

# The Gospel Herald

"On earth toward men."

VOL. IV.

NASHVILLE, TENN., JULY 30, 1902.

NO. 29.



## STORMS AND TIDAL WAVES

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**S**TORMY wind fulfilling his word." Psalms 148 : 8. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21 : 25.

With the other calamities coming upon the earth as the "day of the Lord" is near, we may expect, according to the prophecy, to hear of disastrous storms by land and sea. We have only to look at the terrible tornadoes and the awful tidal waves, as reported in the public press from time to time, to see that we are already in a period of disaster from these causes, such as the history of the world has never known before.

T. De Witt Talmage, in a sermon on the "Wonders of the Day," delivered in 1883, said :—

"But look at the cyclones—the disastrous cyclones. At the mouth of the Ganges are three islands,—the Hattia, the Sundeeep, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

"But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundations, and took dwelling-houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a rail-train, and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas within a few months, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disasters cyclonic?"

Satan is "the prince of the power of the air." Eph. 2 : 2. He delights to bring calamity upon the earth. His efforts in this direction will be much greater, and the destruction more awful, as we near the end. John says of this : "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12 : 12.

So long as God has a work to do on the earth, and a people to gather from its nations, the wrath of the devil will be restrained. But

Paul says that the people of this age "shall wax worse and worse." As man rejects God, his Spirit and restraining power are withdrawn from the earth, and Satan has more power to work his own wicked will.

This principle is brought out in the history of Job. So long as God protected Job, the devil found that he had "made an hedge about him, and about his house, and about all that he hath on every side." Job 1 : 10. But when the Lord removed his protection, and allowed Satan to work his will upon Job, he marshaled his servants to the destruction of Job and all that he had. And these servants of Satan, which were at his call, were the wicked bands of the Sabeans and the Chaldeans, the fire from heaven, and the wind from the wilderness.

We little realize what we owe to God for the protection he has given us all our lives. When this protection is finally and fully removed, as it soon will be, then the devil will bring upon this earth the most dire calamities. Already he has begun his work, and the world stands appalled at the awful havoc wrought.

Many pages could be filled with accounts of terrible cyclones which have occurred within the past few years. The following from the New York Tribune, of Nov. 12, 1862, is to the point :—

"All over the country these storms have been of unusual frequency this year and dreadfully destructive. The lightning, the hurricane, the waterspout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."

The tidal waves which have swept over different parts of the earth seem, if possible, more terrible than the cyclone. These are becoming quite frequent.

One of them in the South Pacific is thus described by a British vice-consul :

"What a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as packthread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

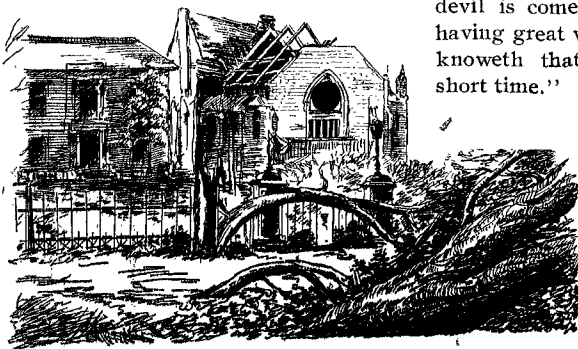
Speaking of these disturbances and the extent of their influence, the New York Tribune, of Nov. 12, 1868, says :—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about a thousand miles an hour. The great ocean waters of both the Atlantic and the Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were fully fifty feet in height. It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful."

The New York Merchantile Journal, for November, 1868, says : "Old mother earth has been indulging in some odd caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, waterspouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually



STORM AT EADS BRIDGE, ST. LOUIS.



LAFAYETTE PARK PRESBYTERIAN CHURCH, ST. LOUIS.

augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world."

God's word points out another great storm which will soon break in its fury upon the earth: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent [about 100 pounds]: and men blasphemed God because of the plague of the hail."

This is the last of the "seven last plagues" that are to be visited upon the dwellers of earth. "And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

CYCLONE AT ST. LOUIS, MO., MAY 27, 1896.

Among the most disastrous storms of a cyclonic nature which ever visited the United States was the one which swept over the city of St. Louis, Mo., May 27, 1896. Previous to this time, St. Louis had been remarkably spared, although cyclones and tornadoes had devastated other towns and cities round. Some great storms cause comparatively little loss of life and property, because they visit a thinly inhabited district, but when a cyclone strikes a large city, the effects are most disastrous,

both as to loss of life and destruction of property. These two conditions were fully met in the cyclone which swept over St. Louis.

The storm came on in two successive waves, as though they were parts of a mighty army, all under control of one commander, the second wave exceeding in intensity of force and in destructive power the one which had preceded it. As an army is marshaled by a determined general and charge on charge is made until the field is carried, so the storm clouds of wind filled with electrical energy were twice hurled upon the fair city, leaving it at last with more than two hundred human lives crushed out and fifty million dollars' worth of property destroyed.

First came a hurricane accompanied by a mighty downpour of rain lasting twenty minutes, flooding the streets and cellars. There was an interval of a few minutes of rest, as though the attacking army was being reinforced, and then followed a terrific tornado, lasting but a few minutes, but during that short

time the city was so changed that it was hardly recognizable. The trees in the parks were swept away like grass before the mower's scythe, one park having only six trees left. The strongly built and palatial residences of the wealthy were torn in pieces the same as the tenements of the poorer people. School houses, hospitals, churches, railway stations, manufacturing establishments, — everything alike was torn, wrecked, unroofed, or demolished, and all drenched with blinding streams of water which came down as though the very windows of heaven were opened. If anything was passed by comparatively unharmed, it seemed to be more like a freak of some malevolent spirit than a lack of power to destroy.

The scene in its awful grandeur and in the universal terror which it inspired, was such as falls to the lot of few persons in this world to see. The air was full of flying *debris* of all kinds. Objects weighing tons were hurled

people sought for their friends. The mourning for the dead and the joy of reunited families were often strangely mingled.

When the next morning dawned, the city presented such a picture of devastation as probably no other city ever did from such a cause. In East St. Louis one hundred persons were killed. In this case, as in many others, we see the "stormy wind fulfilling his word," and we may well hope that when the judgments of God are in the earth, the inhabitants of the world will learn righteousness.

TIDAL WAVE IN JAPAN, JUNE 15, 1896.

The island empire of Japan is often subjected to earthquakes, which are generally accompanied with tidal waves, and as there is a large amount of coast line, many small and low-lying islands, and all densely populated, the loss of life from these causes is often very great. The whole group of the Japanese islands is of seismic origin, and the mighty internal force which gave the islands existence still operates in a way

to bring great calamities upon the people. In 1882 the sea washed away whole towns, and thousands of persons were destroyed. But the crowning disaster to Japan in modern times was experienced June 15, 1896. The seismic wave struck the coast in its greatest force at the town of Kamaishi, about three hundred miles north of Tokyo. Thirty miles of coast line were swept by the mighty wave, and for this distance every mark of human habitation



ST. LOUIS CYCLONE. COR. SOULARD AND SOUTH BROADWAY.

through the air apparently as easily as those weighing but a few pounds. The streets were blocked to travel, and a net-work of tangled wires from the fallen telegraph and telephone poles was spread over all. Fire broke out in many places, and as the firemen could not do anything, nothing but the rain which fell in torrents saved the city from entire destruction. The boats and river craft of all kinds, exposed to the fury of the blast, were dismantled, overturned, and sunk, carrying their crews down into a watery grave. The terrible force of the wind may be seen in the fact that the eastern approach to the great Eads Bridge, a structure of stone and steel intended to last for all time, was wrecked by the storm, the steel railings being blown entirely away.

No tongue can tell, no pen record, the terrors of those few minutes and the night of horror that succeeded it. The dead were everywhere. The wounded, many of them covered by fallen buildings or held down by timbers and other *debris*, cried piteously for help. Distracted

was destroyed as far inland as the wave extended. The buildings of the Japanese are generally frail, and hence offer little resistance to the impetuous wave. Thirty thousand persons perished at this time. The retiring wave carried some of the dead out to sea, but the larger part remained, covered or uncovered, leaving for the authorities the necessary but gruesome task of gathering up the bodies to bury them. An eye witness of the scene describes it as "hopelessly and unutterably horrible." Coolies were hunting through the *debris* for the dead bodies, stimulated to greater exertions by the hope of reward. Recovered bodies of the dead were arranged in long rows for identification. Great flocks of crows, drawn thither by the stench, hovered near and feasted with little interruption upon the bodies of the dead.

Such scenes are not at all uncommon in Japan, and it would seem that the sea is hurled against the land with increasing frequency, wreaking desolation on the utterly helpless

people. Poverty compels the survivors to rebuild in the same places.

CYCLONE AT BRADSHAW, NEB., JUNE 13, 1890.

As an illustration of the cyclones which so frequently visit some sections of the United States, one which occurred June 13, 1890, by which the village of Bradshaw, Neb., was destroyed, may be noted. It was at evening of a day of intense heat, and not a breath of wind was stirring. With scarcely a moment's warning there came a blast of cold air, followed by a deluge of hail, and then the cyclone. It struck the earth three miles southwest of the village, traveled northeast, and lifted three miles beyond the village. The town was a complete wreck, only three buildings remained standing in the village of four hundred and fifty inhabitants. The track of this cyclone was about one fourth of a mile wide. Almost all the live stock and poultry in its track were killed, and it seemed a remarkable interposition of divine Providence that in the midst of this terrible destruction only one person was killed outright and three more were fatally injured.



### THE GLORY REVEALED IN THE TEMPLE.\*

August 9, 1902.

#### QUESTIONS ON DAN. 1: 17-21.

1. How did God honor the fidelity to principle which was shown by Daniel and his companions?
2. What special gift was bestowed upon Daniel?
3. What happened at the end of their course of study?
4. Who was their chief examiner?
5. With what honor did Daniel and his companions pass their examination?
6. What position was assigned them?
7. How did they rank with the educated Babylonians in the practical administration of affairs?
8. How long did Daniel remain in the province of Babylon?

#### NOTES.

1. The experience of Daniel and his companions is an illustration of the divine plan for acquiring an education. Our part of the work of obtaining knowledge is to keep the body in the best possible condition by obeying the laws of God for our physical well-being, and then to apply the mental power to the utmost in seeking to grasp the truth. This opens the channel through which God imparts his own thoughts. Read Prov. 2: 1-9 for the inspired declaration of these principles.

2. To Daniel and his companions was granted the privilege of representing the true gospel principles in Babylon. They were to set forth the fundamental experience of Christianity, the manifestation of the divine life in the flesh (1 Tim. 3: 16), and in them was to be demonstrated the superiority of the laws and principles of the heavenly kingdom. The work which Hezekiah the king, and others who followed him, failed to do in Jerusalem, was now to be done by Daniel and his companions as captives in Babylon. And this teaching of the truth was to be done, not by preaching sermons in certain set phrases, but by the experience of the fact in their lives. But this was altogether a matter of faith in God on their part. Only a living faith in divine principles would give them the courage to risk their all upon these

principles right in Babylon. The result showed that to be right by faith in God and his word is the experience of knowing how to do the right thing in the right way at the right time, when others fail, and that even a heathen can distinguish the difference between this genuine righteousness by faith and the highest degree of Babylonish wisdom. And thus was the message of justification by faith, the good news of a divine life dwelling in human flesh as its wisdom and power, the glory of God in his own temple, proclaimed as a reality amid the darkness and error of Babylon.

3. Two charges are usually brought against the diet which was originally given to man by his Creator. The first is that it tends to physical weakness, and the second is that it does not supply sufficient nutriment for the best quality of brain work. The experience of Daniel and his companions is a sufficient answer to both these charges. Through them God set forth in Babylon the fact that health of body and vigor of intellect are both the natural result of living in harmony with the divine plan.

4. From the facts recorded in this first chapter of Daniel it is evident that there is the most intimate relation between diet and righteousness by faith. They are in fact simply the physical and the spiritual sides of the same great truth,—the gift of the life from God to man and the right way of receiving that life so that God may be glorified in the best possible service.



### NADAB AND ABIHU.

#### International Sunday-School Lesson for August 10.

Lev. 10: 1-11.

Memory Verses, 8-11.

**GOLDEN TEXT:** "Let us watch and be sober."

1 Thess. 5: 6.

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the son of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp: as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

#### THE OBJECT.

**T**HIS is a temperance lesson, and we are to impress the dangers of intemperance as causes of sin. Strong drink leads to perverted judgment, and then there is irresponsibility, short-sightedness, and liability to commit any of the offenses that God's commandments and

human law forbid. Ruin stares the victim of drink in the face. It not only unfits for living pure, clean lives in this world, but it shuts us out from the world to come by its sure consequences. Then there are other lessons: we see that those who lead should be pure and holy. Sinful leaders must breed a sinful people. Preachers, teachers, must be upright men and women to make upright followers. Example is better than precept. Hidden sins will be traced, motives will be uncovered, and disobedience to law—mental, moral, or physical—will be punished in the end. God knows all things.

#### The Lesson.

##### I. SIN AND PUNISHMENT. (VS. 1, 2.)

1. *Nadab and Abihu.*—Two of the four sons of Aaron who seemed to be, especially favored, because they were the eldest. Either of them, that is, each of them. A censer. A portable vessel for carrying coals taken from the altar over which the incense for burning was sprinkled.

*Incense.*—A mixture of sweet spices. This was burned by the priests twice a day upon the golden altar, and by the high priests on the day of atonement.

*Strange Fire.*—Common fire—fire not taken from the altar. They were commanded to use the fire kindled from heaven for this purpose.

*Commanded Them Not.*—In that they did not obey, they were sinners. "Every part of the religion of God is divine. He alone knew what he designed by its rights and ceremonies, for that which they prefigured—the whole economy of redemption by Christ—was conceived in his own mind."

2. *Fire from the Lord.*—They had committed a great sin, and were destroyed by the fire from the shekinah which rested upon the tabernacle.

*Devoured.*—This word, as the Septuagint implies, is not to be taken in the sense of utterly consumed. Evidently their lives were destroyed, though not their bodies or garments.

##### II. THE WARNING BY MOSES. (VS. 3-7.)

3. *This It Is.*—Moses calls attention to the fact that the Lord must be sanctified and likewise glorified. These words were spoken to Aaron by Moses, and not intended to make him responsible for the conduct of his sons.

*To be Sanctified and Glorified.*—The terms refer to the reverence and honor in which God is to be held.

*Aaron Held His Peace.*—He submitted resignedly to the will of God, notwithstanding the awful calamity that had befallen his two sons. "The flower and hope of his family was nipped in the bud and blasted; and while he exquisitely feels as a father, he submits without murmuring to this awful dispensation of divine justice."—*Adam Clarke*. The lesson from Aaron's conduct in this matter should be taken home by every father. While he may not always be responsible for the conduct of his children, yet he at no time should feel it his duty to defend them in wrong doing.

4. *Mishael and Elzaphan.*—Aaron's first cousins. (Compare Ex. 6: 22.) Moses selected them to remove the bodies of Nadab and Abihu out of the camp.

5. *In Their Coats.*—The linen garments they wore while performing their ministerial duties.

*Out of the Camp.*—For the order of camping,

(Concluded on page 230.)

\* International Sabbath-School Quarterly.

\* From International Sunday-School Quarterly.

# The Gospel Herald

PUBLISHED BY THE  
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - C. P. BOLLMAN.

NASHVILLE, TENN., JULY 30, 1902.

## "HOW THE WORLD WILL END."

ONE of the most widely known scientists of the present day, Mr. Hudson Maxim, has an article in the current *Woman's Home Companion*, under this heading, from which we quote the following paragraphs:—

"The awful disaster which has recently befallen the inhabitants of the Caribbean Archipelago is, without doubt, one of the most serious in human history. It has a counterpart only in the destruction of Herculaneum and Pompeii, and a superior only in the great calamity in the Indian Archipelago in 1883, when the extinct volcano Krakatoa was blown into the sky by pent-up subterranean forces, while fifteen other volcanoes simultaneously belched forth to keep her company. It is estimated that in that eruption from fifty to eighty thousand persons lost their lives.

"Had all the energies of the human race been devoted to the manufacture of gun-powder and dynamite during historic time, the total product of this labor placed deep in the earth, and exploded, would have been infinitely insignificant compared with that terrific explosion of Krakatoa.

"Mother Earth is herself the greatest manufacturer of high explosives. When a volcano breaks out afresh, the accompanying earthquake shocks and convulsions open great seams beneath the sea for the renewed inception of water, which is quickly converted into steam or dissociated gases, which rush to vent themselves at the volcano, carrying along with them great quantities of lava and broken rock, to be belched forth sometimes to enormous heights. The force with which scoria and fragments of rock are propelled up the shaft of a volcanic crater is comparable with that which would be exerted by a continuous explosion of dynamite. When an oil-well is torpedoed, we have, while it lasts, a volcano in miniature.

"The appearance and the effect to the inhabitants of St. Pierre when Mont Pelee exploded was essentially the same as though the world had come to an end—as though the crust of the earth had been broken up and all the pent-up fires of the interior let loose. The question, therefore, naturally arises, May not the human race be ultimately destroyed, with all other life, by similar causes, but of such magnitude as to embrace the whole earth? Even if the earth be not destroyed, even though other life in many forms might not disappear, still might not the human race be swept out of existence? No; there is no possibility of a general volcanic eruption over the whole earth."

Mr. Maxim then explains the cause of volcanoes, and contends that the earth as a whole is in no danger from that source, but goes on to suggest several other ways in which it may be destroyed.

Evidently, however, Mr. Maxim either knows or believes nothing of the destruction which awaits the world. His speculation is all along the line of collision with some other world, or

being carried so near the sun by the passing of some larger body as to be burned up or to be swept so far away by some similar agency as to be frozen solid.

But these are the deductions of "science falsely so called." No one need be in doubt as to the future of this earth. The word of God tells us plainly that "the heavens and the earth which are now, . . . are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Mr. Maxim believes that the interior of the earth is a molten mass, or that it is at least intensely hot, and would be molten were it not for the enormous pressure of the earth's crust. But while the scientists are speculating in regard to the future of the earth and the probable means by which it will be destroyed, there are some things that the student of the Scriptures knows. The word of God tells us that the world that now is, is reserved unto fire.

It is interesting in this connection to note that formerly much of the water now upon the surface of the earth was confined within it. At the time of the flood "were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11. Torrents of water came from above, while rivers of it gushed forth from the earth itself.

A similar destruction awaits the world that now is, only fire is to be the agent employed instead of water. As in the destruction of Sodom, fire is to fall from heaven, and as we may well believe, fire will come forth from the earth itself. There are not wanting evidences that our globe contains, pent up within its own bowels, some at least of the elements fitted for its destruction.

Gases issuing from Mont Pelee uniting with the oxygen of the air exploded with terrific power. Something of this kind is to occur in connection with the end of the world. The atmospheric "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

It is evident from Mr. Maxim's article that earthquakes and volcanic eruptions cause men to think about the end of the world, and this is just what the Creator designs.

The Lord has warned us in his word of the approaching end of all things. That we may learn the truth he enforces it from time to time with object lessons. Mr. Maxim well says that to the inhabitants of St. Pierre the explosion of Mount Pelee "was essentially the same as though the world had come to an end." It was indeed the same thing to them, and in that calamity, we who were not involved in it, have a picture of the destruction that shall come to all the world ere long. In all such calamities we should hear the Lord's voice saying to us, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

## TEMPERANCE.

THE International Sunday school lesson, which we print on page 227, is upon the subject of temperance. It contains many excellent thoughts, and is worthy of careful study.

But let no one imagine that he has mastered this subject, nor even this particular lesson, when he is prepared to answer the several

questions asked. Temperance means much more than simply abstinence from intoxicating liquors.

**What is It?** By some, temperance is defined as moderation—moderate indulgence in whatever is done or used. A better definition is, Moderate use of, and participation in, that which is good; total abstinence from that which is harmful.

**An Illustration** To illustrate the principle, let us imagine a man who gets angry, and in the heat of passion chops off one of his fingers. We say at once, He is an intemperate man. One can not be temperate and chop off even a little finger. Just so, anything which weakens or destroys any member, or which weakens the whole body or shortens life, is intemperance. That which is essentially harmful can not be indulged in at all.

**The Bible Rule** The Bible rule of Christian living is, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Of course this rule absolutely forbids everything that is in any way harmful. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and that ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

**The Real Basis** Here then is the real basis of Christian temperance; it is in the fact that we belong to God, body, soul, and spirit, and that we are to glorify him with all our powers. True temperance is not only negative, but it is positive. We are not only to refrain from those things which defile, but we are to do this that we may thereby glorify God.

**Tobacco** What room is there here for the use of tobacco? What influence for good can the tobacco-using preacher have? What right has any Christian to numb his sensibilities, deaden his conscience, pervert his appetite, and weaken his body by any habit whatever?

**The Answer** To ask this question is to answer it; there is and can be no excuse for the smoking, the chewing, and the snuff-dipping which is seen upon every hand. God's people should be clean. "Be ye clean that bear the vessels of the Lord."

## SUITED OR SAVED?

THE chief attraction of a beautiful spot on the north shore of Massachusetts is its life-saving station, and the corps of valiant men who in their work along the steep cliffs, are as tireless as the light of faithful "Minot's" on the jagged ledges a few miles out.

Frequent visits to their station from year to year had begotten not only respect for the noble organization, but some familiarity with the apparatus used in the service. Roaming about the building one day, with a never-fading interest in the life-boat always so neatly kept, the cannon, with its carefully wound rope, which had been the literal "thread of life" to so many souls, my eye fell on the awkward looking breeches buoy. Turning to the genial captain of the crew, I asked: "How is it, Captain Brown, do people ever object to trusting their lives in this thing? Do they ever think it beneath their dignity to use it?"

A quizzical smile came into the good man's eyes as he reached out his sun-browned hand, and laid it reverently on the buoy.

"Well, marm, we don't ask if it suits 'em, so long as it saves 'em. Saving's our business."

The homely text with its great lesson, sent me away from the little knot of friends who were waiting—away to a quiet spot on the bluff there to realize, in a measure, the work that has been left for us to do in the service of the Saver of souls.

The Church has been saying for years: "What means can we use that will please the world? What garb shall we put upon religion so that the sensitive temperament of the unsaved may not be offended?" Is it possible, in our anxiety to use only such apparatus as would arouse no opposition, that "suits" has taken precedence of "saving"?—*Selected.*

#### CARE OF OUR LIVES.

OUR lives may be marred in the living so that they will never attain God's beautiful thought for them. There is a difference between a lump of clay and a human life. The marring of the clay may be the potter's fault, or it may be the fault of an accident; at least, it can not be the fault of the clay itself.

If a misshapen jar or bowl comes into your hands, you would not say: "What a careless piece of clay it was that made itself into this irregular form!" Rather you would say: "What a careless potter it was who so spoiled this vessel, when he had the soft clay in his hands!"

But when a life is marred and fails of the beauty and nobleness which it was designed to have, you can not blame God. You can not say: "I was clay on the wheel, and the great Potter gave the wrong touch and spoiled the loveliness which ought to have been wrought in my life."

You are not clay, but a human soul. You have a will, and God does not shape you as the potter moulds his plastic clay. He works through your own will, and you can resist him and can defeat his purpose for your life and spoil the noble design into which he would fashion you. The blotches in this fair world are all the sad work of human hands, never of God's hands.—*Dr. J. R. Miller.*

#### UNCONSCIOUS INFLUENCE.

ONE day a business man went to visit a photographer whose place of business is a kind of combination of the artist's gallery and a private home. After he had rung the outer door-bell, he stepped inside, only to find himself facing another door at the other side of a small hallway. As he stood there before the unopened door, he noticed that some bell was ringing ceaselessly.

As the photographer opened the door, the business man remarked, "I am not ringing that bell." The photographer replied, "I guess you are standing on it."

And so he was, for underneath the mat on which he was standing there had been placed an electric bell, with the button so arranged that when any one stepped upon the mat it would press against the button, and so notify the occupants within of the approach of a visitor. Without intending it, the gentleman was awaking the echoes within by the unconscious stirring of the electric power.

We are not always aware what forces we are setting in motion among our friends. When we know it not, we may be starting into action powers that are unseen, but will give upward or downward trend to the career of those among whom we live and move.—*Ram's Horn.*

#### FAITHFUL SERVICE.

NOT to be always wanting  
Some other work to do,  
But cheerfully to take the task  
Which Christ has set for you,  
And to bear the little crosses  
Of humble daily life  
With that same dauntless courage  
You meant for nobler strife;  
And to share the yoke with Jesus,  
Wherever he may lead,  
Whether in pleasant pastures  
His tender flocks to feed,  
Or whether upon the mountains  
His bloodstains mark your way,  
Only to follow him meekly,  
And to follow all the day.  
So, Soul, you'll be the winner,  
When this day's work is done,  
And better fitted for labor  
When to-morrow greets the sun.

—*Silver Cross.*

#### THE PATH TO PURITY.

PURITY is an absolute condition, if we would walk with God and grow in grace and the knowledge of the truth. "Blessed are the pure in heart, for they shall see God." Paul was very solicitous for Timothy, as the one to whom he had committed the sacred trust of the gospel, and therefore says to him, "Keep thyself pure." There is no health, happiness, or successful service without purity. The road that leads to this most desirable state is clearly indicated in these words of John the apostle, who rested on the holy Saviour's breast: "Every man that hath this hope in Him, purifieth himself even as He is pure." This holds before us a pure model. High ideals are necessary for high attainments. Happy the child who can wisely point to his parent as his model in the general course of his life. Happy the Sabbath-school scholar who has a teacher worthy of imitation. Happy the Christian who has some man of God whose example he respects and follows. But these ideals are only relative. No human being must be taken as an absolute model in all things. Therefore, John does not present himself or any of the apostles as the highest model for an incentive to those whose spiritual welfare he is most interested in. But he presents the perfect model, Christ Jesus, "even as he is pure." And what a high and holy and perfect model he is!

He was pure in deed. No detective ever followed his steps to discover a single sinful act. His feet never led him in paths of failure; his hands never struck a blow in wrong; his eyes never beheld any sight of sin except to weep over it; he never cheated or robbed or deceived; he went about doing good; he always did his Father's will. He said, "I lay down my life for the sheep." Every deed of his life was a holy deed; every act was an act of love; every step was a step of self-sacrifice.

He was also pure in word. They marveled at the gracious words which proceeded out of his mouth. He never uttered an idle, unclean, or cruel word; he never spoke a stinging, unkind word; he never spoke an unwise, careless, mistaken word. No wonder the people united in saying, "Never man spake like this man."

A tongue so holy, so sanctified, so given up to God, so habituated to speak only right words, wise words, living words, could not but surpass all other tongues.

Again, in thought and heart he was pure. "Out of the abundance of the heart the mouth speaketh." A heart "deceitful above all things and desperately wicked," must be exchanged for a new heart before the words of the lips can compare with his gracious words. Jesus Christ never had one rebellious thought toward God or man. He was subject unto his parents, subject to the laws of the land, and subject to his God. Such submission gives one a pure heart, unmixed with evil or with self. There was no selfishness in his heart, no stubbornness, no ill-will, no jealousy, envy, rivalry, or unholy ambition.

Blessed model! What an ideal for sinful man, redeemed by the blood of Christ, aspiring for God's best! Here we have an important step in the path to purity. Consider him. "Let this mind be in you which was also in Christ Jesus." "Pure even as he is pure."—*The Christian Work.*

#### THE DAISY.

A CERTAIN prince went out into his vineyard to examine it, and he came to the peach tree and said, "What are you doing for me?" And the tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which presently men will gather and carry into the palace for you."

And the prince said, "Well done, good and faithful servant."

And he came to the maple, and the tree said, "I am making nests for the birds, and shelter the cattle with my leaves and spreading branches."

And the prince said, "Well done, good and faithful servant."

And he went down into the meadow, and said to the waving grass, "What are you doing?"

And the grass said, "We are giving our lives for others—for your sheep and cattle, that they may be nourished."

And the prince said, "Well done, good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said, "What are you doing?"

And the daisy said, "Nothing! nothing! I can not make a nesting place for the birds, and I can not give shelter to the cattle, and I can not send fruit into the palace, and I can not even furnish food for the sheep and cows—they do not want me in the meadow; all I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said, "There is none better than thou."—*Dr. Lyman Abbott.*

If men would consider not so much wherein they differ as wherein they agree, there would be far less of uncharitableness and angry feeling in the world.—*Addison.*

If you would cease to dislike a man, try to get nearer his heart.—*J. M. Barrie.*

## NADAB AND ABIHU.

*(Continued from page 227.)*

see Numbers 2. No corpse was buried within the camp.

6. *Uncover Not Your Heads.*—The usual sign of grief is not to be regarded in this case. They were to use no sign of mourning.

*Neither Rend.*—Another sign of grief not to be indulged in. These were consecrated garments. One special reason for this was that the crime of their brethren "was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be accusing the divine justice of undue severity."

*Lest Ye Die.*—Violation of God's command will be followed by death.

*Let Your Brethren Bewail.*—The thought here seems to be that though the priests were forbidden, the people themselves were allowed to express grief, not for the death, but for the sin committed by Nadab and Abihu.

7. *Shall Not Go Out.*—To accompany the remains of the slain priests. Lev. 21:12.

*The Anointing Oil.*—The oil of consecration. Lev. 8:12-30.

## III. GOD'S WARNING. (VS. 8-II.)

8. *And the Lord.*—Communicates directly with Aaron, stating his will. He does not only direct him what to do, but his sons as well. As in other cases, so in this, God manifests his interest in his children, approving of their conduct when they do right, and condemning them when they do wrong.

9. *Do Not Drink Wine.*—From this it is to be inferred that Aaron's two sons were intoxicated when they violated God's ordinance. (See Prov. 23:30, 31.)

10. *Put a Difference.*—This is a strong reason why they should drink no inebriating liquor.

11. *All the Statutes.*—That as teachers they might be fully able to instruct the people in the ways of the Lord, not only by precept, but by example.

## QUESTIONS.

*Introductory.*—What is the subject of this lesson? What is the Golden Text? Give the Topical Outline? What is this lesson intended to teach? What is the Reference Word? From what book of the Bible is this lesson drawn? What does the book of Leviticus contain?

1. *Sin and Punishment.*—Who were Nadab and Abihu? How many sons had Aaron? What is a censer? What were these sons to do? What is incense? What kind of fire did they use? What fire should they have used? What was wrong in this? What punishment was meted out to them? How was it a righteous punishment? Why was it a necessary punishment?

2. *The Warning by Moses.*—To what did Moses call attention? To whom did he speak? Was Aaron responsible for the conduct of his sons? How did Aaron show his submission? For how much of our children's conduct are we responsible? Who were called upon to remove the bodies of Aaron's sons? Why were they taken out of the camp? Why were their coats not removed? What command was made concerning mourning? What was the custom during mourning? Why was it wrong for the people to mourn? What was right to mourn?

3. *God's Warning.*—Who spake unto Aaron after Moses had spoken? What inference may we draw concerning the condition of the two sons when they sinned? To what does strong drink lead? How does it affect understanding? How does it lead to great crimes? Who above all should never use it? What does the lesson, teach us of our approach to God?

BE sincere with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad in the world, insincerity is the most dangerous. —F. A. Froude.

## WITH THE CHILDREN



## A MOTHER'S SONG.

A MOTHER spoke to her child one day  
In an angry voice, that made him start  
As if an arrow had sped that way  
And pierced his loving, tender heart.

And when he had grown to man's estate,  
And was tempted and tried as all men are,  
He fell; for that mother's angry words  
Had left on his heart a lasting scar.

A mother sang to her child one day  
A song of the beautiful home above;  
Sang it as only a woman sings  
Whose heart is full of a mother's love.

And many a time in the years that came  
He heard the sound of that low, sweet song;  
It took him back to his childhood days,  
It kept his feet from the paths of wrong.

—Selected.

## A STRANGE MESSENGER.

WHEN James Townsend was all at once discovered to have been defaulter in the bank where he had been for years a trusted employee, when he had been tried and convicted in a court of justice, and when he had saved himself from the penitentiary only by going out of the world by the terrible path of suicide, the earthly consequences of his crime were by no means covered with his poor body in the grave. They fell with crushing weight upon the wife and children who had loved and trusted him, and cast over the threshold of the once happy home a dark shadow never to be wholly lifted in this world.

Harry Townsend was in his seventeenth year at the time of the dreadful tragedy which left him worse than fatherless. He was the eldest child and only son of the family, there being, besides him, his two young sisters, Margaret and Dorothy. He was a bright, manly boy, more than usually quick at his books, and known as the best scholar in the preparatory school where he was fitting himself to enter college the following year. Now, alas! all his cherished plans for the future must be given up. With the burden of a helpless household thrown upon his young shoulders, there could be no further thought of school.

He sought employment in vain from one business house to another. Some dismissed him with cool politeness, others treated him more kindly, but none gave him any tangible encouragement beyond mere good wishes. He began to realize, with a bitter sense of humiliation and injustice, that his father's disgrace stood a barrier between him and any honest work.

Almost in despair, he confided his troubles to Miss Lawton, his Bible-class teacher, and it was through her influence that he was at length given a situation by the firm of which her own father was the senior member. His duties were not particularly defined, but it was understood that he was to be a sort of general assistant in the office, turning his hand to whatever might be required of him, according to the needs of each day. He was kept exceedingly busy, but he was quite too grateful for work to feel any questionings as to the kind or amount of it. His highest ambition was to perform his tasks as faithfully as possible, and so prove himself worthy of confidence.

All went well until a fateful day when the cashier found his accounts short by the sum of two dollars, and—to preclude the possibility of a mistaken entry—a two dollar note which he had particularly noticed on account of certain marks upon it, was discovered to be missing from the cash drawer. He was in a quandary. Among those who had access to the drawer, it was impossible to harbor suspicion of any except—could it be young Townsend? The cashier asked himself the question only mentally, but it was echoed aloud by the book-keeper, to whom he confided his perplexity. The two agreed to say nothing for the present, but to keep a sharp lookout.

Three days passed with no solution of the mystery, while unsuspecting Harry went in and out as usual. At the end of that time a second discrepancy appeared. The cashier consulted the manager, ending his account of the loss with:—

"I hate to think it, Mr. Marlow, but really I can't help fearing that young Townsend is at the bottom of this."

"Not a doubt of it!" quickly answered Mr. Marlow, who was less disposed to take a hopeful view of human nature than the cashier.

"But he has seemed such a fine boy. I was growing quite fond of him."

"I know—I know! But it's in the blood. I tell you, Kane, I'm a strong believer in blood. Like father, like son!"

"What shall we do?"

"Best to keep quiet a little longer. Give him his rope, and he'll be sure to hang himself with it. You've no proof yet, you know."

But when, after about the same interval as before, a third note was lost from the till, both Kane and Marlow went at once to Mr. Lawton, who had been confined at home by a slight illness. They found the old gentleman sitting with his daughter in his library, and at once laid the case before him, strongly recommending Harry's arrest on suspicion of the theft.

Indignant tears sprang to Miss Lawton's eyes as she listened.

"Gentlemen," said she, "you must be mistaken. I am as sure of Harry's innocence as of my own."

"Your sympathy does you credit, my dear young lady," answered Mr. Marlow, smiling, "but the facts remain to be accounted for. This money has been systematically subtracted. It is impossible to suspect any one else."

"Yet I know there must be some other explanation!" she persisted. "Dear father, for my sake, do not consent to blast the future of this boy who has already been made to suffer so cruelly through no fault of his own!"

"I will not, Mary," answered Mr. Lawton, gently; then turning, he said:—

"I think, gentlemen, we must wait. It is a most troublesome mystery, but I shall still hope for some other solution of it."

"I beg your pardon, Mr. Lawton," said Marlow, "but I fear you are making a mistake."

"Then I must risk the consequences of it," rejoined the old gentleman, with quiet decision.

There are other ways of accusation than by means of spoken words, and Harry, rendered over-sensitive by his previous experience, began to feel, without understanding why, the chill atmosphere of distrust which enveloped him. It seemed to him that his orders were given in a constrained manner; that even

while bending over his work, he could feel the stab of cold and critical glances.

At length, when he could bear it no longer, he went to the manager.

"Mr. Marlow," he said, "will you kindly tell me if I have offended you in any way?"

Mr. Marlow looked at him keenly in the face for a moment without replying. Then he said:—

"Your own conscience should be able to answer that question, Townsend," and turned again to his ledger.

More perplexed and distressed than before, Harry determined to speak to Miss Lawton. Very gently, though with much reluctance, she told him the story of the missing money. The boy listened in perfect silence, and when she had done, he asked:—

"Do you think I took the notes, Miss Lawton?"

"Harry, I know you did not."

Then, for the first time, Harry burst into a tempest of sobbing and tears.

"My dear boy," said Miss Lawton, when he could again hear her, "this is a cruel trial, but you must bear it as you have already endured so much. Do your work faithfully, and trust God that, sooner or later, your innocence may be proved. Remember that my confidence in you has never once faltered. And remember, too, who it was that blessed those of whom 'all manner of evil' should be said 'falsely'!"

"I will try," said Harry.

But, with all his resolution, the high-spirited boy found his life bitter beyond expression. The slow days passed, with no clew to the lost money. Only the thought of his mother and sisters held him from throwing up his situation and seeking to lose himself somewhere out in the wide world.

It was one of his regular duties to remain in the building every evening until ten o'clock, when the night-watchman came to take charge. Some of his saddest hours of discouragement were those spent in the loneliness of the half-lighted office, whose dark corners seemed peopled with shadows such as overhung his own young life.

One evening, as he sat motionless at the desk, he heard a tiny rustling sound, and, looking down, saw a little mouse emerge from a corner, and run here and there over the floor. His first impulse was to spring up, close the door, and hunt the small intruder to its death. But with the thought came another as swiftly: Is not the mouse like me? God made us both, and gave us room in his world to live happy. Shall I, who feel myself crushed by unjust suspicion, set my own foot on the innocent little creature? He remained perfectly still, and the mouse, gradually gaining confidence, ventured to gather up some crumbs only a few feet from his chair. At the step of the watchman, however, it scurried quickly away.

Next evening the mouse reappeared with increased boldness. It scanned the silent figure at the desk with its small, bright eyes, and, apparently convinced of its peaceful intentions, gambled freely about the room. Night after night its visits were repeated, and Harry found himself awaiting them with strange interest.

Remembering to have heard that mice are fond of sweet sounds, he essayed a few soft notes on a harmonica which he chanced to carry. The effect was almost magical. The mouse assumed a listening attitude, gradually approaching nearer and nearer, as if under a

charm. Harry grew oddly fond of his little guest, and the nightly musical entertainment grew to be a welcome recreation after a long and trying day.

Having observed that the mouse always disappeared behind an old chest filled with papers and seldom disturbed, it occurred to Harry that it might, perhaps, have a nest there. Accordingly, while waiting, one evening, for the watchman, he lighted the gas jets above the chest, and softly moved it a few inches from the wall. The mouse sprang out in a fright, and Harry was just reproaching himself for having indulged his curiosity at the expense of his little friend's peace of mind, when his quick eye caught sight of a fluffy mass of lint and tattered paper.

"It is the nest, sure enough!" said he to himself.

He stooped low over the chest, intending to push it carefully back. The bright light illuminated the aperture, and the boy started with a cry! Again he bent low, the veins throbbing in his forehead, and his eyes almost bursting from their sockets. He was not mistaken—the soft outer envelope which the little mouse mother had prepared for her babies, was made of bits of bank-note paper!

It was a strangely excited boy whom the manager found waiting for him next morning.

"Will you please, Mr. Kane, please step this way, Mr. Marlow?" asked Harry. "I have something to show you."

The surprise, the congratulations, the handshakings which followed, can better be imagined than described.

The three lost bills were there, plainly to be distinguished by their fragments, but when Mr. Marlow proposed fitting the bits together with a view to their redemption, Harry cried earnestly:—

"Must the nest be spoiled, sir?"

"We can't afford to raise more till robbers," was the smiling answer.

The boy's face fell.

"That's true," said he, "but—the mouse trusted me!"

Low as the words were spoken, they reached the ear of the sharp, stern man of business, and for a moment an unaccustomed moisture dimmed his eyes.

"Dear Harry," said Miss Lawton, when he told her the wonderful story. "God sent you deliverance by a strange messenger. Your impulse of kindness toward one of the most insignificant of our Father's dumb children, brought a marvelous reward."—*Weekly Magnet*.

#### "THE MASTER'S BUSINESS."

A MAN who had been very successful in securing means for philanthropic institutions was asked the secret of his success in money-getting. He said, in substance, "When I started out several years ago, I talked a great deal about the institution, but now I talk about the Master's business.

"I have found out," he continued, "that only a few men, comparatively, are impressionable along the line of any particular public or philanthropic enterprise, but nearly every man, down in the bottom of his heart, fears God; and if you can succeed in showing him that what you are about is the Master's business, you are almost sure of his help."

## CURRENT EVENTS

CIVIL war is raging in Hayti.

SEVERE earthquake shocks have just visited Nebraska, Iowa, S. Dakota, and California.

A DISPATCH from San Jose, Costa Rica, under date of July 25, says that unusual activity has lately been shown by the Costa Rican volcanoes. The lands in the neighborhood of Terraba (sixty-eight miles southeast of San Jose) have been considerably disturbed, and the government has sent a commission to that locality to study the conditions.

A RENEWAL of the "Boxer" movement in China is feared by a Russian newspaper, which is in receipt of private information to the effect that "Boxer" agents are swarming over Mongolia. The mass of the population is in sympathy with the "Boxers," while the Lamaites are in sympathy with Russia. Rumors are in circulation in Mongolia that the Lamaites will petition the Russian government to extend its protection to them. Mongolia remained quiet throughout the recent "Boxer" insurrection in China.

A RECENT dispatch from Cairo, Egypt, to the *Daily Telegraph*, London, says that the utmost consternation prevails in Egypt, owing to the terrifying progress of cholera. All hope of localizing the disease, says the dispatch, has been abandoned, and there is no doubt that Egypt will have to meet a devastating epidemic. The disease appeared Thursday, July 24, in practically every quarter of Cairo, forty-two new cases being reported. Several natives, fell dead at their work. Temporary hospitals are being erected. The British regiments at Cairo will leave the city, and camp in the desert at the soonest possible moment. Slightly better reports, according to the *Telegraph's* correspondent, have been received from Upper Egypt.

PRESIDENT ROOSEVELT has reprimanded and retired General Jacob Smith on account of his infamous kill-and-burn order in Samar, Philippine Islands. This action is creditable to the President and to the government. There are not lacking, however, those who sharply criticize the President for his action. The *Army and Navy Journal*, the semi-official organ of these two branches of the service, that takes the position that the President had no authority to reprimand General Smith, and thinks that by so doing he has justified all the attacks made upon the army by its enemies in Congress and outside of that body. This is a mistake, however. If the attacks are justified at all, they are justified by the facts, and not by the action of the President. It would not have changed the facts one particle had the President commended General Smith instead of reprimanding him. The order would have been none the less infamous. The only difference would have been that in such a case the odium would have rested justly upon the government. As it is, General Smith and his defenders must bear the awful responsibility. The President is to be commended for his courage. The army is still amenable to law in this country. How long this will be so remains to be seen.

# The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July  
BY THE

SOUTHERN PUBLISHING ASSOCIATION.

1025-27 Jefferson St., Nashville, Tennessee.

Subscription Price.—Single subscriptions, one cent per week for five or more weeks. In clubs of ten or more copies to one address, for any number of weeks, forty cents per year.

NASHVILLE, TENN., JULY 30, 1902.

THE recent drought in Texas has been followed by unparalleled floods. Much damage has been done.

THE great anthracite coal strike continues, and the prediction is made that the price of hard coal will reach \$10 per ton.

It is stated that though smoking is largely responsible for the condition of King Edward VII., he is permitted an occasional cigar, as it would be unsafe to deprive him of the weed entirely.

It is a sad commentary upon much that is called Christian to-day that twelve Greek priests were sent to prison in Jerusalem recently as the result of a fight between them and the monks of the Church of the Holy Sepulchre.

RECENTLY the French government issued a decree ordering the closing of all unauthorized schools. The schools affected are of course largely if not wholly such as are conducted by the various Roman Catholic orders. The closing of the schools was the occasion of rioting in some places. A number of arrests were made.

THE fact seems to be pretty well established that the recent mine explosion at Johnstown, Pa., which resulted in the loss of one hundred and fourteen lives, was due to gross carelessness on the part of some of the miners. Four open lamps were found in the room in which the explosion originated. One witness testified that the men were in the habit of lighting their pipes in the dangerous rooms.

WE recently reprinted in these columns an article from *Christian Work* showing the waste places of the earth to be "still the abodes of cruelty." The following note on the same subject is also from that paper: "Now comes in a dispatch from Victoria, B. C., the news that the steamer *Mona*, just arrived at that port, brought details of tribal wars, cannibalism, earthquakes, tidal wave, and other exciting happenings in the South Seas. According to the report furnished by the purser, the steamer's company found on their arrival at Tanna that a big cannibalistic feast was being held by the natives. The natives had secured a number of prisoners in a recent raid on some villages of their rivals, and when the steamer reached port some distance from the native village they were engaged in eating the unfortunates. The passengers and officers of the inter-island steamer did not go to the scene of the cannibal feast, which was still in progress when they left. He also stated that the Rev. F. L. H. Patton, the venerable missionary, who has been in the New Hebrides for nearly half a century, and who

visited the United States about two years ago, had a narrow escape from being killed during one of the forays of the fighting tribes. Mr. Patton clearly showed himself a real hero; for when in a fight which took place in the bush near the village Tanna, both tribes fighting with knives and spears, fifty-one natives were left on the field dead and a large number were wounded, many being carried off by each party for the feast, Mr. Patton went on the field where the two tribes were fighting, and attended the wounded at the risk of his life. He was bending over two wounded natives, one of them a woman, when several spears were hurled at him by some of the attacking tribe, but fortunately none struck him. He then left the field and took refuge at Tanna. It would seem to be only common prudence for Mr. Patton to quit that island, which seems to answer to the description of the country portrayed by Sidney Smith, who declared that cold clergyman was the favorite dish of the natives."

## RENEWAL.

THERE is winter—not a flower, not an open stream of water, the very earth frozen, the snow stretching away, a thousand miles, perhaps. But the spring comes, the waters open, the flowers spread their cups and beauties, and soon summer stretches eastward and westward and far away.

A like change takes place when a man is renewed by the breath of the Lord. This new man gains in the speed and range of his thoughts and feelings. He moves from that which is less to that which is greater. He is more able, more willing, more desirous, more delighted to go and come in the ways of the Lord. His, now, is the grand life of lives, the real human life of human lives.—*Selected.*

## MORAL TONE.

OUT of thirty-one Andover Academy students who recently presented themselves at the Princeton summer entrance examinations, twenty-two were rejected for "cribbing"—that is, for stealing or copying their answers.

As usual, there are not wanting apologists for the conduct of these young men, while another class of journals make light of the whole matter, laughing it off as many do anything which they can not defend, but which their own code of morals does not condemn.

And it is right here that we discover, if not the root, at least a root, of the difficulty. "Life is real, life is earnest," and the boy or youth who has learned to laugh at falsehood and to treat deception as a source of mirth, is in a fair way to become a cheat himself.

One of the worst books ever written is 'Peck's Bad Boy.' Unfortunately it does not stand alone. There is nothing too wicked for the newspapers to make sport of, nothing too sacred to make the subject of jest. The result is a lowered moral tone, especially among boys and youth.

It is a pity that there should be found anywhere a single apologist for the dishonesty of these twenty-two Andover "cribbers," but even as prominent a paper as the *New York Sun* says that "cribbing is a foolish thing, but schools and colleges have their own private codes of morals."

So much the worse for such schools and colleges. No parent can afford to send his son to

any school whose code of morals falls short of the ten commandments and the sermon on the mount.

The *Springfield Republican* well says: "Of all educational questions, there is only one that strikes down to the soul of things, and that is the question of character." This is true, and the sooner our institutions of learning come to realize this principle, the better.

The education that does not aim first of all at the formation of right character, is an education of doubtful value. There is something radically wrong in an educational system that turns out two "cribbers" to one honest student.

## ALWAYS A CHINK SOMEWHERE.

ONE of the most notable characters in western North Carolina, some years ago, was a physician, as well known for his shrewd philosophy as for his skill in curing.

"My character," he once said to a friend, "was to a degree formed by a single incident in my childhood. Our home was a log hut in the suburbs of the town in which we lived. The door and two windows opened into the squalid street, a pigsty, and a vacant lot into which the refuse of the town was thrown. But through a small window, hardly more than a chink, at the back of the house, we had a glimpse of the mountain-tops, about which the clouds hung and shifted perpetually.

"My mother had a habit of closing the door and side windows, and opening this little chink whenever we children were tired or cross or discouraged. She knew, though we did not, that that glimpse of wonderful peace and beauty would help us.

"When I was leaving home to seek my fortune, I said to her, 'I wish I could take that with me,' looking up at the window. 'You can't do that, John,' she said, 'but I am sure there never will be a place in your life so mean and poor but that some chink in it will open on something beautiful and good. Keep it open.'

"I have tried to obey her," said the old man. "If there is but one hopeful symptom in a patient, I keep it in sight for him and myself. If there is but one good trait in a man's character, I try to look at it alone, and shut out all the rest.

"I see that God sends pain into men's lives as a discipline, but he does not hinder them from finding comfort in many ways. I help them to find it. Life is hard and squalid enough sometimes, but there is always a 'chink' somewhere through which one can see the mountain-tops and the sunlit clouds."—*Ram's Horn.*

## 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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