

# The Gospel Herald

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388  
267 W Main St  
Nashville, Tenn  
"Peace, good will toward men."

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As Seen in  
New England.

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AND the stars shall fall from heaven. Matt. 24:29.

The next sign foretold by our Saviour was that of the falling stars. This was literally fulfilled in the great meteoric shower which occurred November 13, 1833. This wonderful exhibition of celestial fireworks began between two and four o'clock in the morning, and continued until daylight. It extended over North America, and as far south as Mexico and the island of Jamaica.

The effect produced upon those who witnessed this event is thus described:—

"No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." For weeks and months it was the great theme of conversation. Nor has the sublime and awful beauty of this wonderful scene been yet forgotten by those who witnessed it.

"During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead.

"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."—*Great Events of the Greatest Century*, p. 229.

A Southern planter speaks as follows of the effect of this scene on the black population:—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door, calling my name.

"I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire!' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes.

"Upwards of one hundred lay prostrate upon the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion."

Arago estimates that "not less than two hundred and forty thousand

meteors were at the same time visible above the horizon of Boston." Another writer, who was at Niagara at the time, says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."

The way these stars fell is thus foretold by the prophet John: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely [unripe] figs, when she is shaken of a mighty wind." Rev. 6:13.

Professor Olmstead, of Yale College, says: "The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Henry Dana Ward speaks of the literal fulfillment of the foregoing text as follows:—

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south.

"And they fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the unripe fig, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

In Burnett's "Geography of the Heavens" is found the following description:—

"The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December. To the splendor of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun."

The famous colored orator, Frederick A. Douglass, thus describes the falling of the stars: "I witnessed this gorgeous spectacle and was awe struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment, that it might be the *harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling. I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."

Lucy Reese, living then at Point Lookout, Ga., says: "I was fourteen years old at the time the stars fell. It seemed to me like a shower of rain. The people were greatly frightened, and there was much reading of the Bible because they thought the judgment had come."

Henry Lewis, a slave, of Harrisburg, Ky., was nineteen years old at the time. He says: "It seemed as if the starry heavens were coming down. I was about twelve miles from home with a horse I had stolen from my master, but when I returned, they were all so excited and engaged in prayer that I slipped the horse into the stable without detection."

Sanford Williams, living in Louisville, Ky., says: "I was playing a violin for a dance at the time. One of the ladies went to the door, and screamed, 'The judgment, the judgment day is come!' and fainted. Another ran to the door, and said about the same words, and fell lifeless. Then I went to the door, playing on my violin as I went. When I saw the stars all falling, I threw down my violin and cried, 'O Lord! O Lord, have mercy on me, and save me this night, and I will serve you until I die.' In every direction I could hear men, women, and children screaming, 'The judgment day is come!'"

To the student of prophecy there can be no question that this event

forms another link in the chain of prophecy already fulfilled. It is another milestone to tell us where we are in the rapidly passing events of this world's history.

### THE GRACE OF MEEKNESS.

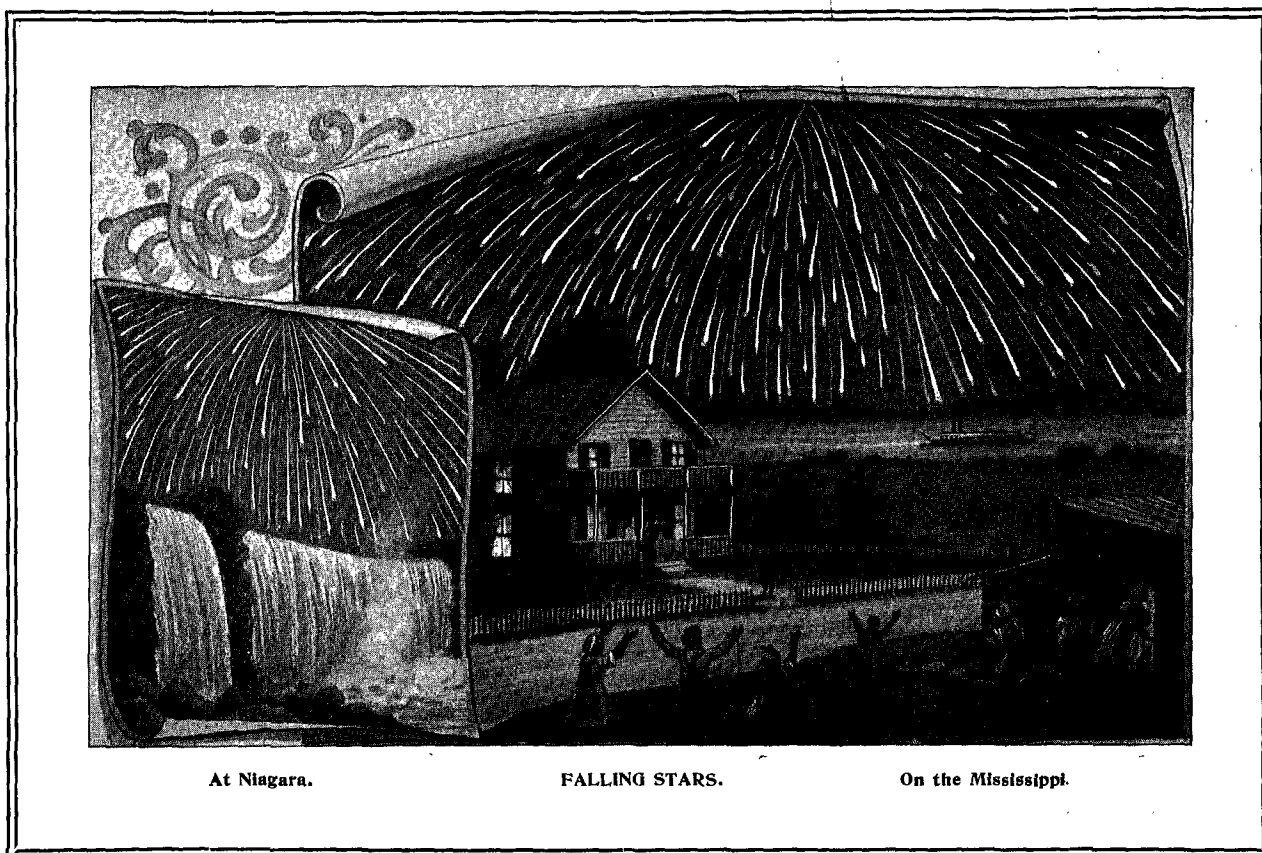
BY GEO. I. BUTLER.

THE grace of meekness is set before us in Holy Writ as a very precious acquirement. It comes to us as one of the fruits of the blessed Spirit of God. It is of heavenly birth, and not the growth of an earthly plant. It is a member of a very precious family. "The fruit of the Spirit is love, joy, peace, longsuffering, gentle-

"meek will he guide in judgment;" and the "meek will he teach his way." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

When God arises to make the final allotment of all mankind, he will "save *all the meek* of the earth." "He will beautify the meek with salvation." Christ, who calls all the weary and heavy laden to come unto him, declares himself to be "meek and lowly of heart." "A meek and quiet spirit is in the sight of God of great price." We are commanded "to put on meekness and long suffering," to "follow after meekness," and to be gentle, "showing all meekness unto all men."

these passions hold sway in our lives, we are simply the slaves of sin and Satan and the flesh. When one is angry and resentful, he has no patience or self-control. His judgment is unbalanced, anger rules the mind and heart, and he naturally desires to injure those who offend him. His own peace of mind is destroyed. It is about as difficult to reason with such a one as with an angry beast. His judgment is clouded. He fails to perceive the proper bearing of things. He is liable to commit great wrongs to others, and his reverence and love to God is for the time being destroyed. Sin is sure to be committed by the angry or passionate man, and sorrow to result from harboring such a spirit



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ness, goodness, faith, *meekness*, temperance: against such there is no law. And they that are Christ's *have* crucified the flesh with the affections and lusts." Gal. 5:22-24. In short, the family of which this is a member are all of heavenly birth, coming from the same source. The earth can never originate any of this family. Indeed, all of our earthly passions spoken of in this connection as the "works of the flesh," have to be crucified (the result of a very painful struggle and of death) before these fruits of heaven can live in our hearts at all.

To be meek is to be "mild of temper, not easily provoked or irritated; patient under injuries; not vain or haughty or resentful; forbearing; submissive."—*Webster*.

Let us see what the Scriptures say concerning this grace, and the possession of it.

"The meek shall eat and be satisfied;" the

Surely, in view of all these scriptures, none of us can be complete in God till we can exemplify this most precious grace. It must blossom forth in our lives. We must be mild in our tempers, we must overcome the natural heat and passion so innate in our natures, we must learn to return good for evil, to love our enemies, to bless them that curse us, and do good to them that hate us, pray for them that despitefully use us and persecute us, that we may be children of our heavenly Father, who doeth good to the unthankful and unholy, and sendeth rain on the just and on the unjust.

Meekness is never the result of cowardice. Far from it. It is rather that result of the self-control which the Spirit of God enables us to exercise over all our natural passions, the crucifying of hatred, bitterness, malice, resentment, wrath, and passion of every kind. When

Meekness clears the mind of its fog and clouds, and enables one to look calmly, dispassionately, and charitably upon acts that are unpleasant and a grief to us. In this frame of mind we shall not easily be thrown off our balance.

Behold the wonderful self-control of Christ upon the cross, the result of meekness. "Father, forgive them, for they know not what they do." In the most terrible anguish of heart, his hands and feet lacerated and torn, every nerve thrilling with pain, hanging by those pierced hands and feet between the heavens and the earth those long weary hours, his Father's face seemingly turned away from him as he bore the sins of the world upon his heart, his enemies, full of malice and hatred, gnashing upon him with their teeth, insulting him in every way possible; yet the Lamb of

God prayed for his persecutors. He looked beyond the present to the time when all who pierced him should wail because of him as they beheld the King in his beauty, coming in the clouds of heaven. His great heart of love looked far beyond the present to the realities of the future, and with pity he beheld those wicked men, moaning and wailing in anguish, seeking for rocks and mountains to hide them from his presence.

Such are the results of the grace of meekness. It enables its possessor to look beyond the little trials and griefs of the present to the future, and take in the real situation. It clears the natural vision of its mists and fogs, the result of selfishness and passion, and enables us to see in our human measure something as God and Christ see. What could be more desirable than the grace of meekness?

#### CRITICISING THE SERMON.

“AND he has the funniest way with his hands. I declare I could hardly listen to the sermon for watching his gestures,” went on Louise Morton, continuing a lively description of the morning’s sermon and the speaker.

Old Mr. Foster wore a broad smile of enjoyment, and the other members of the family seemed amused at her recital, but not to the extent that she had anticipated. Only Bertha Foster, presiding over the teacups, looked entirely serious, and Louise felt that somehow she was not pleasing her friend and hostess.

“Did I say anything wrong, Bertha?” she queried, when the two were alone.

“I do not like criticisms upon church services, especially the sermon,” replied Bertha, frankly. “You know papa is not a Christian, and I have tried ever since dear mama left us to avoid anything that might give him an argument against religion. He excuses himself by maintaining that church members are no better than outsiders, and I try never to tell anything, even in fun, which would be to their disadvantage or to the pastor’s.”

“You are very particular, but I believe you are right,” said Louise thoughtfully. “We always took the liberty of discussing the sermon, and I got into a way of mimicking, just to make the folks laugh. Herold could imitate the different styles of preachers to the very life,” smiling at the remembrance.

Bertha’s voice was grave as she asked: “How is Harold developing as a Christian? He made a bright profession, I heard, and used to lead the young people’s meeting.”

To her surprise, Louise burst into tears.

“O Bertha, he is not doing well at all! and neither are the girls. None of us liked the last pastor very well. Ma said his tones were so monotonous they made her head ache. Pa said he—well, we all had some foolish fault to find, and we began going to different churches. Then sometimes we stayed at home to read the Sunday papers, and now it is seldom that any of us go to service at all. Ma and I are sorry as can be about it.”

“Perhaps there is hope for improvement yet,” suggested Bertha.

“I am afraid not,” said Louise, despairingly. “You see, we are all devoted to Harold, and when he wanted us to go to the theater, we thought it would be better than for him to go by himself. Then we had little dances at home, because he became so infatuated with amusements. And now he says, and the girls say so too, that

young people’s meetings, and all other kinds are insipid, and we can not persuade them to take any interest whatever.”

Bertha never gave up hope—not she, who had prayed since she was six years old, “Please, God, make papa a Christian.” She encouraged Louise to make her own life right, and trust to a good example and kind exhortations to win her brother and sisters back to simpler, happier, more righteous living.

Not long afterward, Louise heard that old Mr. Foster had at last yielded to the gospel call, and that he and faithful, joyful Bertha were sitting together at all the services of God’s house.

“We made our first mistake,” Louise reflected sorrowfully, “when we indulged a critical, irreverent spirit.”

#### PERFECT LOVE CASTETH OUT FEAR.

WHAT kind of fear, O Lord?  
Is it the fear that overwhelms,  
And in the night brings to our souls  
A faintness, horror, and despair?  
That makes one’s breath come quick and fast,  
Doth parch our lips and still our hearts,  
And make us wait with baited breath  
For what we thought the night had brought?

Or is’t that servile fear,  
That fear that bows our heads in shame,  
When we, like Peter, Christ deny,  
Like Judas with the masses move  
To help to nail him to the tree,  
Or hold our peace when noble men  
Are brought as martyrs to the stake,  
While we believe yet silent stand,

Or is it fear of death?  
That dreaded foe of all mankind,  
Which comes to one and all alike,  
Can not be bribed nor yet gainsaid,  
But lays on us his icy hand,  
And with his hollow voice says: “Come,  
It is the time to follow me.”

Or is it, O my Lord,  
The fear of what comes after death,—  
That awful day when we shall stand  
Before the great white throne of God,  
And hear the sentence from the Judge,  
And find our fates sealed for all time?

I ween all fear save that,  
A filial fear, which makes us humbly stand  
Before our Father God, trembling lest we  
Should sin or fail of favor in his eyes,—  
A loving fear in which we can discern  
Our weakness, yet God’s greatness see.

—Mrs. G. R. Wright.

#### AN UNEXPECTED QUESTION.

ONE morning about twenty years ago a lawyer on the way to his office stopped outside a barber’s shop door to get a “shine.”

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks, and began to rally him a little, when suddenly the boy looked up in his face and said:—

“Mr. Bartlett, do you love God?”

The lawyer was an upright, self-respecting man, but neither a church attendant nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

“Why do you ask me that, Bat?” he said, after a rather awkward pause. “What difference does it make to you?”

“Well, I’ll tell you, sir. Me mother and me’s

got to get out; for the place we live in’ll be tore down pretty soon, an’ a feller like me can’t pay much rent. Mother does all she can, but you see there’s three of us, an’ me grandmother’s lame. I dunno what to do. Yesterday I heard two men talkin’, an’ one of ’em said God would help anybody that loved him if they’d tell him they was in the hole. I thought about it ’most all night, an’ this mornin’ I made up my mind I’d lay for somebody that knew him well enough to ask him.”

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy’s hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. “A fine position for an educated man in a Christian country!” he said to himself. “Struck dumb by an ignorant street arab! I could not answer his question. Why not?”

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a conference of ministers of different denominations in the same city, the lawyer’s strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had had a call from the bootblack himself, who had been brought to his study by a man who appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his “family.” At last he had found somebody who loved God; and in time he learned to love him himself, and to “know him well enough to ask him.” Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in, first as an office-boy and finally as student.

Many would recognize the bootblack to-day if his name were given, not only as a member of the bar in successful practice, but as a church-member and a worker in Sunday-school. He loves boys; and the few who know that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way.—*The Youth’s Companion.*

“WE can expect to pass through this world but once. If, therefore, there be any kindness we can show, any good that we can do to any fellow being, let us not defer or neglect it. Let us do it now, or the opportunity may slip from us; for we shall not pass this way again.”

“WE must learn His meekness and lowliness before we can realize the fulfillment of the promise, ‘Ye shall find rest unto your souls.’”

# The Gospel Herald

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EDITOR

C. P. BOLLMAN.

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## CHRIST AND THE OLD TESTAMENT.

**A** FIXED belief is generally maintained that God the Father was the being who was connected with all the work of Old Testament times, while it is his Son, Jesus Christ, who is the active agent in the New Testament dispensation. But this theory is not borne out by the Scripture record; for in the Bible we find that both Father and Son have been intimately associated in all the plans pertaining to this world and the human race. We also find that while there was this union between Father and Son, it was Christ who really performed the work. The power to create and maintain the universe was placed in the hands of the Son.

### THE CREATION.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

"He was in the world, and the world was made by him, and the world knew him not."

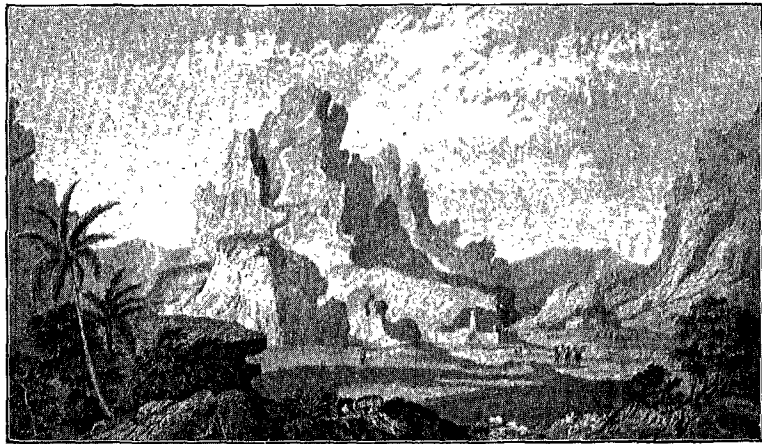
"And the Word was made flesh, and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth." John 1:1-3, 10, 14.

The "Word" here spoken of refers to no other than Christ, for no other can fulfill the specifications of these verses.

He is called God in verse one. And we find that in the Bible every name of Deity applied to the Father is also applied to the Son.

The Father himself gives the name of God to Christ. "But unto the Son he saith, Thy throne, O God, is forever and ever." Heb. 1:8.

Isaiah, giving the names that apply to Christ,



MT. SINAI.

says: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6.

"The world was made by him," declares John. The apostle Paul says of him:—

"Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that

are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:15-17.

### THE LEADER OF ISRAEL.

When God led Israel out of Egypt, he said:—"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21.

"My name is in him." Only one being in the universe besides the Father bears the name of God, and that is his Son, Jesus Christ. Hence this Angel that accompanied Israel in their wanderings was no other than Christ, the Creator of all things.

So it was Christ in the pillar of cloud by day and of fire by night. It was he who said to Moses, "My presence shall go with thee." Ex. 33:14. And he was "that spiritual Rock that followed them." 1 Cor. 10:1-4.

### HE INSPIRED THE PROPHETS.

The apostle Peter, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ

which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Hence we can see that it was Christ who gave us the Old Testament as well as the one who spoke through Peter, James, John, and Paul, the apostle-prophets of the New Testament.

### THE LAWGIVER.

Stephen in his sermon to the Jews, just before they put him to death, said:—

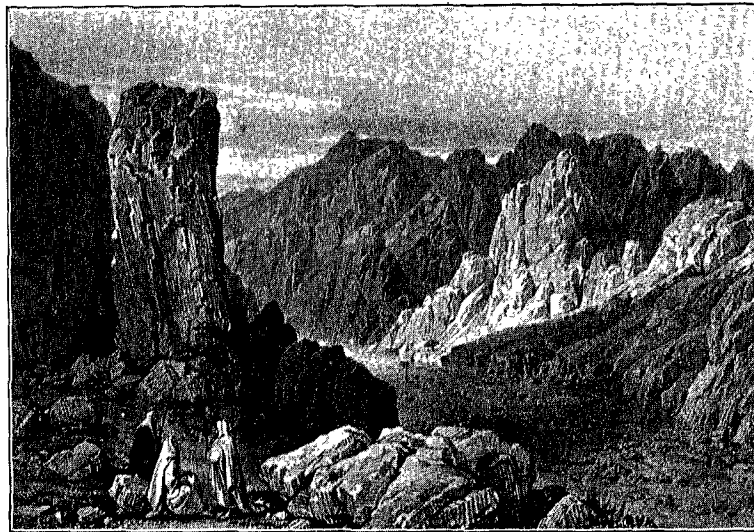
"This [Moses] is he, that was in the church in the wilderness with the Angel [Christ] which spake to him [Moses] in the Mount Sina, and with our fathers: who received the lively oracles [the law of God] to give unto us." Acts 7:38.

Hence we find that it was Christ who was in the mount with Moses, who proclaimed the law

of ten commandments, and who wrote it with his own finger upon the tables of stone which were finally placed in the ark of the covenant in the most holy place of the earthly sanctuary.

Upon this subject we quote from a work entitled "The Book and Its Story," published in 1853 on the occasion of the jubilee of the British and Foreign Bible Society, as follows:—

"While the people stood thus 'at the nether part of the mount,' let us imagine the effulgence reflected from the whole of the Arabian Desert,



DESERT OF SINAI.

and listen to the sounds of the trumpet, 'exceeding loud,' echoing round all the mountains, preparing the way for . . . uttering the law; and then let us remember who was this Jehovah upon Sinai,—the Jehovah of the Jewish Church in the wilderness. The martyr Stephen tells us, just before his death, that the Angel which spake to Moses in Mount Sinai was none other than the Angel of the burning bush—the Angel of the Lord, who had said of himself, 'I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob,' before whom Moses 'trembled and durst not behold [Acts 7:32]; and also none other than the Saviour, the afterwards crucified Redeemer of the world, whose voice (says Paul, Heb. 12:26) 'then shook the earth: but now he hath promised, Yet once more I shake not the earth only, but also heaven.'

"Dear young friends, when you have thought of Jesus taking upon him the form of a servant, have you also thought of that Jesus as one and the same with the awful Jehovah of Sinai?"

To sum up, we find that Christ was Creator, the direct leader of Israel, the one who inspired the prophets, and the Lawgiver from Sinai. This gives us Christ as the great divine force of the Old and New Testaments. It gives us one plan of salvation, making it a unit from creation to redemption. It gives us a whole Bible, filled from Genesis to Revelation with the wonderful gospel of salvation through our Lord and Saviour Jesus Christ, for which we will praise him now and evermore. Amen.

J. E. W.

THERE is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*Rev. James Stalker.*





THE GOSPEL MESSAGE FOR ALL THE  
WORLD.

International Sabbath-School Quarterly.

July 5, 1902.

THE time between the promises to Abraham (Gen. 12:1-3) and the birth of the Messiah is divided into three periods (Matt. 1:17), each one of which is marked off by experiences which are pivotal in the history of Israel. We have already given some study to the promises to Abraham and to David in our previous lessons, and we shall now deal with some of the circumstances which led up to the captivity in Babylon.

Special blessings were given to Israel (Rom. 9:4) that they might minister them to all nations (Ps. 67:1, 2). If they were faithful to their high privilege, they would rule over the nations (Deut. 15:5, 6). Unfaithfulness to their trust would make them subject to the nations. Deut. 28:15, 37. This is the explanation of the varying experiences of victory and defeat in the history of God's people among the nations, and of their captivity in Babylon. The experience of Hezekiah will illustrate the principle. Brought face to face with death (Isa. 38:1), he turned to God with weeping (verse 3), and the gospel of life was declared to him by the prophet Isaiah (verses 4, 5). The sign of his salvation from death (verses 7, 8) was God's method of arousing Babylon to send to Jerusalem to inquire for the gospel of life. 2 Chron. 32:31; Isa. 39:1. But Hezekiah exalted himself instead of proclaiming the gift of God's life to him. Isa. 39:2-4. This failure to improve the opportunity to spread a knowledge of the God who manifests himself in flesh, made communion with Babylon a curse instead of a blessing (2 Chron. 32:25), and was the occasion of a direct prophecy of the captivity. Isa. 39:6, 7.

QUESTIONS.

1. Into how many periods is the time from Abraham to Christ divided by the divine historian? How long was each one? What events marked the beginning and the close of each?
2. What special privileges were granted to Israel?
3. What was God's purpose in thus letting special light shine upon his people?
4. What result would follow when they acted in harmony with God's plan?
5. What would be the result of failure to receive and impart the light of truth?
6. What message was sent to Hezekiah in his sickness?
7. What plea did he present to the Lord? What showed his earnestness?
8. What comforting response did the Lord make to him? What new measure of life was granted unto him?
9. For what purpose was a sign promised unto him?
10. What was the promised sign? Did it actually take place?
11. How was this sign regarded in Babylon? Why would they be sure to regard such an astronomical marvel?
12. What did the king of Babylon hear was connected with this sign?

13. What did he do as a consequence of hearing this news?

14. After what were the messengers from Babylon really inquiring? What did Hezekiah show them? In taking this course what did he really do?

15. What inquiry did Isaiah then make of Hezekiah? What was the reply? What was Isaiah's next question? What was Hezekiah's answer?

16. What was the cause of Hezekiah's failure to teach the gospel of life to the men of Babylon? What was the consequence?

17. What prophecy was uttered concerning the treasures in Jerusalem? What would happen to some of the royal seed?



THE GIVING OF THE MANNA.

International Sunday-School Lesson for July 6.

Ex. 16:4-15.

**GOLDEN TEXT:** "Give us this day our daily bread." Matt. 6:11.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

8 And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

**G**OD was not unmindful of the wants of Israel. He said to their leader, "I will rain bread from heaven for you." And directions were given that the people gather a daily supply, with a double amount on the sixth day, that the sacred observance of the Sabbath might be maintained.

Moses assured the congregation that their wants were to be supplied: "The Lord shall give you in the evening flesh to eat, and in the morning bread to the full." And he added, "What are we? Your murmurings are not against us, but against the Lord." He further bade Aaron say to them, "Come near before the Lord; for he hath heard your murmurings." While Aaron was speaking, "they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." A splendor such as they had never before witnessed, symbolized the divine presence. Through manifestations addressed to their senses, they were to obtain a knowledge of

God. They must be taught that the Most High, and not merely the man Moses, was their leader, that they might fear his name and obey his voice.

At nightfall the camp was surrounded by vast flocks of quails, enough to supply the entire company. In the morning there lay upon the surface of the ground "a small round thing, as small as the hoar frost." "It was like coriander seed, white." The people called it manna. Moses said, "This is the bread which the Lord hath given you to eat." The people gathered the manna, and found that there was an abundant supply for all. They "ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it." "And the taste of it was like wafers made with honey." They were directed to gather daily an omer for every person; and they were not to leave of it until the morning. Some attempted to keep a supply until the next day, but it was then found to be unfit for food. The provision for the day must be gathered in the morning; for all that remained upon the ground was melted by the sun.

In the gathering of the manna it was found that some obtained more and some less than the stipulated amount; but "when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." An explanation of this scripture, as well as a practical lesson from it, is given by the apostle Paul in his second epistle to the Corinthians. He says, "I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

On the sixth day the people gathered two omers for every person. The rulers hastened to acquaint Moses with what had been done. His answer was, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." They did so, and found that it remained unchanged. And Moses said, "Eat that to-day; for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

God requires that his holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless

ones, and make them careful to do their own work on the six working days.

Every week during their long sojourn in the wilderness, the Israelites witnessed a three-fold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use.

In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep my commandments and my laws?"

"The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." For forty years they were daily reminded by this miraculous provision, of God's unflinching care and tender love. In the words of the psalmist, God gave them "of the corn of heaven. Man did eat angels' food,—that is, food provided for them by the angels. Sustained by "the corn of heaven," they were daily taught that, having God's promise, they were as secure from want as if surrounded by fields of waving grain on the fertile plains of Canaan.

The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven. . . . If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." And among the promises of blessing to God's people in the future life it is written, "To him that overcometh will I give to eat of the hidden manna."—*Patriarchs and Prophets*, pp. 294-297.

A GOOD minister of the gospel once said in an address to young people:—

"Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them.

"Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."

#### A SALT SEA.

IN the extreme southeastern part of California, in the middle of the Colorado Desert, is a field of crystallized salt more than a thousand acres in extent. The following description of the field and the manner of working it is taken from an article by Arthur Inkersly in the *World's Work* for May. He says of its appearance: "Its surface is as white as snow, and when the sun is shining, its brilliancy is too dazzling for the eye.

"The field is constantly supplied by the many salt springs in the adjacent foot-hills, the waters from which drain into the basin, and rapidly evaporating, leave deposits of almost pure salt. The deposits, varying in thickness from ten to twenty inches, form a solid crust over the marsh."



From *World's Work*, by permission.

THE SALT SEA.

To secure the harvest, the field is plowed with a salt-plow, "throwing up the crust in parallel ridges on either side, and bringing to view a seepage from the salt springs that underlie it. About seven hundred tons are plowed up in a day. Laborers then work the salt with hoes to and fro in the water to remove the earthy particles, and when this is done, they stack up the washed salt in conical mounds to be taken later to the mill."

"At present only about ten acres of the great field are worked, as a new crust forms almost immediately after the plow has passed on."

After the salt has drained, it is loaded on trucks and taken to the mills at Salton, where it is ground, sifted, and packed for shipping. The salt is of the best quality, but much of it is sold for commercial purposes in its unrefined condition, under the name of "hide-salt."

The laborers employed are Indians or Japanese, "because no white man could work long in the extreme heat. For several weeks together the thermometer averages 140°, and the sun reflected from the dazzling white fields produces a glare like that of an electrical furnace."

"Under certain atmospheric conditions appear above the salt field mirages of broad, flowering fields and towering cities. Moonlight, too, often produces weird and singularly

beautiful effects on the great white field of gleaming salt."

#### VOLCANOES OF THE EARTH.

THE terrible catastrophe of St. Pierre has directed attention to other volcanoes, of which about 1,000 are known. Of these, 325 are now active. Those now quiescent are not all extinct; any one of them may at any time renew an activity which, so far as known, is but suspended. Vesuvius was considered by the ancient world as extinct until the destruction of Pompeii. From 1306 to 1631 this volcano was again quiescent—a period of three centuries.

The volcanoes of Iceland are in perpetual activity. Etna, Vesuvius, and Stromboli are now intermittently active. The volcanoes of Spain

were very active in the province of Murcia in 1819. The Azores, the Canaries, the Cape Verde Islands, Isle de Bourbon, the Philippines, Java, Japan, Hawaii, Mexico, Central America, Ecuador, and other states along the Andes, and Terra del Fuego, are countries containing volcanoes perpetually active. The Azores and the Hawaiian Islands are, in fact, nothing but volcanoes rising from the sea. Alaska contains several active volcanoes, and the Northwestern States of the Pacific include mountains that have become quiescent in very recent times. A glance at a map of the world on which the volcanoes are marked will give a vivid idea of their distribution.

Quiescent volcanoes that are becoming active usually give warning by earthquakes. This was not the case in Martinique, however. The crater begins by pouring out huge volumes of smoke composed of gases and steam, and then come volcanic ashes, pumice, and every now and then volleys of incandescent porous stones. Globular masses of white-hot lava are thrown out in spiral-like forms, accompanied by explosive sounds. Through the clouds above the crater lightning flashes, and the clouds themselves are illuminated by the glare of the lava beneath. The lava itself may be thrown out by explosions, or it may open ways through huge fissures in the side of the mountain. In very

violent eruptions the whole head of the mountain may be blown off, or the mountain may be riven apart, as at Krakatoa.

The volcanic ashes are sent out in vast quantities, and, being light, are carried to great distances. The ashes of Vesuvius have fallen in Constantinople. The ashes from St. Vincent in 1812 darkened the whole sky at Barbados; those from Sumbawa in 1815 were carried 700 to 800 miles in large quantities. The ashes from Krakatoa in 1888 filled the upper air, and produced the red sunsets of that year, which continued for months.

The gaseous products of a volcano are deadly. In Java the neighborhood of an active crater has been found covered with the dead bodies of wild animals—tigers, deer, and the like. It was, no doubt, waves of noxious gas that killed thousands at St. Pierre. Some faint idea of the energy of volcanic forces may be had by considering the pressures necessary merely to maintain a column of lava at the level of the summit of a high mountain. Teneriffe is over two miles in height. A pressure of about 1,000 atmospheres is necessary to make the lava flow from its crater. The Martinique volcano was 4,500 feet high, and the pressure was, at the minimum, 400 atmospheres.—*The Christian Work.*

## WITH THE CHILDREN



### LITTLE THINGS.

WHEN God makes a lovely thing,  
The fairest and completest,  
He makes it little, don't you know,  
For little things are sweetest.

Little birds and little flowers,  
Little diamonds, little pearls;  
But the dearest things on earth  
Are the little boys and girls.

—Selected.

### JUDY'S LIGHT.

JUDY had been to school that day for the first time. And now she was reading her A's and B's, while big brother Ned sat near, studying his Greek and Latin. Judy was having a beautiful time; she "felt," as she told Ned, "such a lovely, grown-up feeling."

Presently her mother's voice called to her: "Judy, come take care of the baby for me for a while, won't you? That's a nice little lady."

Judy's face, which had been so smiling a minute before, was now black with frowns.

"Oh, dear!" she grumbled, "I don't want to. I'm always having to be a nice lady. I'm too busy this afternoon."

Then suddenly she changed her mind. "Oh, no, I'm not! I forgot. I suppose I can do my letters when the baby's asleep." And she jumped down from the table and bustled off upstairs in a hurry.

Ned looked after her with surprise.

"Why, it didn't take her long to think twice! I wonder what the second thought was?"

Everything was quiet for a while; but pretty soon another voice called down the stairs: "Ned, couldn't you take this letter to the post-office? None of the rest of us can go very well."

Ned looked up from his books with a frown almost as dark as Judy's, and answered,

"Neither can I go very well. Why can't they leave a fellow in peace? This Greek is as hard as rocks."

His eye fell on Judy's slate, and his brow cleared as if by magic.

"Oh, well, all right. It won't take but ten minutes; I'll go."

After supper Ned said to Judy: "Tell me a secret, will you?"

"What?" asked Judy always interested in a secret.

"This afternoon, when mother asked you to take care of the baby, why weren't you cross about it?"

"I was at first, because I forgot."

"What did you forget?"

"Why, about being a good girl, and doing unto others by the Golden Rule, don't you know?"

"I see. And let me tell you something, my small sister. It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I should not have remembered to be a good boy."—*The Mayflower.*

### "TELEGRAPH TO JESUS."

SEVERAL years ago I was traveling on a train in the West. Among the passengers in our car was a young mother traveling alone with her first baby. There was also a fashionably dressed lady with two children, the elder a boy of about twelve years, and the younger a rollicking little chap of four. The latter was so cute and merry and restless that he attracted universal attention.

At noon our train stopped at a station for dinner, and all of the passengers left the car except those of us who had lunch with us.

A few minutes later the conductor came through and ordered us to move to the car forward, as the train was to be broken into sections. After some switching about, our train was made up, and the bell began to ring as a signal to the absent passengers.

All at once we were startled by a loud scream, and turned to see the young mother rushing frantically through the car, followed by the conductor and brakeman. She had left her sleeping baby and luggage in the car we had formerly occupied, and had foolishly gone away to dinner without asking any one to watch over the child. Consequently, in the hurried change of cars it had been unnoticed, and now car and baby were gone. Our train was held while trainmen and passengers hurried about, searching for the lost child. Several trains had pulled out of the station, and the chances were that the missing car had been attached to one of them.

All of us were much excited, none more so than the little four-year-old boy, who danced about and asked innumerable questions of every one. He was standing up in one of the foremost seats of the car, his cheeks flushed, and his eyes shining with excitement. In an interval of silence his clear baby voice floated down the car: "Why don't they telegraph to Jesus? Why don't they telegraph to Jesus? That's what I'd do if that was my baby."

Tears started from many eyes at these words of childish wisdom. His faith had turned to the sure Source of help and deliverance; and I do not doubt that many "telegrams" went up at once from that crowded car.

In a few minutes the baby was found and

delivered to its mother, the trainmen returned to their post, and our journey was resumed. But the "seed sown by the wayside" by a baby's hand had surely "sprung up and brought forth fruit" in more than one heart.

Truly "a little child shall lead them" into paths of peace and trust and safety.—*The Ram's Horn.*

## CURRENT EVENTS

PRESIDENT ROOSEVELT has sent a special message to Congress, urging reciprocity for Cuba.

RETURNS from the recent elections in Belgium show that the Clericals have a majority of twenty-four in the Chamber of Deputies.

CHOLERA is increasing among American soldiers in the Philippines. More than eighty deaths have occurred within a few weeks.

It is announced that Mr. Edison has invented a new storage battery weighing only 332 pounds and capable of propelling an ordinary two-horse carriage seventy-five miles over roads having grades as high as twelve per cent. A twelve per cent grade means a rise of twelve feet in traveling one hundred feet.

A PROMINENT New York paper strongly intimates that the Reform Administration of that city has done nothing to improve political conditions aside from changing the chief of police. Even in that but little has been gained, as a corrupt man was displaced by a weak one. Gambling, prostitution, and blackmail flourish as of yore.

THE coal strike is threatening to assume vast proportions. A national convention of all the miners in the country has been called for July 17 by President Mitchell, "to consider the advisability of inaugurating a national suspension of work." If the coal barons maintain their resistance, it is thought all the coal mines, both hard and soft, will have to suspend, and as a consequence all the industries of the land will be tied up. It is hardly possible to imagine the hardship that would result.

A NEW YORK paper says that "the Tuberculosis Congress which closed its sessions in this city last week has been beyond precedent helpful in practical hints suitable to the layman's understanding. It is well to know that consumption is not properly hereditary and not even easily communicable to persons taking proper precautions; that its allies are intemperance, insufficient clothing, dampness, filth, overcrowding, improper food; that its foes are fresh air, unlimited sunshine, good food, sanitary surroundings. These things are for individual consideration. The appeal of various speakers for more parks and playgrounds, for better homes for the poor and for hospitals where light cases may be cured and hopeless ones prevented from endangering the community, should appeal to lawmakers and philanthropists. Much has been done, but much more remains to be done before 'the white plague' is reduced to narrow and proper proportions."

# The Gospel Herald

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NASHVILLE, TENN., JUNE 25, 1902.

OUR subscribers will please take notice that the GOSPEL HERALD is published weekly excepting the first week in January and the first week in July. Number twenty-six will therefore bear date of July 9 instead of July 2, as would otherwise be the case.

THOMAS A. EDISON says that "chemistry alone proves the existence of a Supreme Intelligence."

THE New York Herald thinks that the real sufferers in the great coal strike in Pennsylvania are the wives and children of the strikers.

MISS HELEN GOULD has given Mount Holyoke College \$40,000 with which to endow a chair of Biblical literature. The gift is in memory of her mother, Helen Day Gould.

VOLCANOES in Hawaii are in eruption, with indications for increasing activity. Molten lava which had not been visible in ten years, has begun to flow from Kilauea. Mauna Loa has also become active, throwing out ashes and cinders and flame. The summit is constantly enveloped in clouds and smoke.

THE following prayer was offered by a South Sea islander at the close of a meeting:—

"O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be folded up in a box till another Sabbath comes around. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death."

A LARGE combination of Southern cotton yarn mills is being organized, with every prospect of success. Conferences of mill men in the Carolinas and Georgia have resulted in pledges of fifty to sixty mills to go into the trust, which will secure a New Jersey charter with capitalization of about \$60,000,000. The object is, of course, to fix prices and regulate production, and incidentally to draw in more Northern capital through the floating of trust securities in New York and New England. "Plainly the new South is trying to keep up with the times," remarks a prominent Northern paper.

THE *Scientific American* describes a new use for the air mattress. M. Paimparey, needing for the use of his yacht a small boat that could be stowed away on board so as to occupy but little space, conceived the idea of using air mattresses, and after a number of experiments, succeeded in devising a genuine boat capable of easily carrying two men and rigging. The mattress, after being inflated, forms the bottom of a flat boat of strong canvas. The boat is maneuvered through a paddle, the center of which is formed of a tube in which engage the two blades, thus permitting the whole to be arranged in a small space.

This boat mattress may be used upon transatlantic or other ships as an ordinary mattress for sleeping purposes. Thus the passengers will have it at their disposal in case of danger, and may use it as a lifeboat. It might likewise be used by explorers as an ordinary mattress.

It is stated by those who are in a position to know whereof they affirm, that there is a very heavy movement of population from the central West to the far West and Northwest—from the more expensive agricultural lands to the cheaper. It is calculated by railroads centering at Chicago that 135,000 persons have been moved in this family migration during the past ninety days. All the transcontinental roads are making efforts to attract settlement in regions traversed by their lines, and the so-called Harriman roads—the Southern and Union Pacific systems—have just employed an experienced colonization agent, with sub-agents located as far south as Tennessee and Virginia and as far east as Pennsylvania, to drum up settlers for points particularly along the line of the Southern Pacific in the Southwest and on the Pacific coast. Some \$100,000 has been appropriated at the start for the running expenses of the agencies.

I SAID

If I could see a light ahead,  
Could know the ships I sent to sea  
Were blown by fortune's gale toward me,  
I could believe in matters great or small,  
God watcheth over all.

O selfish heart!

Canst thou not see the nobler part?  
To bear with patience sure defeat,  
To upward climb with stubborn feet,  
In spite of disappointment's iron thrall—  
For God is over all!

—Helen M. Winslow.

THE following account of Governor Taft's visit to the Pope is from *Christian Work* of the 21st inst. :—

"According to dispatches from Rome, the Pope on Thursday of last week [June 19], received Judge Taft, Governor of the Philippine Islands, together with Bishop Thomas O'Gorman, of Sioux Falls, S. D.; Judge Smith and Major Porter, of the Judge Advocate's Department at Washington. These additional facts of general interest are supplied: The Americans were met at the entrance of the Vatican by Mgr. Bisleti, the papal chamberlain, and were conducted to the Pope's private library. Governor Taft there presented his holiness a letter from President Roosevelt, in which the President said that, although not belonging to the Catholic Church, he could not help expressing his sentiments of profound veneration and esteem of the Pope's wisdom in the administration of the church. Then, referring to the Philippines, the President asked for the Pope's influence in the great question between the civil government of the islands and the religious orders. Governor Taft presented the pontiff with a box containing President Roosevelt's literary works, and the Pope expressed his thanks for Mr. Roosevelt's friendly greetings, promised to study the difficult question, and said he hoped for good results. The pontiff also asked Governor Taft to thank President Roosevelt for his gift. Bishop O'Gorman acted as interpreter, and Major Porter read the President's letter. The audience lasted forty minutes. Governor Taft subsequently met

Cardinal Rampolla, the Papal Secretary of State, and opened the discussions of Philippine matters."

A VENERABLE preacher once gave a surprising exegesis of the passage: "Moses chose rather to suffer affliction with the people of God," etc. "Yea," said the venerable interpreter, "and the people of the Lord are powerfully afflicting sometimes."—*Epworth Era*.

PASCAL said: "Other books must be known, in order to be loved; but the Bible must be loved in order to be known."

"THE light that shines the farthest, shines the brightest near at home."

## ADDRESSES WANTED.

WILL all subscribers to *The Gospel Farmer* kindly send their present address to M. E. Yergin, 1249½ S. Broad St., Newark, N. J.? A postal will be sufficient, and whether you have moved or not, do not fail to write at once.

State papers please copy.

## REPORT OF THE SMOUSE MISSIONARY ENTERPRISE.

ONE important source of revenue to the Southern Missionary Society has been the sale of wall pockets introduced by C. W. Smouse, of Mt. Pleasant, Iowa. By this enterprise, profits amounting to between \$1,500 and \$2,000 have come to the mission work in the South.

It seems a simple undertaking which has accomplished so much, but it is not always the great enterprises that do the most good. Brother Smouse has also sent in several hundred subscriptions to the GOSPEL HERALD. The following shows the receipts since the last published report:—

Mrs B Watson.....	\$3.50	Armena Campbell.....	\$1.00
Dora Brown.....	.80	J P Johnson.....	1.00
Vina M Curtes.....	2.00	Helen Newton.....	1.30
G G Straight.....	1.25	Mrs J B Spencer.....	2.50
Mrs Jane Jolly.....	1.75	Mrs A L Kemp.....	2.50
Mattie P Ellsworth.....	.20	A P Daniels.....	1.00
Mrs J L Pettis.....	3.00	Miss Dora Greenlaw.....	2.00
E W Crawford.....	.75	Mrs L C Johnson.....	1.50
A friend.....	.50	Mrs Annie Torrance.....	1.50
Mrs Mary D Metcalf.....	1.00	Mrs Flora H Ward.....	1.00
Truman Raines.....	.25	Earl Statesel.....	.25
Mary Metcalf.....	.20	Mrs J L Pettis.....	2.00
Mrs E Emmerson.....	2.00	Emma S Dewey.....	1.00
Mrs Henrietta Ream.....	.75	Mrs M C Foster.....	2.00
Rilla Gooden.....	1.00	Orpha Milligan.....	1.00
Mrs Hattie A Summerix.....	1.10	Mrs Belcher.....	.15
Minnie A Rose.....	3.00	Total.....	\$44.75

## Interchangeable 1000 Mile Tickets

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

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