, said : "At that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people; . . . and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12 : 1, 2.

The apostle Paul testifies : "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9 : 28. At his first advent, our Saviour bore the sins of the world in Gethsemane and on Calvary. At his second advent, he comes bearing no sin, but as the mighty and glorious King, to take all his faithful children to himself forever." Matt. 25 : 31.

Of this wonderful event our Lord himself testifies : "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16 : 27.

As the Saviour was taken up from the disciples, two angels were sent to comfort them. They said : "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1 : 11.

The very same Jesus who had taught them, who had walked up and down with them through the cities of Israel, and whom John says they had seen and handled, is to come back to earth again. And to those who desire to know how he will come, the angels said, He will "so come in like manner as ye have seen him go into heaven." He ascended bodily, and they

saw him as he went, and "a cloud received him out of their sight." He will come back in the same manner. John says of the event : "Behold, he cometh with clouds; and every eye shall see him." Rev. 1 : 7.

"He which testifieth these things saith, Surely I come quickly;" and the glad response of God's waiting people is, "Even so, come, Lord Jesus." Rev. 22 : 20.

"ALL who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if he would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But, thank God, his divinity shone through humanity. He did that which every human being may do in the name and strength of Jesus. He said, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." If this is the way you meet temptation, Satan will leave you, as he left Christ, and angels will minister unto you, as they did unto him."

HOW THE SAVIOUR CAME

An Anonymous Poem based on Matt. 25:35-45

They said: "The Master is coming
To honor the town to-day,
And none can tell what house or home
He may choose wherein to stay."
Then straight I turned to toiling,
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrow,
My comfort and aid to implore.
But I said: "I can not listen,
Nor help you any to-day;
I have greater things to attend to."
So the pleader turned away.

But soon there came another—
A cripple, thin and gray—
And said: "O let me stop and rest
Awhile in your home, I pray."
I said: "I am grieved and sorry,
But I can not keep you to-day;
I look for a great and noble Guest."
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

I thought I would spring to meet him,
And treat him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of tear drops,
And his clothes were tattered and old;

A finger was bruised and bleeding,
And his little bare feet were cold.
And I said: "I am sorry for you;
You are sorely in need of care,
But I can not stop to give it;
You must hasten elsewhere."
And at the words a shadow
Swept over his blue-veined brow.
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone.
I waited till night had deepened,
And the Master had not come.
"He has entered some other door," I cried,
"And gladdened some other home!"

Then the Master stood before me,
And his face was grave and fair:
"Three times to-day I came to your door,
And craved your pity and care.
Three times you sent me onward,
Unhelped and uncomforted;
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me;
How could I know it was thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said: "The sin is pardoned,
But the blessing is lost to thee;
For, failing to comfort the least of mine,
You have failed to comfort me."

HOW AZALEA WAS SAVED

AZALEA was so young and so pretty; but to-day there was a look of overwhelming sorrow in the dark eyes. She stood in the deserted schoolroom at the west window, but did not notice the beauty of the sunset.

When her teacher approached, she turned with such a sad little smile that the tears sprang to Miss Ellis's eyes.

The girl bent her glossy dark head, and touched the kindly hand laid upon her arm with her lips.

After a moment's silence she said huskily, "When the sun sets again, they will come for me."

"My child, my child," pleaded Miss Ellis, "don't give up yet. The foreign mail must come to-morrow. Pray God that he may send us help."

The American lady who had supported Azalea at the mission school had died, and left her unprovided for. In another year she would have been accepted as a teacher in some of the other schools. But now she must go back to her parents, who would be glad to have her only because an old mandarin had offered many cash for her, to be his child-wife.

"Our poor, contemptible daughter shall go to your magnificent house as soon as she returns," they had promised.

Azalea's years with her Christian teachers and companions had taught her the shame and degradation of such a position, and the poor girl's heart was breaking under her hard fate.

Miss Ellis had written to different auxiliaries, and done everything she could to raise the

means to keep her, and now could only wait and pray.

Florence Meredith and Lena Lewis walked happily down the street of a busy American city.

"Where are you bound, Florence?"

"I am going down to Hall's, to buy one of those pretty braided jackets. There is one that is just a match for my new suit. The price is fifteen dollars. Papa gave me the money for it this noon. Isn't he a dear?"

"Yes, he is, decidedly. But what is the matter with this jacket?"

"Oh, the sleeves are too big to be in style, and I am going to the Convention next week, you know. Why are you stopping here?"

"Mrs. Arnold, a returned missionary from China, is to speak to the ladies in our church parlors. Come with me."

"Oh, I think not. I don't believe I am very much interested in foreign missions. They seem so far off."

"You ought to be, if you are not; so come along. Anybody would think you hadn't heard of telegraph cables."

A sweet, gentle-faced lady was just commencing to speak as they entered.

"Before I begin upon the subject you wished me to discuss, I would like to tell you of a letter I received from Miss Ellis this morning. She is an American missionary in China, and is in great distress about a much-loved pupil who will be obliged to leave at the end of the year unless we can send fifteen dollars for her support another year."

Then Mrs. Arnold told them all of Azalea's sorrowful story. When she had finished she said, "Will you bow your heads a moment, and ask God to put it into some one's heart to send the sum so sorely needed?"

Florence, at the first mention of the desired amount, felt how much better it would be to save that girl than to wear a pretty wrap; but she hardened her heart and put the thought persistently away, and told herself someone else would be sure to give it. She always gave liberally from her allowance, and no more was required of her; but she knew her excuses were as flimsy as they were selfish.

When the others bowed their heads in prayer, she did the same; but she could not pray. She only kept saying, "I can't go and wear this old wrap."

Mrs. Arnold went on with her talk, but Florence did not hear her; at last she muttered: "I just won't do it anyway. Now I am going to listen to what that woman is saying."

Suddenly there flashed into her mind the remarks of the society president, made when they appointed her delegate to the State convention.

"I think," he said, "sometimes we make a mistake in sending our most brilliant members to conventions, instead of tried and live Christians; but this time we have combined the two, for while Miss Meredith is a brilliant and intellectual member, she never forgets our constant aim is to 'lift up—to hold up.'"

"That was what he said," she whispered, "and I have not even tried to be intellectual. I have thought only of my pretty clothes," and her head bowed low in shame and sorrow.

At the close of the talk a lovely girl came up to Mrs. Arnold and said in a low voice, "If you please, I would like to give you this for Azalea," and she put fifteen dollars in the lady's hand.

"O my dear! my dear! How can I thank you! Come and tell the ladies about it."

"Oh, no! I would rather not," said Florence, crimsoning deeply.

"At least tell me your name," entreated the lady.

"Please just say it's from one who needs praying for," came the answer in almost a whisper.

Azalea, the devoted native teacher in far-away China, always prays for the one who saved her; but she has never known even her name.

But God knows, and he will not forget.—*The Missionary Friend.*

RELIGIOUS FRICTION IN THE EAST.

THE Scriptures, especially the eleventh and twelfth chapters of Daniel, teach us very clearly that in the last great conflict between the nations of earth the possession of Constantinople and the division of Turkish territory will be the great bone of contention. This has always been the Eastern Question and it must remain so till the end, though there may be other considerations which enter into it.

There is still as there has ever been since the rise of Mohammedanism, an irrepressible conflict between Moslem and Christian. True this has come to be very largely political, but there is still enough of the religious element in it to keep alive that bitterness which is engendered only by difference in religious faith and practice.

It is difficult at this distance to understand the real situation. We read of intermittent conflicts between Turkish troops and Macedonian revolutionists, and again that so many

Christians have been massacred by Turks; what does it all mean? The matter is thus explained in part: "Macedonia, a province of ancient Greece, is unfortunately still under the heel of the Ottoman. This fact, applied to a Christian territory, is sufficient to involve chronic misery for a whole population. Intermittent conflicts are reported between Turkish troops and Macedonian revolutionists. Such occurrences in the Macedonian and Bulgarian borderland are growing more and more frequent. They betoken the simmering of the caldron, which is

never quiet. As long as Moslem domination still oppresses Christian populations in European territories, there is constant peril for the world's peace, seeing that any spark may ignite the Balkan powder-barrel. The Macedonian unrest is simply the result of oppressive taxation, which robs the cultivators of the best part of their annual harvest, and of the arrogance of a dominant caste actuated not only by racial antipathy, but even more by religious fanaticism. Nothing, it would seem, can very long avert the explosion in the Orient."

Babylon's golden cup without investigation.

That which Luther and Roger Williams and Wesley and other such men of God served fresh to the people of their day was new wine then but has now become old and corrupted by standing. Like the manna, or the wine of Cana, or the miraculous loaves and fishes, it was not to be cut and dried in creeds for all future time. Each new development in the progress of the world is met by fresh provisions and new adaptations of Gospel light and grace, which means new wine continually. Why do people not seek for it? Bible prophecies reveal that the old established churches to-day will take the same course toward the present truth which is to prepare people for the great day of the Lord that the Jewish church did toward the work of humble unlearned men like John the Baptist and the disciples of Christ. The old bottles will not receive the new wine. "After these things," says John, "I saw another angel come down from heaven having great power and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen is fallen, and is become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird.

"For all nations have drunk of the wine of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities." Rev. 18:1-5.

"And it shall come to pass in that day that the mountains shall drop down new wine." Joel 3:18.

"Ho every one that thirsteth come, buy wine and milk without money and without price."

DON'T PLAN FOR A CORE.

THE story is told of a boy who was eating a large, rosy apple with a relish. When a young friend approached him, he said: "Wait, Jim, I'll divide with you."

"Better not," said Jim; "you'll strike the core pretty soon, and then you'll have none for yourself."

"But I'm not planning for a core," was the bright answer. "I expect to eat every bit of it."

The words were characteristic, and showed us something of what sort of boy Jimmie's friend was. He was one not easily dismayed; and when his plans came to naught, as plans sometimes do, he set steadfastly about to try over again. When he had a thing to do, there was a whole-heartedness in his manner which inspired confidence and made one feel at the beginning that he was sure to succeed.—S. V. DuBois.

THERE is One and but one whose love is as a rock, that will not fail you when you cling. It is a fearful and solitary feeling, this lonely truth of life, yet not without a certain strength and grandeur in it. The life that is the deepest and the truest will feel most deeply both its desolation and its majesty. We live and die alone. God and our own souls—we fall back upon that at last.—Robertson.

New Wine and Old Bottles

By Lee S. Wheeler

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9:17.

WHY did not Christ choose his disciples and apostles from among the religious teachers, priests and pharisees? Why did he choose unlearned fishermen who had never been taught the religious ideas and theology of the rabbis?

Because men whose minds were permeated with old ideas, traditions of the elders, and interpretations of the men, could not so readily receive new light. And if they did receive it, unless they gave up their religious errors the new truth mixed with false doctrine would be corrupted and wasted.

Men who were learned in all the false teaching of that day were not humble enough to empty themselves and learn anew of Christ. They were too self-exalted and self-righteous.

Christ taught that in order to receive his teachings men must humble themselves and become like a little child.

It was a lesson for all time. It is well to be ignorant of popular religious errors that puff up the churchism of every age, that Christ may find in the heart a place he may fill with his pure truth. For he saith, "To this man will I look, to him that is poor and of a contrite spirit, and that trembleth at my word." Isa. 66:2.

In the humble teachable fishermen Christ found new bottles in which to put his new wine, and he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. 11:25, 26.

The Wine of Babylon,

In the middle ages all this was lived over again and Christ had to find new bottles once more for his new wine.

The Roman church had become like the Jewish church of Christ's day, and bishops, priests, and monks, like the Scribes and Pharisees. Religion was a round of forms and ceremonies, vain repetitions of old dead creeds and catechisms, and doctrines and interpretations of men; and the whole was full of hypocrisy and corruption.

None dared search the Scriptures for themselves depending on the Holy Spirit for light. All points of faith must conform to the church and all Scripture be interpreted by the old musty writings of this father or that father. John in the Revelation (chapter 17,) had de-

scribed it as "Babylon the great, the mother of harlots and abominations of the earth," "with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."

New Wine of The Reformation.

When the pure gospel truth of the Reformation was poured out to the people by Luther in Germany and other Reformers in various parts of Europe, and in England, there was great fermentation among the old wine bottles of the church full of conceit and worldliness. It was soon found to be impossible to put the new wine into the old bottles for the clergy so opposed the doctrines of the Reformers and prejudiced the people against it that the mass of the church rejected the new light.

But Christ found humble men and women who studied the word of God and obeyed its voice, who rejoiced that light had come; but they were the ones who had not become so indoctrinated with papal error.

Babylon is fallen, is fallen!

Again in our day society is drinking deep of the wine of Babylon and her daughters. The more spiritual Christians everywhere regard popular churchisms to-day as little more than baptized worldliness.

For "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. There are a few of them left; and angels of God visit them. But what is this great multitude whom no man can number who think only of dress and society and amusements until church life is one great "Vanity Fair" such as Bunyan's Pilgrim fell into. A continual round of vain display to gratify "the lust of the flesh and the pride of life;" comical entertainments to intoxicate heart and mind with continual desire for pleasure, for "she that liveth in pleasure is dead while she liveth," (1 Timothy 5:6); and suppers and festivals and grand carnivals until all serious reflection to prepare people to meet Christ at his coming in the clouds of heaven is crowded out.

The reason which many give for belonging to the church which they do, is that they were born in it, or married into it, or it is the most convenient for them. Few have searched Bible and prayed earnestly to know if there is a better way and what is truth.

Such false doctrines as the law of God is abolished, that the world is growing better, that Sunday is the Sabbath, that the Bible is not all inspired, that war is Christian, and Spiritism and evolution light, are drunk down from

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EARTHQUAKES.

Recent Events. RECENT disastrous earthquakes in Central America and the West Indies have again called attention to the whole subject of seismic disturbances in a very pronounced way.

Earthquakes Increasing. When a boy the writer was much interested in certain brief accounts of earthquakes contained in school geographies and such other books as fell into his hands; and well remembers pictures of falling walls, opening earth, and praying people. But the impression received at that time was that severe earthquakes were a thing of the past; and it was not until quite recent years that this impression was entirely removed, giving place to the settled conviction that earthquakes are constantly increasing in frequency, and that they have lost none of their old-time severity.

Some Figures. Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number is given as follows:—

	No. of years.	Earth- quakes	Average.
From B. C. 1700 to A. D. 96....	1796	16	1 in 112 years
" A. D. 96 to 1850....	1754	204	1 in 8 "
" " 1850 to 1865....	15	15	1 in 1 year.
" " 1865 to 1868....	3	15	5 in 1 "

One Year's Record. In the last year referred to, namely, 1868, over *one hundred thousand* persons perished by earthquakes. In January alone of the following year, 1869, there were eleven earthquakes, two of which were characterized by great destruction of property and loss of life.

A Distinguishing Feature. July 17, 1875, the *Christian Statesman* had this to say about earthquakes:

"The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved."

The Work of Thirty Seconds. This comment from the *Christian Statesman* was called out by a severe earthquake at Cucuta, United States of Colombo, which had occurred only a short time previous. This earthquake was thus described by the *Detroit Tribune* of July 8, 1875:—

"Such was the violence of the shock that not a single house remained standing, and the monuments in the cemetery were thrown down, and many of them removed a considerable distance from their original sites. In thirty seconds the city of Cucuta was converted into a mountain of ruins. This horrible blow resulted in the death of more than ten thousand persons, in addition to another thousand who were seriously wounded and bruised. Great numbers of haciendas have been destroyed, and hundreds of houses in the country overthrown, leaving the people homeless and consigned to poverty. Many trees were torn up by the roots, and the small hills opened like a melon. The cause of the catastrophe is of course unknown, or the precise place of its first manifestation."

Bible Testimony. Such quotations might be greatly extended, but space forbids; moreover, in matters of this kind it is of more moment to us to know what the future has in store than to be familiar with the events of the past.

Our Saviour's Testimony. In the time of our Saviour's ministry earthquakes were of very infrequent occurrence.

Previous to the year 1 A. D. only fifty-eight earthquakes were recorded, an average of one in twenty-nine years. From A. D. 1 to A. D. 900 there were 197 recorded earthquakes, an average of one in four years. These facts give force to the words of our Saviour, when he said to his disciples: "There shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrow." Matt. 24: 7, 8.

In Isa. 24: 17-21 we have this plain reference to earthquakes as a sign of, and as accompanying the day of the Lord:—

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and 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; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."

In several places in the Revelation there is reference to earthquakes, and always as a sign of the approaching end of the present age. In Rev. 6: 12-17 we read these words:—

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

The "great earthquake" is thought by some commentators to be the great Lisbon earthquake of 1755. The "sun became black as sackcloth of hair" May 19, 1780, and the following night the moon, though at its full, had the appearance of blood. The great meteoric shower of Nov. 13, 1833, is believed by many to have been the fulfillment of the words, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Verses 14-17 remain to be yet fulfilled.

It is frequently the case that prophecy brings together into the compass of a single verse events widely separated in point of time. Isa. 61: 1, 2, affords a good illustration of this:—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the

prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God."

Turning to Luke 4: 16-20 we find the account of our Lord's going into the synagogue at Nazareth and reading a portion of this Scripture concerning himself. He stopped, however, with the words: "To preach the acceptable year of the Lord." The day of God's vengeance upon the wicked and the deliverance of the Lord's people were then far away in the future, and the Saviour could not say of that part of the prophecy as he did of what he read: "This day is this Scripture fulfilled in your ears."

A Reasonable View. It seems only reasonable to believe that the final destruction of this world as described in the third chapter of Second Peter will come as the culmination of events all leading up to it, so that to the very last moment unbelievers will attribute the destruction not to divine judgment but to "natural causes."

The Last Plagues. Indeed this view seems to be quite fully sustained by the account of the seven last plagues given in Rev. 16: 1-21, for it is there expressly stated that "they repented not of their deeds."

Divine Warnings. The earth is waxing old like a garment (Isa. 51:6); the Lord in his great mercy has warned us of its approaching destruction. Oh, that men would heed the warning and hear in floods, earthquakes, famines, and pestilences the voice of God pleading, "Turn ye, turn ye, for why will ye die?"

POLITICAL TROUBLES IN EUROPE.

A CONSIDERABLE part of Europe is in a state of perplexing political unrest.

Spain is on the verge of revolution. Not the young King, nor yet the Queen regent, but General Weyler, the assassin of women and children in Cuba, bears rule to-day in unhappy Castile. Only a firm hand can preserve the monarchy and even with Weyler at the head of affairs it is by no means certain that revolution can be long averted.

Russia is honey-combed by political intrigue, and conspiracy against the government seems to be in the very air. This is especially true of the various institutions of learning. *Pester Lloyd* (Budapest) says: "Almost all of Russian studentdom is roused from its calm, banished from its schools. Thousands are sent away, uncounted hundreds languish in jails, other hundreds are sent to Siberia, going forth to hunger, to disease, to the mines. The steppes of Russia are sown with martyrs, the air is filled with the lamentations of parents robbed of their sons and daughters. Death stalks through the leading cities and strikes at the heart of joy in broad day light."

On the 15th of last month M. Sipiaguine, the Russian Minister of the Interior, met at the hands of an assassin what very many of the students of that empire regard as a well-merited fate. "Nihilism may be dead in Russia, but assassination goes on," observes the *Vossische Zeitung* (Berlin), the organ of Germany's middle class.

Belgium is in a state of ferment worse if possible than either Spain or Russia. The *Literary Digest* refers to it as "that distracted little kingdom." The Brussels Socialist organ, *Peuple*, says:—

"The plan of the reactionaries is clear. It is proposed to extinguish in blood not only the movement for revision but also, and perhaps especially, the influential work of the labor organizations which the Belgian Socialists have begun and must carry on. It is believed that a great bath of blood will suffice to render the proletariat incapable of resistance. The commanders will receive their pay and the conquered and frightened toilers, rendered impotent, will slink back under the yoke. We demand universal suffrage as the only means adequate to give us the laws indispensable to the moral and economic uplift of the working classes. But we do not hesitate to say that the labor party itself has not the right, for the mere sake of to-morrow's reforms, to upset the work of yesterday for years to come. Hence we cry aloud to the working classes: 'Avoid massacre by all means. Your leaders would rather die than yield, but they do not wish the toiling masses to be uselessly slain in an unequal contest. They do not want the whole great, enduring victorious work of twenty years of organization and agitation sacrificed, annihilated, and drowned in blood.' As we are not living in the year 1848, during which a revolutionary movement could still succeed, we must have recourse to the general strike. . . . They want to kill us. Let us spread death in the land by remaining at home. . . . Victory is in the general strike."

Ireland is again ripe for rebellion, which does not come only because of the lack of arms.

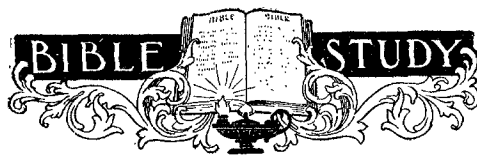
Altogether the European outlook is not reassuring from any standpoint. This is especially true when we remember that the settled conviction of very many people is that war between Japan and Russia is inevitable in the near future and everybody knows that such a war is more than likely to involve other powers. Only those who remember that "surely the wrath of man shall praise" God and that the remainder of wrath he will restrain (Ps. 76: 10) can view the situation without alarm.

MEN carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar and those from the humid soil and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard;" if with hands full of wild flowers: "Thou art from the fields;" if one's garments smell of mingled odors, we say: "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment the sacred tokens of divine intercourse!—
Henry Ward Beecher.

NAN treasures nor pleasures
Could mak' us happy lang;
The heart aye's the part aye
That makes us right or wrang.

—Robert Burns.

THE friend with whom one does not have to make explanation is God-given.—*Thomas Nelson Page.*



THE LAW OF GOD IN THE ARK AND IN THE HEART.*

THE tabernacle, as a mere building for the indwelling glory (Ex. 25: 8; 29: 43), was a constant prophecy of the divine-human temple in which His glory was to be manifested (John 1: 14). The services of the tabernacle were an actual provision for present salvation, which was also a promise of the ministry of Christ in and through his taking the flesh. Heb. 9: 6-12. The tabernacle was the home of the ark (2 Sam. 7: 2), which was the receptacle for the law of God, the ten commandments (Deut. 10: 3-5). All the services of the tabernacle had reference to man's relationship to that law (Heb. 5: 1; 1 John 3: 4) and the mediatorial work of Christ, through which the law would be put into the mind and heart of man (Heb. 8: 6, 10). This was accomplished by his coming in the flesh to live the law in and for humanity. Ps. 40: 7, 8. Thus the power of the endless life was provided in the place of merely fleshly effort (Heb. 7: 16), and the dead letter was changed into the living promise (John 12: 50; Rom. 8: 2). God made choice of Abraham as the head of a people to whom he committed in a special manner the keeping of the truths of the gospel (Rom. 9: 4), that through them he might teach his law to the world as the blessing of his indwelling life to save from sin, through the mediation of his Son in the flesh (Acts 3: 25, 26). Their whole experience thereafter was a preparation for, and a fact-prophecy of, the coming Messiah, the incarnation of the Son of God. Not only did "all the prophets" teach this fundamental truth (Acts 3: 24), but it was brought out in their history. Just in proportion as they made the teaching of the sanctuary and its services a reality in their lives, the power of this truth was shown in national prosperity. Deut. 28: 13. If they refused to make this revelation of the truth through the obedience of faith, then came national adversity. Verses 58, 59, 62. And even in the men whom God raised up to deliver his people when they turned to him, he was testifying to them and to the world of the salvation through the great Deliverer, who was to reveal himself in humanity. Read Psalms 105 and 106, and note especially Ps. 105: 42-45 and Ps. 106: 39-45.

QUESTIONS.

1. What was declared to be the purpose for which the tabernacle was made?
2. What was to be revealed in it?
3. Of what was this a prophecy?
4. Show from the Scripture the lesson which was taught concerning the work of the coming Saviour by the services of the sanctuary?
5. What useful purpose did the tabernacle serve as a building?
6. What was deposited in the ark?
7. To what did all the services of the tabernacle have either direct or indirect reference?
8. What was the result really sought?
9. What made such a result as this possible?
10. What experience was thus provided?
11. In thus providing this experience, what change was made?

*Lesson for May 31, from the International Sabbath-School Quarterly.

12. What did God entrust to the keeping of his people?

13. For what purpose were such gifts bestowed upon them?

14. What was their whole experience thus intended to be?

15. How was the truth of the coming of Christ in the flesh taught?

16. What was the result when they accepted the truths of the sanctuary as a living experience?

17. What was the result when they failed to do this?

18. In what way did God use even their experiences of adversity as a means of revealing the great truth of the gospel?

PAUL AT LYSTRA.

International Sunday-School Lesson for June 1.

GOLDEN TEXT: "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3.

SCRIPTURE: ACTS 14: 8-19. About 45 A. D.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

LYSTRA was in the province of Lyconia in Asia Minor. Its site is now identified by the ruins called by the Arabs *Bin-bir-Kilissih*.

Lystra has two points of interest to the student of the Acts; first, as being the scene of the events recorded in this lesson; and second, as the home of Paul's chosen companion and fellow-missionary, Timothy (Acts 16: 1).

It is a mistaken idea to suppose for a moment that any man has, or ever had, the gift of healing as something which belonged to him, which he could use independently of the Author of that gift.

The secret of the possession of any gift of the Spirit of God is standing in such relation to God that he can use the human agent to his glory.

Paul perceived that this man had faith to be healed. Was Paul a mind reader? Certainly not; but he had the Spirit of God who knows all minds, and who understands our thoughts even afar off.

Doubtless the Lord put into this poor man's mind a desire for healing at the same time he gave the apostle discernment to perceive that he had faith to be healed. Thus both the subject of the miracle and the human agent

through whom it was to be wrought were prepared for it by one and the same Spirit.

The incident recorded in this lesson shows how tender was the consciences of the apostles. Some men might have reasoned, "If we refuse the homage they wish to pay us we shall offend them; we will, therefore, submit under mild protest, and then instruct them later in the worship of the true God."

But the apostles did not so reason, for they had respect to the divine law. It was their duty to do right though the heavens might fall. There is a valuable lesson here for any one who is tempted to temporize with error or sin for fear of weakening his influence.

WITH THE CHILDREN



A NEW BOY AT SCHOOL IN CHINA.

A GENTLEMAN who was for a long time at the head of a school in China, which was patronized by Chinese, once gave an account of the usual interview which took place between him and the father of a boy brought to the school.

The Chinese gentleman is escorted to the reception-room, and both he and the teacher shake their own hands and bow profoundly. Then the teacher asks:—

"What is your honorable name?"

"My mean, insignificant name is Wong."

Tea and water-pipe are sent for, and the teacher says, "Please use tea." The Chinaman sips and puffs for a quarter of an hour before he says to the teacher:—

"What is your honorable name?"

"My mean, insignificant name is Pott."

"What is your honorable kingdom?"

"The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?" This means, "How old are you?"

"I have vainly spent thirty years."

"Is the honorable and great man of the household living?"

He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs." These are the teacher's own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business. "Venerable master," he says, "I have brought my little dog here, and worshipfully entrust him to your charge."

The little fellow, who has been standing in the corner of the room, comes forward at this, and kneels before the teacher, puts his hand on the floor, and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are made for his sleeping-room and so forth. At last the Chinese gentleman rises to take his leave.

"I have tormented you exceedingly to-day," he says.

"Oh, no, I have dishonored you!"

As he goes toward the door he keeps saying, "I am gone; I am gone." And etiquette re-

quires the teacher to repeat as long as he is in hearing, "Go slowly, go slowly."—*Presbyterian*.

"THANK YOU."

EVERYBODY likes little Carl Rosenbloom, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words. It sounds so funny to hear him say, "Thank you," to whatever is said to him, that no one can help smiling; and I think this is the reason that he gets cookies and slices of gingerbread at every house where he is sent on an errand.

One day Carl was trudging along with a basket of clothes which his mother had washed. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement, were quite amused at this comical sight, and they began to laugh and shout, "Sausage bags!"

Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles, and said, "Thank you."

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.

So the good-natured little fellow trotted off, thinking what kind boys they were, and what a pleasant world this is to live in. And perhaps we should all think so, too, if our tempers were as sweet as his.—*Sunday Afternoon*.



BRUSHING THE TEETH.

IT seems a very simple manner to clean the teeth, and one may think it hardly worth while to read any directions for such an ordinary procedure. But there is a right way and a wrong way of doing everything, and it is safe to say that more persons go about cleaning the teeth in the wrong way than in the right.

Not only is the way in which this is usually done ineffectual, but it may even be injurious both to the teeth and to the gums.

The gums play a most important part in keeping the teeth firmly in place, and every care should be taken to keep them from receding. One of the most common causes of this recession is the injury caused by the improper use of the tooth-brush, yet this injury can be wholly prevented by a little care.

In the first place, the brush should not be too hard and the bristles should not be too close together. The surface of the brush should be serrated, or uneven, with longer and shorter bristles, so that the projecting ridges may penetrate between the teeth. It is better to have the brush slightly concave, to fit the arch of the teeth, but in that case one must have a second one for brushing the backs of the teeth.

The teeth should never be scrubbed by moving the brush from side to side across them, as most persons do, for it is that that pushes the gums back and tears them. This motion, especially when the brush is a stiff one and a gritty powder is used, may also injure the enamel of

the teeth. The teeth should be cleaned by rolling the brush in a direction from the gums toward the cutting edge, so that the bristles will not only scrape the surface, but sweep between them. This motion will also coax the edge of the gum over the neck of the tooth instead of pushing it away, and as the movements in this direction can be neither so rapid nor so forcible as when they are from side to side, the gums are less liable to be lacerated by the bristles.

The backs of the teeth are to be brushed in the same way, while the grinding surfaces must be cleaned by a to-and-fro as well as a lateral rubbing.

Lukewarm water is best for the teeth, and some good dentifrice should be used once a day.—*Youth's Companion*.

TALKS ON TEMPERANCE



ANOTHER RAILROAD'S TEMPERANCE RULES.

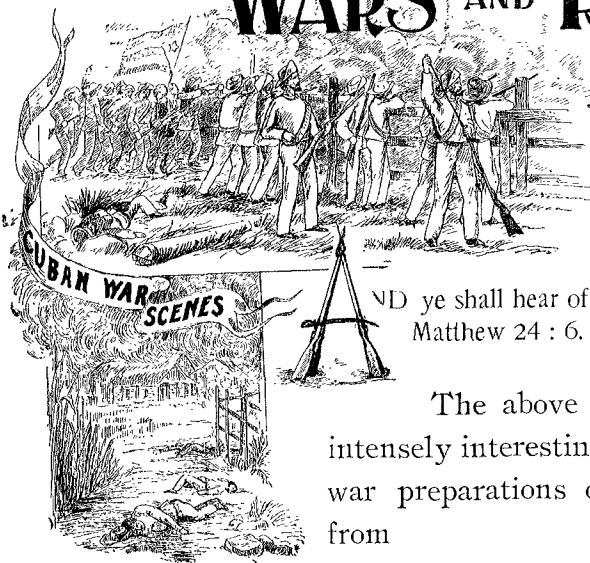
THE great Louisville & Nashville Railway system, which makes neighbors of Cincinnati, Louisville, St. Louis, Birmingham, Montgomery, Mobile and New Orleans, some time ago adopted the rule, which is rapidly becoming universal in railway circles, that employees found drinking while on duty shall thereby forfeit their positions.

We have been informed by an official of the company that the whole strength of that corporation is being used to promote temperance among the vast army of its employees. Liquors are not sold in the passenger stations, even the magnificent new station in Nashville, lately erected by the Louisville & Nashville at enormous cost, having no bar connected with it. The railway company does not even allow wines served in its dining room. Employees are also forbidden to use cigarettes.

Drunken railway men are nowadays seldom seen anywhere, and one has only to remember conditions that obtained ten or twenty years ago to appreciate the greatly improved moral and mental character of the men who work on and for railroads in this country. What of it? Much, every way. When these rich and powerful employers of brain and brawn say that liquor-drinking makes men unfit for acceptable service, the friends of temperance have gained a powerful ally. That is very effective prohibition which threatens to drop from the pay-roll a man who on duty drinks liquor even moderately.

The irresistible logic of the situation is that since to-day railroad companies and other great corporations forbid drinking on the part of their employees, to-morrow these same corporations must reach the conclusion that they ought to remove from their employees the temptation to violate these rules. Friendship between the railroad companies and the saloons would be an intolerable inconsistency, if the railroad company refuses to allow its employees to patronize saloons. It is but a step from the restraining of the workmen to a demand for the permanent legal removal of the workman's temptation. When commercialism comes in self-defense to the aid of Christianity, legalized iniquity may as well fold its flag and surrender its sword.—*Cumberland Presbyterian*.

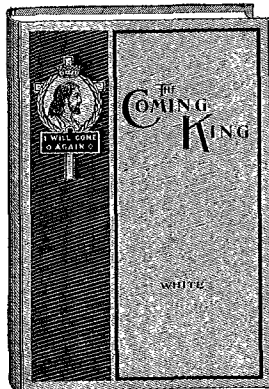
WARS AND RUMORS OF WARS.



AND ye shall hear of wars and rumors of wars." Matthew 24 : 6.

The above is the heading of an intensely interesting chapter on the great war preparations of the nations, taken from

**A
Clear-Cut
and
Concise
Treatise
on the
Live Issues
of the
Hour.**



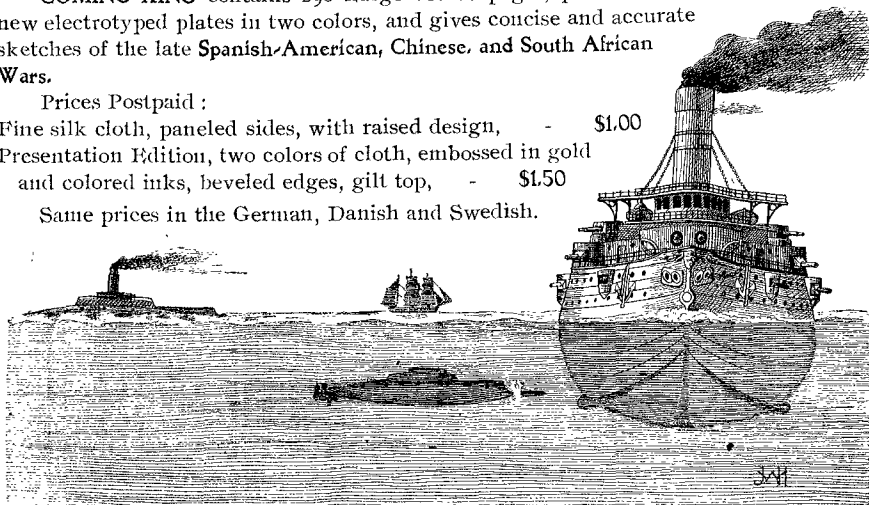
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"THE Presbytery of Minneapolis has set itself right on the temperance question," remarks an exchange, "by removing from the ministry one Louis Richter, whose views on temperance were, in present day parlance, so 'broad' that he was employed by a local brewing company to write and circulate articles in the interests of the liquor business. His position was that the church has no right to express an opinion on temperance inasmuch as Christ made and drank wine; that the General Assembly has not the power, which the constitution gives to it, to deliver itself on the subject of manufacture and sale of strong drinks, and he refused to be bound by the acts of any judicatory of the church; hence his excommunication. Throughout his trial he is supposed to have been backed by the money of the various saloons, and he accordingly desperately attacked the church and the cause of temperance. But, ecclesiastically, he is no more, and his influence against temperance sentiment, which was never very strong, will now be gone entirely, since the plea can no longer be made that his are views of a minister of the gospel. The fate he suffered was the just punishment of a man whose opinions are for sale."

To all of which all right thinking men must say Amen.

CURRENT EVENTS

ALFONSO was crowned King of Spain on the 17th inst. The occasion was one of great rejoicing in Madrid. The young king is sixteen years of age.

OFFICIAL announcement has been made in China of the defeat of the rebels in the southern part of Chi Li province, and the capture of their leaders.

News comes from South Africa via Holland and London, to the effect that the Boer war will continue for the reason that the English refuse amnesty for the Cape Colony rebels.

WALTER N. HALDEMAN, proprietor of the Louisville *Courier-Journal*, died in that city on the morning of the 13th inst. as the result of being struck by a street car in front of his residence on the previous Sunday morning.

It now seems probable that Congress will pass a canal bill giving the President authority to decide as to the route. Senator Hoar has introduced such a bill. Congress would better not pass such a measure unless it is desired to see something done for President Roosevelt is a man of action.

The promptness with which this government sent relief to Martinique and St. Vincent is in sharp contrast with the tardy action of both England and France.

The commissary department of the army has been put in charge of the work in New York, and the activity displayed is said to have been second only to the early days of the Spanish-American war. Congress at once appropriated \$500,000, and while England and France were waiting for official reports Uncle Sam was sending ship loads of provision and clothing to naked and starving people.

The Gospel Herald

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NASHVILLE, TENN., MAY 21, 1902.

A SERIES of naphtha explosions in Pittsburg, Pa., on the 12th inst., resulted in twenty-four deaths, and in serious injury to not less than three hundred others. The disaster was occasioned by the telescoping of two naphtha tank cars in the Panhandle Railroad yards. Many of the injured were attracted to the scene of the disaster by the fire which immediately followed the wrecking of the cars and the first explosion.

THE mail steamer *Anselm*, from Puerto Barrios, Guatemala, arrived at New Orleans on the 13th inst. with official reports of the earthquake of April 18. The disaster was much more appalling than at first reported. Not a building was left standing in the city of Quezaltenango, the second city in the republic. The place is under martial law. At Salcajo 175 persons are known to be dead.

Amatitin was totally destroyed. San Marcos, San Pedro and Zejutla were left in a heap. The total loss of life can not be stated as yet, but it is conservatively estimated to have been between 2,500 and 3,000.

The disturbances extended into Nicaragua also. Monotombo was partially destroyed, and the wharves and buildings on the water front went into the sea.

THE Berlin correspondent of the *Christian World* (London) states in a recent letter to that journal that recent conferences of representatives of the Evangelical Lutheran Church in Germany have been under a cloud. The speakers, almost without exception, couched their remarks in a minor key. There was no cheerfulness, there was a feeling of impending trouble.

The growing antagonism between the Positive or Orthodox school and the Liberal section is becoming so serious that there is open talk of schism, of a great secession of the earnest Evangelical party from the State Church. The Bismark organ, *Neueste Nachrichten*, believes that the coming schism can not be far distant, and *Licht und Leben*, one of the leading papers of the Orthodox section, openly declares that it fails to see in what way the catastrophe can be averted.

"The general cry is, 'Give us believing pastors.' Already the movement has begun. Earnest little bodies in the church begin to meet together for prayer and praise, and to feel that they have no communion with the Liberals, whom they stigmatize as lifeless branches of the tree of Christ.

"Official condemnations of the growing Liberal movement in theology have not yet been published, but signs are not wanting that in the highest ecclesiastical circles the sympathies are all in favor of Orthodoxy, but of Orthodoxy connected with the state. It is this

connection with the state which paralyzes the best men.

"The next year or two will undoubtedly bring about immense changes in church life in Germany. We can not perhaps look for the sundering of the church from the state, but we are justified in believing that the undoubtedly strong and healthy religious life in the country will not allow itself to be crushed, but will find expression in the establishment of free communities."

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W. L. Danley,

General Passenger Agent,
Nashville, Tenn.

C. MERELE D'AUBIGNE says that "in 1806 there were for the whole of France, excluding Alsace, 120 pastors in the Reformed Churches. Now there are more than 1,200, ten times as many. In the Pas de Calais, during the last twelve years, 1,500 miners have been won from Romanism. In Dordogne there was, six years ago, one Protestant community; now there are five. In the district of St. Aubin de Blaye, as far down as 1890, there was not a Protestant congregation; now there are six, with numerous outposts, all formed by conversions from Roman Catholicism. The region around Pons was, only five years since, entirely under the influence of the Roman clergy; now there are four Evangelical congregations, with seven annexes, and the gospel is preached in more than forty villages.

"I could quote similar instances of successful mission work in many other parts. Cherente in the West, Gers in the South, Lot and Haute Loire in the center of France. In some cases the conversions have taken place in numbers. In Marcilloc 60 out of 100, in Le Monteil 70 out of 80 inhabitants, in Madranges from 300 to 400 have come out and joined the Protestant Church.

"Now I do not wish to lead you to believe that France will become Protestant in a few years, but that we are gaining ground on Romanism there can, I think, be no doubt."

THE New York *Sun* gives the following facts illustrative of the undesirable fruits of impoliteness:—

"Not many years ago one of the most popular and expensive shops on upper Broadway was owned by a man of such skill in his particular line of work that his eccentricities of manner were tolerated for the sake of the excellence of his wares. He was ill-natured and cross-grained to a degree that made it difficult for customers to deal with him. Advancing age did not make his disposition any more agreeable, and finally his patronage dwindled

away. Now-a-days he occupies a cellar, and his business has come to be of an entirely different character from that he controlled only a few years ago.

"A florist, who was at one time the owner of a prosperous establishment, acquired the same reputation among his clients, and he is now in charge of a basket of flowers near a department store. Both of these men are known to have ruined themselves commercially only through their manner of dealing with customers, and are striking instances of the value of politeness in retail business."

A WASHINGTON dispatch says that the thousand or more discharged clerks from the Census Bureau are making life miserable for the heads of the other government departments. They call at all hours of the business day with their members of Congress at their backs, and demand, plead, and threaten the place-giving powers until the latter heartily wish they had never been born.

"The tales of distress we hear daily would melt the hearts of stone," said Assistant Secretary of the Treasury Ailes this morning. "Women come here dragging their children with them, and pour tales of starvation into my ears. Men call daily who tell me they have roamed the streets all night for the lack of a bed. Just this morning I gave a temporary job to an old man who a few years ago was a millionaire. He attended the Minneapolis convention in his special car. Some of the Senators who were his guest on that trip came to me with him, and begged me 'if there is a God in Israel' to give him something to do. He is now earning \$2 per day."

At a recent meeting of Methodist preachers in Chicago the conclusion was reached that "if the clergy of the Methodist Episcopal Church expect to keep their young men and women in the fold, they must do away with the old restrictions against card playing, dancing and attendance at the theatres. If they are not allowed to follow the dictates of their conscience, they will attend church where they will be allowed to do so, or they will not attend church at all."

This fact is very suggestive of these words of the apostle Paul: "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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

The writer of this note is not fifty years old, yet he remembers very distinctly when the Rules were read frequently in Methodist churches and when the members both old and young were expected to obey them. But there has been a change and it has not been for the better.

WHAT the wings are to the bird, what the blossom is to the plant, what the eye is to the face, what fervency is to the voice, singing is to the child.—*W. L. Tomlins.*

"Fear God, and keep his commandments: for this is the whole duty of man."