

# The Gospel Herald

"On earth peace, good will toward men."

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## DARKENING OF THE SUN.

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**I**MMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light. Matt. 24 : 29.

In fulfilment of this prophecy, history records the wonderful and mysterious dark day of May 19, 1780. It extended throughout all New England, and on the Atlantic Coast, from the South to unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. It also brought "dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle to their stalls."

"Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place."—*Great Events of the Greatest Century*, p. 40.

This darkness began between the hours of ten and eleven in the forenoon of Friday, of the date already named, and continued until the middle of the following night. In some places the darkness was so dense that people were unable to read common print, or to tell the time of day by their watches without the light of a candle. Lamps were lighted in many dwellings.

In a sermon preached by Rev. Elam Potter, May 28, 1780, and preserved among his writings, appears the following statement:—

"But especially I mention the wonderful darkness on the 19th of May inst. [1780]. Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers

stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shone as at night."

The legislature of Connecticut was in session that day, and as the darkness shut down over the place, the members became terrified, think-

ing the last day had come. A motion to adjourn was made, at which Mr. Davenport arose, and said: "Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business." From the *Journal of the Connecticut House of Representatives*, Friday, May 19, 1780, we learn that that body did adjourn from eleven o'clock until two in the afternoon.\*

"And the moon shall not give her light." The first half of the night following this dark day was remarkable for the density of its darkness. Following are quotations with reference to it:—

"At eight in the evening, the darkness was so impenetrably thick as to render traveling positively impracticable; and although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth."—*Great Events of the Greatest Century*, p. 44.

"A great part of the following night also [May 19, 1780] was singularly dark. The moon, though in the full, gave no light, as in our text."—*Sermon by Rev. Elam Potter, May 28, 1780.*

"The darkness of the following evening or night was probably as gross as has ever been observed since the Almighty fiat gave birth to light. . . . A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Mr. Tenney, in Stone's "History of Beverly" (Mass.), quoted by Mr. Gage to the Historical Society.*

"And the moon became as blood." Rev. 6 : 12. This verse, together with the 13th, records the same prophecy as given by the Saviour in Matt. 24 : 29, with the foregoing statement added in regard to the appearance of the moon.

Mr. Stone, in his "History of Beverly," speaking of the latter part of the night following the dark day, says: "About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."

Of the appearance of the moon, when it became visible, Milo Bostwick writes: "My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual; but the moon, which was at the full, had the appearance of blood," thus fulfilling accurately the prophecy as quoted from the Revelation.

This dark day has never been explained. Various theories have been offered, but none of them can bear the test of science. Some might think it was a total eclipse of the sun. But supposing this theory possible, such an eclipse could last for a short period only, while this darkness continued through half a day and half a night. The two following statements should settle this point forever:—

"An eclipse of the sun can occur only at new moon. The reason is obvious. To produce it the sun, the moon, and the earth must be in a straight line, the moon being in the center."—*American Encyclopedic Dictionary, art. Eclipse.*

"That the darkness was not caused by an eclipse is manifest; . . . for the moon was more than one hundred and fifty degrees from the sun all that day," and was "more than forty hours' motion past her opposition."—*Great Events of the Greatest Century*, p. 46.

The great astronomer Herschel, speaking of the unaccountable nature of this day, says: "The dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

\*For further information on this subject, the reader is referred to Webster's Dictionary, edition of 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, art. Dark Day; Josiah Litch, in *Prophetic Expositor*; tract by the American Tract Society, No. 379, "Life of Edward Lee;" Robert Sears's "Guide to Knowledge," edition of 1844.

Days of tribulation began

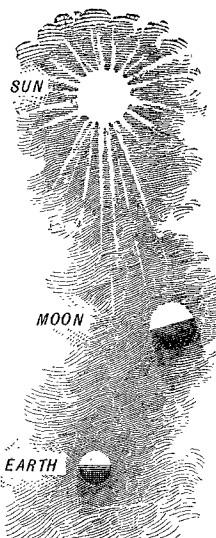
A. D. 538

A. D. 1773

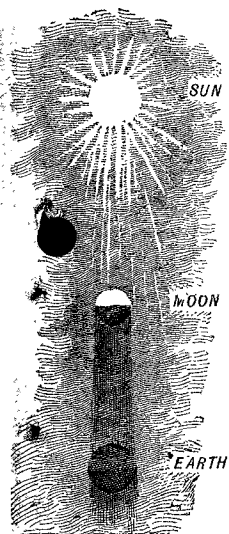
A. D. 1780

Days end 1798

Days shortened for elects' sake 33 years



Position of Planets on Dark Day. Eclipse impossible.



Position of Planets necessary for an Eclipse

Noah Webster said of it: "The true cause of this remarkable phenomenon is not known."

The questions which remain to be settled with each of us are, Does this dark day of May 19, 1780, fulfil the requirements of the Lord's prophecy? Is it one of the way-marks placed upon the face of nature to warn us that we are living in the "time of the end"? So far as we have gone, it certainly fulfills every requirement of the prophecy. Then how shall we place ourselves with relation to it?

If it was of such importance that Christ incorporated it into the wonderful prophecy which we are studying, it is certainly of enough importance to us to cause us to ponder it well. Remember our Saviour's words, "Take heed that no man deceive you." Do not allow any theory or any individual to belittle an event which was important enough for the Lord to foretell it so explicitly.

There is yet one important item to be considered, and that is the time in which this event occurred. Matthew, in speaking of it, said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24: 29. Mark, speaking of the same event, said: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13: 24.

In the chapter on "Great Tribulation" we found that this "tribulation" referred to the 1260 years of papal persecution, the days of which would end in 1798. But Christ said those days should be shortened; and so we find that the persecution practically ended in 1773, thus shortening by twenty-five years the "days" thus foretold in the prophecy.

So Mark, in telling when this dark day should occur, said it was "in those days, after that tribulation." This fixes the time when this phenomenon should appear somewhere between 1773 and 1798. History puts the occurrence in 1780, thus completing a chain of evidence which can not be broken.

### BE STRONG.

Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift.  
Shun not the struggle—face it: 'tis God's gift.

Be strong!

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! To-morrow comes the song.  
—*Maltbie D. Babcock, D. D.*

### HOW DR. BABCOCK REACHED THE MASSES.

MALTBIE D. BABCOCK had wonderful ability in solving the problem of "reaching the masses." He attracted on one hand, the fashionable woman from her Sunday receptions, the worldly man from Sunday amusements, the student with pressure of studies, and the clerk with manifold temptations; and, on the other, as enthusiastically and in great numbers, the laboring men and their families, the shop-girls, the newsboys, and gamins. These were drawn by him not only to his preaching in various places, but into unaccustomed Christian service.

No doubt his remarkable personality and great gifts had much to do with this success, but the greatest factor was his delight in personal service for the Master and his fellow-men.

This was evident in the sympathy and helpfulness he was constantly showing outside the church walls, and in his preaching within them, which was intensely practical, as if a wise and good friend were talking directly with one about the most vital and intimate affairs of his life.

A young woman of fine recourse, but left dependent upon her own exertions, came to the city and opened a boarding-house, which, by dint of great exertions, became a somewhat extensive establishment. I noticed that she was a regular attendant upon all of Dr. Babcock's services, and one day asked her how she found time to do so.

"Why, I can't afford to stay away, he's so helpful to me! I have a great deal of care and responsibility, with not a let-up—not even a short vacation. The burden has sometimes seemed insupportable, but he helps me to bear it. Do you remember the sermon he preached last Sunday afternoon?"

"Yes—from the words of Jacob: 'All these things are against me.' I remember with what spirit he set forth that the troubles and trials of life were not against us at all, but for us—to strengthen us, to develop a finer and higher Christian life. I remember his ringing words and stirring illustrations."

"Well, I had more reason to remember them than I expected, for the next morning—Monday morning—I came downstairs, and my man-of-all-work, who ran the furnaces and on whom the comfort of the place in many ways depended—a man who had been with me for years—had cleared out without a word, leaving me, for the time, helpless. I was about to sit down and give myself up to despair, when Dr. Babcock's sermon came before me, and I started up with new courage, and said: 'No, these things are not against me. I'm glad the rascal has gone. There are a hundred better men to be got, and I'll set about getting one of them immediately.' And I was successful in bettering the situation, but if it had not been for that sermon, I should have had quite a season of the blues, and my house would have suffered. I can't tell you how much that man helps me. I really can't afford to miss one of his sermons."

In regard to the work outside the church he urged: "It is not enough to put a sign outside the church, 'Preaching at 11 A. M., and at 8 P. M.,' and have a man in the pulpit. If we would get a hold upon the people, we must go out to them with sympathy and helpfulness, as our Master did." Dr. Babcock was always doing this. It was his keenest pleasure. And in illustration of it the following incident may be interesting:—

One Sunday afternoon, just before service, the wife of a mattress-maker whom Dr. Babcock had helped to employment some time before, came to him in great distress, saying her husband had acute pneumonia—that his case seemed desperate, and she didn't know what to do.

He quieted her fears, and sent a hasty message to the chairman of the medical committee of his church, begging him to have the man cared for.

The physician in turn applied to the Presbyterian Hospital to send for the case without delay, and in less than an hour its ambulance had taken the patient to its care. The case was a severe one, and was taken in hand none too soon.

Early the next morning, Dr. Babcock was in the hospital and at the side of the patient, who was evidently worrying about the expense he supposed he was incurring.

"This is very nice," he said, "but it must be expensive."

"But that needn't worry you; all you've got to do is to get well."

"I wonder if that bed over there in the corner wouldn't be cheaper; it looks littler."

"Now look here, Andrews, you're too carnal-minded altogether. You won't get well, and you won't deserve to, if you keep on that way. All you have to do is to get well, and we'll look out for the rest."

So his visitor rallied and cheered him until he laughed; then with a few words to the nurse that gave her a great interest in her patient, he departed. The disease took a favorable turn, which was reported to the minister from time to time.

One Sunday a few weeks later, after the service, Dr. Babcock came down from the pulpit as usual to greet the numbers of people who always remained to have a handshake and a word with him, when his quick glance espied, not far away in the crowd, the recent hospital patient, and as he drew nearer exclaimed: "Why, Andrews! are you well again?"

"Nearly well, though not very strong yet, but I've got my life, and am getting my strength, and at work again; and—would you think? this is the first time I've been in a church for twenty years, and it all seemed so different—the hymns sounded different, the prayer seemed different, and—and the whole thing seemed different from what it ever did before."

Those who knew the circumstances had no difficulty in understanding why it "seemed so different" to Andrews. They knew that the house and service of God would from that time have a new significance for him. From like causes, multitudes were constantly finding religion in some way "different," and were strongly drawn to it. At each communion season great numbers came forward to unite with the church, although there was no prospect of their finding seats, or even standing room, in the overcrowded building.

One of the first acts of Dr. Babcock on entering his pastorate at the Brick Church was to have a careful list made out of all the sick, afflicted, or burdened people of the parish, and his very first calls were made upon these. A call from him was an entertainment, an uplift, a blessing of rare quality.

As he became acquainted with his officers and workers, he organized them for service in visiting strangers or "shut-ins," and had the faculty of inspiring those who previously shrank from such work with pleasure in doing it. Service was the keynote of his life.—*J. C. Cady, in Sunday School Times.*

"It is hard to thank those who bring you the trials and temporary confusions of life; but they serve you in a way they do not know. Their contributions to your present discomfort are the means by which you may make yourself into a nobler fashion."

HE who can not forgive others breaks the bridge over which he must pass himself.—*George Herbert.*



THE SURE MERCIES OF DAVID.\*

IT is death which prevents the continuance of a house or family (Heb. 7 : 23); and sin is the cause of death (James 1 : 15); and sin is disobedience to the law of God. 1 John 3 : 4. Righteousness gives permanence to a house. Prov. 12 : 7. Therefore the promise to establish David's house forever (2 Sam. 7 : 16), and that his seed should never cease to exist (Ps. 89 : 35, 36), was the promise of a Saviour to come in the flesh, who should save from sin (Matt. 1 : 21), and bring to humanity complete victory over death and the grave. Rev. 1 : 17, 18. This was the blessing which David asked for his house (2 Sam. 7 : 29), the blessing of righteousness by faith (Rom. 4 : 6-8), that righteousness which is the basis of God's eternal throne (Ps. 97 : 2), and which has in it the assurance of eternity to man. Isa. 51 : 7, 8.

Through the promises made unto David of a throne and a house to be established forever, the covenant was made that the Son of God should become the Son of man and occupy David's throne (Luke 1 : 31, 32), as David's Son. Matt. 22 : 41, 42. This is the last Adam, the second Man (1 Cor. 15 : 45-47), the head of the new humanity, the promised Seed. Thus David's house became the Lord's house, and in this union of divinity with humanity the rock foundation was laid upon which the house was to be built which would continue eternally. Matt. 16 : 15-18. We personally share in "the sure mercies of David" by building upon the sure foundation (Isa. 28 : 16), and becoming a spiritual house (1 Peter 2 : 4, 5), the temple of the Lord. Eph. 2 : 21, 22. In this house the law of God is enshrined (Heb. 8 : 10), as in the tabernacle of old, and over it Christ the Lord is also Son (Heb. 3 : 6), as the pledge of its eternal continuance.

QUESTIONS.

1. What causes the extinction of a house?
2. Of what is death the result?
3. What does the Scripture declare sin to be?
4. What will cause a house to stand permanently?
5. What promise was made concerning David's throne?
6. What promise was made concerning his seed?
7. Whose coming was bound up in these promises? For what purpose?
8. What victory was thus assured for humanity?
9. With what petition did David close his prayer after Nathan's vision had been told to him?
10. What is the experience of this blessing?
11. What relation does this righteousness sustain to God's throne?
12. Because of its very nature, what will it be to the one who receives it?
13. In the fulfilment of the promises to David, who would occupy his throne?
14. As David's throne was a man's throne, what must he become who sits upon it?
15. What names does the Scripture give to this occupant of the throne?

\*Lesson for June 28, from the International Sabbath-School Quarterly.

16. What foundation was laid by giving the Son of God to humanity? What has been built upon this foundation? What will this house be able to resist? Why?

17. What is the experience through which we shall be able to share in the benefit of the promises to David? What do we thus become?

18. What will be found in this house?

19. What is the assurance that all the members of this house will live forever?



QUARTERLY REVIEW.

International Sunday-School Lesson for June 29.

GOLDEN TEXT: "A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2 : 32.

TEST QUESTIONS ON THE QUARTER'S LESSONS.

(Give the Titles and Golden Texts of each lesson; then answer the questions under each.)

I.

1. WHAT was Saul's attitude toward Christians when he set out for Damascus?
2. What was his purpose in going to Damascus?
3. Relate the circumstances of his conversion.
4. What assurance was given to Ananias that Paul's attitude toward the disciples was changed?

II.

1. In what part of Palestine outside Jerusalem did Peter labor?
2. What notable event of his ministry occurred at Lydda?
3. What event made a profound impression at Joppa?
4. Who entertained Peter at Joppa?

III.

1. What is said of the character of Cornelius before he became a Christian?
2. Why did he send for Peter?
3. What led Peter to believe that it was right for him to respond to Cornelius's call?

IV.

1. To whom did Peter make a report of his missionary work?
2. What occurrence at Joppa was emphasized in his report?
3. What meaning had Peter attached to that occurrence?

V.

1. Under what circumstances did the disciples visit Cyprus and Antioch?
2. What were the disciples careful to do wherever they went?
3. Why was Barnabas sent to Antioch?
4. What did Agabus prophesy?

VI.

1. Which James was put to death by Herod?
2. How did Herod further vex the church?
3. What was done by the church to effect Peter's release from prison?

VII.

1. What noted men were identified with the church at Antioch?
2. To what work were Barnabas and Paul called?
3. How were they formally set apart to their work?

VIII.

1. To whom did Paul first preach at Antioch?
2. How was his message received by the Jews?
3. What great change in Paul's ministry occurred at Antioch?

IX.

1. What produced a great sensation at Lystra?
2. What superstition was manifested in the conduct of the people?
3. What did Paul and Barnabas have difficulty in preventing?
4. How was the tide of sentiment turned against the missionaries?

X.

1. What great question was considered by the council at Jerusalem?
2. What conclusion was reached?
3. Who were appointed to carry the letter of the council to Antioch?

XI.

1. What indicates that Paul was under the guidance of the Holy Spirit in his missionary labors?
2. What led Paul to decide to cross over to Europe?
3. Where did he preach first in Europe?
4. Who was his first convert?

XII.

1. Who wrote the Epistle to the Romans?
2. From what section of the Epistle was our temperance lesson drawn?
3. What is the fulfilling of the law?
4. Why is drunkenness regarded as a walk in darkness?



THE *Catholic Times* (London) recently gave utterance to these words: "In truth, war brutalizes, and even the best men grow callous to bloodshed. When will people grow accustomed to the idea that the last purpose for which God sent human beings on earth was to be shot to death?"

People will not grow accustomed to the idea suggested by the *Times* as long as sin reigns in their hearts. Sin and selfishness are synonymous. It is selfishness that leads men to kill one another.



LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—*Spurgeon*.



To give alms is nothing unless you give thought also. It is written, not "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin*.



TAKE heed how you build. That which you are doing, the work which you are performing, you do not leave behind because you forget it. Every stroke, every single element abides, and there is nothing that grows so fast as character.—*Henry Ward Beecher*.



MANY\* Christians live and do in this world as if religion were but a by-business, and this world the one thing necessary; when, indeed, all the things of the world are but things by the by, and religion the only one thing needful.—*John Bunyan*.

# The Gospel Herald

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

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## PREPARATION FOR CHRIST'S COMING.

### Duty to Know

It is very evident from a number of texts of Scripture that the Lord designs that his people shall know when his second coming is near, and that they shall be "like unto men who wait for their Lord." Luke 12: 36. Indeed, those who live in the last days not only may know when their Lord is about to return, but they are commanded to know. Referring to certain signs so plain that all might see and understand them, the Lord says:—

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 32-34.

The reason our Lord wants his people to be looking for his coming is not far to seek.

### Expectation Leads to Preparation

Those who shall be living upon the earth when the Lord comes again will have had an experience different from all who have ever lived. We need not except from this statement even Enoch and Elijah, who were translated. In their translation they had an experience similar to that which the living saints will have when the Lord comes, but Enoch and Elijah never lived for a single moment without an intercessor; but this will be the experience of those who shall be translated at the second coming of our Lord.

### Christ and His Kingdom

Reference was made in our article of last week to the judgment described in Dan. 7: 9-14. This judgment takes place in heaven before our Lord comes to earth the second time. The Saviour likened himself to "a certain nobleman" who "went into a far country to receive for himself a kingdom and to return." Luke 19: 12.

The reception of this kingdom is described in Dan. 7: 13, 14:—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Christ is the second Adam (1 Cor. 15: 45); he takes up and carries forward the work which the first Adam failed to do. Yea, more; he undertakes to present "faultless before his Father with exceeding joy," natural sons and daughters of the first Adam, redeemed from sin and made clean by his own blood. These are to be the subjects of his kingdom; and before the Father gives to the second Adam the territory, he passes upon the subjects. The King comes in to see the guests (Matt. 22: 11-14), to determine if they are properly

robed for the wedding—the taking of the kingdom by the King. This "coming to see the guests" is the same, therefore, as the judgment of Dan. 7: 9-14.

In the light of these texts it is evident that the Lord wants his people living in the last generation to expect his coming, that they may prepare for it by putting away sins and by putting on the robe of his righteousness.

The great mass of Christians who have died have had some opportunity for final preparation. But it must be evident to every one that the probation of the saints living when Christ comes closes while they are still "men among men." "Then shall two [men] be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24: 40, 41.

**The Message** The message that prepares the church for this judgment and for the events that shall follow it, is given in Rev. 14: 6-12; it is threefold in character, and reads as follows:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

God has committed the preaching of the gospel to men. These angels are introduced in symbolic prophecy. They doubtless stand for a world-wide movement bearing on its forefront this message.

**The Hour of God's Judgment** The first of these messages proclaims that the "hour of God's judgment is come." The second announces what follows the rejection of the first message; while the third gives a most solemn warning against false worship.

The people developed by these messages are described as those "who keep the commandments of God, and have the faith of Jesus." The next thing the prophet sees is "a white cloud," and upon the cloud is seen one "like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

**Message Now Going to the World** These messages are now going to the world. The first message was the preaching of definite time in the great advent movement of 1844. The same thing is referred to in the tenth chapter of Revelation. There the angel is represented as standing upon sea

and land, and with hand raised to heaven he swears that time shall be no longer. The little book open in his hand is the book of Daniel, once sealed, but opened at the time of the great advent movement, when about three hundred and fifty ministers in this country, and probably double that number in the old world, began preaching the advent doctrine all about the same time.

But the advent believers of 1844 were mistaken; they misunderstood the message which they gave. So were the disciples mistaken when they thought that their Lord was about to take the throne of David when he rode into Jerusalem seated upon an ass. And so did they misunderstand the message they preached when the Lord sent them forth to proclaim that the kingdom of God was nigh at hand.

But the Lord is never taken by surprise. He who knows the end from the beginning not only gave his people the right message at the right time, but he foretold also the disappointment, that when it should come, those who cared to know the truth might by a more careful study of the Scriptures find therein that which would describe their experience and confirm their faith.

**The Little Book** The angel gave to the prophet the little book, bidding him to eat it up. The prophet obeyed, and lo, in his mouth it was sweet as honey, but after he had eaten it, it was bitter. This was exactly the experience of the adventists of 1844. As they gave the message that the Lord was coming, it was sweet in their mouths; but how bitter was their experience following the disappointment!

The same experience is referred to in Heb. 10: 32-39. This is made much more apparent by the reading of verse thirty-four as it is in the Revised Version: "For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one."

There is much more that might be said on this point, but space forbids, and other interesting features of these messages must be left for future discussion.

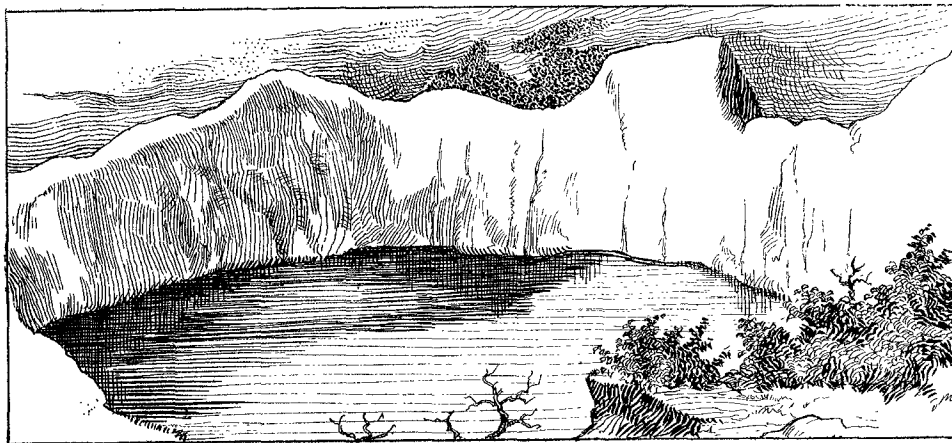
## RECENT VOLCANIC ERUPTIONS.

BY J. E. WHITE.

THE volcanic eruptions which have recently occurred are different from the usual manifestations of this nature. The crater of Pelee has now been examined, and it has been proved that no lava flowed from it. It was steam that burst the mountain open. Gas suffocated the inhabitants, and cinders or scoriæ brought fire and heat. It is supposed that the internal heat opened a fissure in the rocks, and allowed water to come in contact with the internal fires and heated rocks. This instantly formed superheated steam, which broke through all barriers, and carried devastation and death to the 30,000 inhabitants of St. Pierre and one third the island of St. Vincent. A view of the interior of Pelee shows that instead of its being composed of molten lava, it is simply a great heap of rocks.

The present appearance of the crater of the volcano at St. Vincent is shown in the accompanying picture. Before the recent eruption, this crater was an inland lake.

The eruption of Mt. Blackburn in Alaska was also peculiar. An eye witness states that at



Crater of La Soufriere, St. Vincent.

first he felt an earthquake shock, and then suddenly the peak of the mountain seemed to burst, throwing out a cloud of ashes and smoke, which shot into the air several hundred feet. Then there flowed from the top a stream of dirty looking stuff mixed with bowlders. On

examination later this scoria was found to be cold.

All the newspapers are filled with accounts of disasters, and literally the hearts of men are "failing them for fear, and for looking after those things that *are* coming on the earth."

#### IMPORTUNITY IN PRAYER.

IT was my usual hour for meditation and prayer. I had felt for several days that there was one petition I should especially urge before the throne of grace. My faith yet staggered at the promise. I knelt down and began to pour out my desires before God. I had reached this special petition, and had begun to ask out of a broken heart for answers of peace, when suddenly the Spirit left me. My first impulse was to rise and defer any further prayer for it. But then I thought (and the Spirit must have suggested it), I will continue to pray, even if I have no feeling. I resumed:—

"O Lord, thou hast promised it, and I will cling to thee, feeling or no feeling. I will not let thee go except thou bless me."

I did not say all that, for I had but thought of the latter part when the overflowing presence of the Spirit lifted me from prayer to praise. Then I sat down to thank God for his answer to my petition, and to meditate upon the new view I had received of what Christ meant when he said: "Because of this importunity."

Formerly I had understood it as a direction to pray again and again, and that finally I would be heard. Now when I go before God, and Satan would try to reason me out of the blessing or influence me to cease pleading, it comes to my soul as an encouragement to hold on to Christ through all his buffetings. I now love to think of it as the Saviour's word of cheer to help us pass that point, in perhaps all our prayers, where the hardest struggle with Satan comes just before the baptism of grace.—*Selected.*

#### THE HIDDEN SIN.

A MAJESTIC tree fell at its prime—fell on a calm evening, when there was scarcely a breath of air stirring. It had withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little deeper into the trunk, until at last the tree was

rotted through, and fell of its own weight when it seemed to be at its best.

So do many lives fall when they seem to be at their strongest, because some sin or fault of youth has left its wounding and its consequent weakness at the heart.—*Dr. J. R. Miller.*

#### EASY TO LIVE WITH.

"YOU will never have any trouble with Marian," said a mother to the young man who had recently become engaged to her daughter, "for she is so easy to live with. Other girls may be more brilliant, more talented, or more capable, but I don't believe you could ever find any one so easy to live with; and after you've been married a few years, you'll realize what that means."

Her words set me to thinking, and I wondered how many of us really are easy to live with. That means that we are always ready to see the bright side of things, to make the best of disappointments, to give up our individual preferences or wishes for the sake of others, to sympathize with those who are in sorrow or suffering, to lend a hand wherever extra help is needed.

It means that we are not oversensitive; we do not take offense at trifles; we are not always standing up for our rights; we do not envy the success and good fortune of our friends.

It means that we are ready to talk with grandma, who is deaf, and who gets low-spirited staying so much at home; to play games with Ralph when he has a cold and can't go skating with the others; to read aloud to mother when she is sewing; and to have a pleasant account of the day for father when he comes in from business.

It means that we have no annoying personal habits, like snuffing, biting the nails, drumming with the fingers, keeping people waiting, or ridiculing the weaknesses of others.

It means that we are always busy oiling the wheels of the household machinery, so that there may be no trouble from friction, no vexatious delays and stoppages.

In short, it means so much that the more I think of it, the surer I am that I could die happy if I felt that I deserved to have placed on my tombstone the words, "She was easy to live with."—*Forward.*

#### ALONE WITH JESUS.

ALONE with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness, and compassion!

Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings!

Be much "alone with Jesus!" Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—*F. Whitfield.*



#### GIVING ALL.

OVER the fence jumped a boy, a sweet, happy faced boy of ten. I knew that he had come from the schoolhouse down the road, and was going to the spring for water, which bubbled up under a rock in my meadow. He was eating his luncheon as he walked, had just put the last bit of bread in his mouth and was looking rather eagerly at a slice of delicious cake which he held in his hand.

Just as he opened his mouth to take the first bite, his eye fell on a tin pail under a tree not far from the blackberry bush where I was sitting. I had looked in the pail, so I knew just what he saw—two slices of bread, that was all; and judging from the appearance of the owner of the pail, who had left it to go to the schoolhouse, that was all there ever was in it.

He looked at the bread and then at the cake in his hand. "He shall have half," I heard him say; and he took hold of the cake as though to break it, then paused. "Half is only a mouthful—he shall have all." Then, stooping, he laid the delicious cake in the pail, and went whistling on his way to the bubbling spring. He had overcome self, and the bird was singing in his heart.—*Epworth Era.*



DOING nothing at all is often the worst kind of wrong-doing. Simply failing to do what we ought to do may be more inexcusable than any mistake in our best methods of doing. If we see another by our side in peril, and fail to give him warning or help within our power, his blood is as clearly on our head as though we had stricken him down with a club or a knife. What sentence of the Judge, in the great day of account, can be severer than, "Inasmuch as ye did it not, depart from me"? Let us watch and strive against the righteous doom of not doing.—*Sunday-School Times.*



THE piety which is faithful in that which is least is really a more difficult piety than that which triumphs and glares on high occasions. It requires less piety, I verily believe, to be a martyr for Christ, than it does to love a powerless enemy; or to look upon the success of a rival without envy; or even to maintain a perfect and guileless integrity in the common transactions of life.—*Horace Bushnell.*

## WITH THE CHILDREN



THE GRAHAMS.

"THIS is a dear home, Evelyn! I am going to be a better traveler along duty's dusty highway for having known its sweet sanctities."

"Yes," answered Evelyn without enthusiasm; "yes, it is a dear home." But she spoke languidly, as if not greatly valuing its particular dearness.

Miss Joliffe threw a keen glance across the grass to where her friend sat under the elm-tree, paring peaches for marmalade. Her look had such a questioning power that Evelyn looked up uneasily and colored, as if she were being put on the witness stand.

"Of course, Patty," she said, "I know it is everything one could ask for in comfort and happiness—that is, the happiness that comfort brings."

The silver knife slipped from her slender hand, and rings of fuzzy parings clung forgotten to the peach, while Evelyn threw herself back in the rocker and clasped her fingers behind her head.

"But it is a narrow life, you know," she went on after a moment. "We see the same country people, week in and week out; there are no new books, no lectures, we hear no good music, see nothing. O Patty"—and now there was a passionate sound creeping into the girl's voice—"you don't know how hard it is to feel your life slipping away without ever having had a chance at anything! I don't mind so much not having things or not seeing them, but it almost kills me not to do anything! How would you feel if you had never had a chance to make any impression on your circle for good if you felt that you had to die like a worthless weed by the roadside, and leave the world no better or happier because you had been it?"

Evelyn's gloomy words came to a sudden halt, for the pastor of Tinkling Creek church came out to the shady lawn and joined his daughter and their guest. The pastor was not a man whose presence encouraged fume or fret. Strong, grave, earnest, there was yet about him a sunny tenderness which compelled cheer; one would no more violate it by fretfulness than bring a noisy disturbance into some cathedral sanctity.

"You've had an interrupted morning, father," said Evelyn, with a sudden change of tone: "I'm afraid our Sunday morning sermon has suffered."

"I wouldn't be surprised," answered Dr. Graham, helping himself from her peach-basket, "but I often find interruption the most important work of the day."

"This morning's for instance?" asked Miss Joliffe.

"This morning's, decidedly, Miss Patty. Young Conrad came to ask my help in getting work. He is about half-way through his college course, and must now earn a little more money to carry him through to his degree."

"Could you help him about the work, father?" asked Evelyn, and Miss Joliffe looked at her in surprise; gone was the air of indifference and lassitude with which she had

taken part in the morning's talk; Evelyn was keenly on the alert now.

"I gave him several strings to his bow," answered Dr. Graham, turning back to his study, "and there are some letters I want you to write for him. This is Evelyn's job, Miss Patty, one of her Sunday-school boys, of whom she expects to make a great man one of these days—a saint and sage."

"If he is a saint," murmured the Sunday-school teacher, "somebody's else boy may be the sage."

And then some other topic of conversation came up, and Miss Joliffe, in her brief stay at the Tinkling Creek parsonage, did not hear Robert Conrad's name again, nor did she again draw out of Evelyn the passionate discontent which seemed to lie under the quiet of her monotonous days.

But long afterward, ten years indeed, when Miss Patty Joliffe was no longer Miss Joliffe, but the wife of Mr. Clinton Park, a well-known city lawyer, she suddenly met the quondam Sunday-school boy of Tinkling Creek, and remembered him perfectly. It was one of those meetings which story writers hesitate to invent, being careful of their art, but which life, that greatest of all story tellers, uses lavishly and boldly to the best advantage.

Mrs. Park was one of the receiving party at a great social function on this occasion, and if anything was entirely below the line of memory and consciousness, it was the Tinkling Creek parsonage, its past or its present. Suddenly she found herself confronted with a strange young man who was claiming her acquaintance.

"I am taking an unfair advantage of you, Mrs. Park," he said, "because I have just found out who you are, while you —"

"Even as ignorant a person as Patty knows something about the new superintendent of the steelworks," said Mrs. Park's brother, and the lady's eyes brightened with a quick interest, for now she fully knew him as a wonderfully successful manager of machines and of men; "a rising man," of whom people were saying that Mr. Conrad's rising meant always the upward life of many other people and the betterment of the whole community. But she was now to feel a new interest in him.

"My claim," said Superintendent Conrad, "is on Mrs. Park's part." Then he spoke of the Grahams, and straightway, out of some unsounded depth of memory, rose the fair picture of the parsonage lawn, the girl paring peaches, the noble pastor of this country flock, and the whole morning's conversation which had been so long forgotten.

"So you are Evelyn's saint and sage!" she cried.

"By no means!" laughed the stranger. Then, with a look of grave earnestness, he said: "I hope I am an honest workman, Mrs. Park, whose success, such as it is, is due, under God's grace, to your friends, the Grahams. I would go far to touch the hand of any friend of theirs, and to find a listener who will echo my 'God bless them!'"

He had found his listener, and Mrs. Park suspended her gracious duties as hostess while she stood aside with the distinguished superintendent, and heard his glowing tribute to those simple country friends of hers who had given an inspiration for his whole life.

If Robert Conrad was too modest to speak of his own career, he was eager to tell of the many

young men and women to whom the pastor and his household had been an inspiration for time and eternity.

"Just the knowing such people, with such aims, was an illuminated gospel," he said, waxing eloquent.

"And I used to think them buried—cut off from the usefulness they might have had in a city," Mrs. Park exclaimed.

"Oh, yes—a city!" Miss Evelyn's boy said scornfully, "all the world runs to a city. If you are looking for people who can be influenced for good—well—please give me Tinkling Creek, where I can find you home after home with the name 'Graham' engraved into its life, and all for good."—*Elizabeth Allen, in Pittsburgh Christian Advocate.*

## THE DEPENDABLE BOY.

THE boy who is bright and witty,  
The boy who longs for fame,  
The brilliant boy, his teacher's joy,  
And the boy who leads each game—  
Right cordially I greet them  
And wish them every joy,  
But the warmest part of my boy-loving heart  
I give the dependable boy.

If he says he'll come at seven,  
Ere the clock strikes he'll appear  
At a fine, brisk pace, with a glowing face,  
And a greeting good to hear.  
If he says he'll mail your letter,  
It will be mailed, don't doubt it;  
He will not tuck it in some dark pocket,  
And then forget about it!

He may be bright and witty;  
He may be brilliant, too;  
He may lead in the race with his manly face,  
He may plan great things to do;  
He may have all gifts and graces,  
But naught can make such joy  
And pride in me, as to know that he  
Is a staunch, dependable boy!

—*Southern Christian Advocate.*

## WHAT KITTY MISSED.

"I'M going to read to my dollies, as papa does," said Kitty.

So she got her dolls, and placed them in a row against the wall. Near by she stood the pussy-cat that was made of cotton flannel and stuffed with bran; and the donkey who could move his head up and down, but was hollow inside.

Kitty took up the paper and began. It was a wonderful story about a little girl who had a pair of red shoes, who went out to walk and got into the mud; but the story was hardly finished when she heard her mama calling: "Come up-stairs, Kitty; I wish to see you."

But Kitty went on reading, as though she did not hear. Then her mama called again: "Come up-stairs, Kitty; I wish to see you." And the little girl answered, "I'm reading a story to my dollies."

Then once more she heard her mama call: "Come up-stairs, Kitty; I wish to see you."

But the little girl would not move. She waited a long time. Then, when she was tired of playing with her dolls, she threw aside her paper and went slowly up-stairs.

"Do you want me, mama?" she asked.

"I did want you, but it is too late now."

"What did you want me for, mama?"

"I wanted to dress you in your nice new dress, so you could go out walking with Aunt Carrie. She wanted to take you down the street to see the man who had the performing

bear, and then she wished to take you to get some ice-cream."

"Oh!" cried Kitty, dancing for joy; "I'm glad! I like that!"

"It's too late now," answered mama; "Aunt Carrie has gone. I called my little girl three times, and she answered, but did not come. So she has lost the treat Aunt Carrie wished to give her, and must stay at home. Besides, Kitty has done wrong; she has not obeyed her mama."

After that Kitty was more careful, and when she heard her mama call, she obeyed. As she grew older, she learned that to obey her mama was the very best way to show her love for her; and that any other kind of love was only "make-believe," and not real love.—*Sunshine*.



#### BIRDS THEIR OWN PHYSICIANS.

**M**ANY birds, particularly those that are prey for sportsmen, says the *American Boy*, possess the faculty of skillfully dressing wounds. Some will even set bones, taking their own feathers to form the proper bandages.

A French naturalist writes that on a number of occasions he has killed woodcocks that were, when shot, convalescing from wounds previously received. In every instance he found the old injury neatly dressed with down plucked from the stem, feathers and skillfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed, and in others bandages had been applied to wounds or broken limbs.

One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of network of feathers which had been plucked by the bird from its own body, and so arranged as to form a plaster completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.

Birds are often found whose limbs have been broken by shots, with the fractured ends neatly joined and bandaged. M. Dumonteil tells of a woodcock that had been shot by a sportsman on the afternoon of a certain day. After a long search the bird was given up, but it was discovered the next morning by an accident. In the meantime the wounded legs were found to have been cared for, an exquisitely neat bandage having been placed around each limb. The poor bird, however, had, in dressing its wound, entangled its beak with some long, soft feathers, and had it not been discovered, would have died of starvation.



#### A QUEER RACE.

"**G**O and hitch up the ostrich," is not at all an absurd command on an ostrich farm. There these great birds are often harnessed to the carriage, and make fairly good substitutes for horses. Although they can not draw a heavy load, their speed is a recommendation.

At Jacksonville, Fla., there is a bird named Oliver W. that can run a mile in two minutes and twenty-two seconds. His owners claim that he is more satisfactory than a horse, because he eats less, never shies at anything, never runs away, and goes steadily at a good pace without laziness or fatigue.

This particular ostrich appears to like his

work. When the little carriage is brought out, he comes running toward it at full speed, with both wings spread out, ready to have the harness put on.

On one occasion a cyclist tried to pass Oliver W. on a long, smooth stretch of road. He came up behind the carriage, thinking to get ahead and escape the dust. Oliver W. thought differently. He threw his head high in the air, gave a flap with his wings, and went forward at a speed that astonished the cyclist. Putting forth more effort, the latter made another attempt to pass the ostrich, but the faster the pedals of the bicycle moved, the faster sped the long legs of the bird.

It so happened that the cyclist had a record as a fast rider, and to be distanced by an ostrich was not to his liking. For two miles he tried to pass his feathered rival, but was then obliged to give up the race, defeated.

Some fast horses have tried conclusions with Oliver W., who seems to like nothing better than testing their speed, starting slowly to make them think it easy to distance him, and then gradually increasing his pace—*Kind Words*.



#### BACKSLIDER.

**T**HIS rather amusing definition of a backslider was given by a little girl:—

"Do you know what a backslider is?" some one asked.

"Yes; it's a person that used to be a Christian and isn't," said the little girl, promptly.

"But what do you s'pose makes them call them backsliders?"

"Oh! that's easy. You see, when people are good, they go to church and sit up in front. When they get a little tired of being good, they slip back a seat, and keep on till they get clear back to the door. After awhile they slip clear out, and never come to church at all."

## CURRENT EVENTS

**JULY 1** the new postal card, containing the portrait of the late president, will be placed on sale at the post-offices. It is described as a great improvement over the previous postal cards in leaving a blank space along the top of the face of the card wide enough to contain the postmarking which now has to be stamped on heavy black-printed lines, and is generally as a consequence made illegible. Just below this blank space will appear the words "Postal Card" in thin, block-letter line.

**THE** strike of the hard-coal miners in North-eastern Pennsylvania drags its weary length with the usual chapter of wrong, suffering, and violence.

The coal barons seem determined not to yield, and the strikers say that they can hold out indefinitely. It is believed that the strike may last all summer.

Of course prices of fuel are going up in the cities drawing their supplies from the Pennsylvania mines, as all the Eastern cities do. Even the price of soft coal has been advanced, as it is largely taking the place of hard coal. New York is said to be much more smoky than formerly.

**LATER** details of the earthquake in Guatemala only add to its horrors. Passengers arriving at San Francisco on the *City of Sydney* say they understood that 1,400 dead were taken from the ruins of Quezaltenango. One man who was there and aided in the work of taking out the bodies, says that more than one thousand had been taken out when he left there on May 13, twenty-five days after the city had been destroyed. Reports of loss and damage on the coffee plantations are beginning to come in, and they practically double the total reported from the town. The estimated figures run into the millions. Tapacuchula is a city of about 10,000, and the damage to the town is estimated at or near \$200,000. San Marcos, a town nearer Quezaltenango, was also destroyed with great loss of life. There were one hundred and forty prisoners in the jail, and every man was killed, crushed, and buried under the falling walls. In Tlachico, a town of 2,000 inhabitants, not a house was left standing.

**AMIDST** the general rejoicing over the conclusion of the South African war are heard some discordant notes even in England itself. W. T. Stead, one of London's greatest editors, says:—

"In South Africa the struggle will recommence. The Boers have reluctantly abandoned the much-prized independence of the republics. The Dutch as a race will now work steadily for the independence of South Africa. So far is it from their spirit being crushed that the British in Cape Colony are clamoring for the suspension of the constitution and the establishment of an absolute government in order to checkmate the political designs of the Africander bund.

"We can therefore sum up the profit and loss of the war.

"It has cost us 24,000 men dead and 75,000 wounded and invalided, and \$1,000,000,000.

"We've had to send out 300,000 British troops to overcome the resistance of 70,000 men and boys from the farm.

"We have destroyed two republics, and have created two states despotically governed from London.

"Before the war we maintained the authority of Britain with ease by a small garrison of 5,000 soldiers. We shall now have to garrison South Africa for years to come with an army of 50,000 men.

"We have only bought peace by a promise to rebuild the homesteads we have destroyed, and restock the farms which we have devastated, and by the assurances that the Boers shall have political rights and privileges which will enable them to make South Africa as free from British control as is Australia.

"Add to this that we have intensified the racial difficulties in South Africa, and have excited against Britain the bitter animosity of Europe, and it will be evident even to the dullest observer that the war has been a bitter bad business for John Bull.

"All these humiliations and sacrifices would have been avoided if the government in September, 1899, had sent out Lord Pauncefote to settle the dispute on the principles of the Hague convention. Pauncefote was eager to go, and was confident of success, but Milner was bent on war at any price, and to-day we can form some estimate of the cost."

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## THE COAL STRIKE.

THE strike among the anthracite coal miners of Pennsylvania has assumed immense proportions. About 145,000 miners are affected by it. Fifty thousand railroad men are also thrown out of work in consequence. Much public sympathy goes with the miners, as their demands seem very moderate. Their average wage for the year is a little more than 79 cents per day. They ask for a 10 per cent. raise, which would give them about 87 cents with which to pay rent and support a family, besides paying for oil, tools, powder for blasting, and \$6 per annum as their assessment for the "company" doctor.

Already anthracite coal has advanced one dollar a ton in New York City.

An effort is on foot to bring the soft coal miners throughout the country into the strike. If this should succeed, more than half a million miners would be out of employment.

But this is not all. If such a strike should be successful, railroad trains could not run, steamships would remain tied to the wharves, manufactories would close, and every industry of the country would be paralyzed. Such a result may be avoided at this time, but we may expect general disasters of this nature in the near future. The conflict between capital and labor is plainly foretold in the fifth chapter of James. The coal strike in Pennsylvania, the present teamsters' strike in Chicago, the recent successful strike for political suffrage in Sweden, and scores of others occurring almost continually, are but the prelude to more gigantic efforts, with more thorough organization, the paralyzing effects of which can hardly be realized. One feature of it is graphically set forth in James 5: 1-3:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

IN the city of Nashville, this season, capitalists have withdrawn three fourths of their contracts for building on account of the strike of carpenters and masons.

WESTERNERS claim that the days of eastern superiority in railroading have gone by. Faster trains are being put on, not only for the Chicago-Omaha run, but for distances farther west. The Chicago and Northwestern road has started a train to run from Chicago to Denver, much of the way being up-grade, at a rate faster than is made by the speediest express trains over the low-grade lines of the New York Central and Lake Shore from New York to Chicago.

IT is said that English consols may soon be listed on the New York stock exchange. One of the metropolitan banks, which has come into possession of some of these securities, is planning such a step. It will be one of the results of the Boer war, and another indication of the movement of the financial center of the world from London to New York.

RECENT volcanic eruptions and earthquakes have awakened scientists to the fact that the Nicaragua route is dangerous on account of its liability to volcanoes. One violent earthquake or eruption occurring on the route of the canal might destroy it entirely. Attention is now called to the Panama route as being comparatively free from such disturbances.

KANSAS suffered from a failure of the corn crop last year, and this year it is experiencing a failure of the wheat crop. According to the State secretary of the Board of Agriculture, 34.5 per cent. of the acreage sown to wheat has been abandoned, 16 per cent. of it having been plowed in during the past month. The condition of the remaining acreage is only 57.6, as against 74 on April 1. It is thus unsafe to predict that populism is wholly extinct in Kansas.

THE recent death of ex-Judge Albert I. Englehart, of New York, while engaged in a game of ping-pong, leads the *Springfield Republican* to remark that "no man who has reached middle life can with safety change suddenly from sedentary habits to severe exercise, even at what might be called a light game. One English doctor has said that athletics after forty have brought him as many patients as athletics before forty have taken away from him."

THIRTY years ago there were only four plants in the whole country for the manufacture of ice, and they were all located in the Southern States. In 1900 the number had increased to 787 (not counting concerns which manufacture ice for their own use exclusively), and only about one half of them are located in the South. Since 1890 the amount of capital invested in this industry has increased from \$9,846,468 to \$38,204,054, or 288 per cent; while the value of the product has increased from \$4,900,983 to \$13,874,513, or 183 per cent.

PROFESSOR SHALER has an article in the *North American Review* in which he says that the Martinique eruption was but a small affair, less important than several of the Vesuvius or the 18th century outbreaks in Iceland, and only about rooth part as violent as that of Krakatoa. The exceptional loss of life is due to the peculiar conditions, the proximity of a large population to the new-formed crater, the set of the wind toward the city, and the mixture of poisonous gases which were borne down in a deadly blanket by the dense fall of volcanic ashes.

It has long been a familiar fact of meteorological science that rain helps to clear the air of impurities, besides performing other useful offices in the economy of nature. But it has remained for a scientific health commissioner in Chicago to demonstrate in figures just how many deadly microbes are gathered from the atmosphere by a fall of snow. He did it by

testing the purity of the air in the city just before a snow storm and immediately afterward.

If Chicago weather is anything like that prevailing just now in this quarter, the commissioner's demonstration must be several months old. Microbes are in no danger of being caught in a snow storm in Nashville at present.

A DESPATCH from Pekin, Ill., under date of June 11, says: "A cyclone passed over Tazewall county last night, doing thousands of dollars' worth of damage. Houses and barns were blown down in Groveland, Minier, Dillon, Hopedale, and Delevan, but no deaths have been reported. At Kingston Mines, eight miles south of Pekin, three persons were killed and two fatally injured.

EDWARD H. HARRIMAN, now a power in the railroad world second only to Mr. Morgan, has returned to New York, says an Eastern paper, after a three-months' trip along the lines of the Pacific roads. In a newspaper interview he makes some interesting statements of fact and also of opinion. The fact relates to what has been achieved in shortening the line of the Union and Central Pacific roads. The impression has long prevailed that these roads were made unnecessarily long for the purpose of profiting as much as possible from the government subsidy and land grants. Mr. Harriman states that \$9,500,000 has recently been expended on the Union Pacific from Omaha to Ogden, in straightening the road and reducing the grades. From ten degrees maximum curvatures have been reduced to four degrees; and grades in the Rocky Mountain district have been cut down from ninety to forty-three feet. Nevertheless, in this whole distance of 1030 miles the line has been shortened only thirty miles.

On the Central Pacific \$8,600,000 is being expended to the same end. Some forty-six miles will be saved between Ogden and Lucin by building across Salt Lake, where the road is carried over piles driven in some places with water thirty feet deep. On the whole line from Omaha, Neb., to Reno, Nev., a distance of 1,615 miles, only seventy-nine miles has been saved, and forty-six of this is cut off by the construction across the lake. It is thus made evident, says Mr. Harriman, that the Central and Union Pacific roads were originally constructed on true lines, and not for land grant or subsidy purpose.

## Interchangeable 1000 Mile Tickets

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

**W. E. Danley,**  
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