

The Gospel Herald

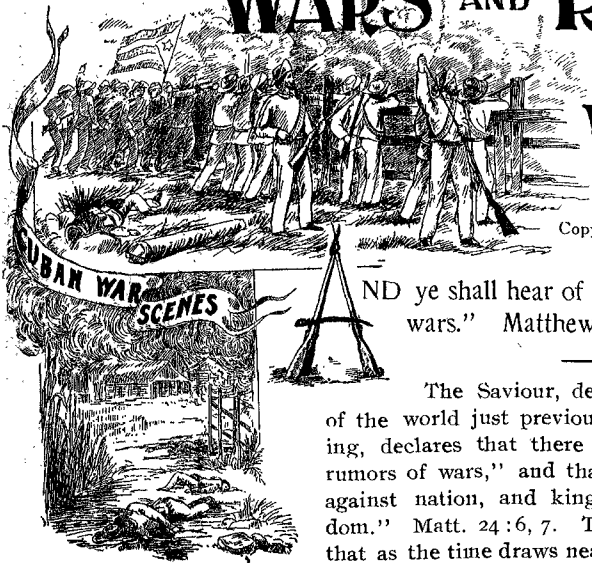
“On the 38th Street, 267 W. Main St. PALMER will toward men.”

VOL. IV,

NASHVILLE, TENN., AUGUST 6, 1902.

NO. 30.

WARS AND RUMORS OF WARS



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

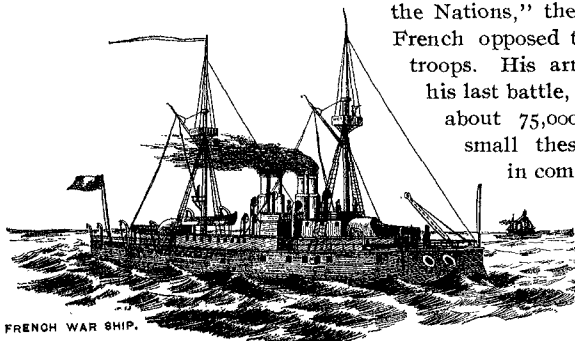
The Saviour, describing the condition of the world just previous to his second coming, declares that there shall be "wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom." Matt. 24 : 6, 7. This would indicate that as the time draws near for the return of the Lord, the nations of earth will be making

unusually great preparations for war.

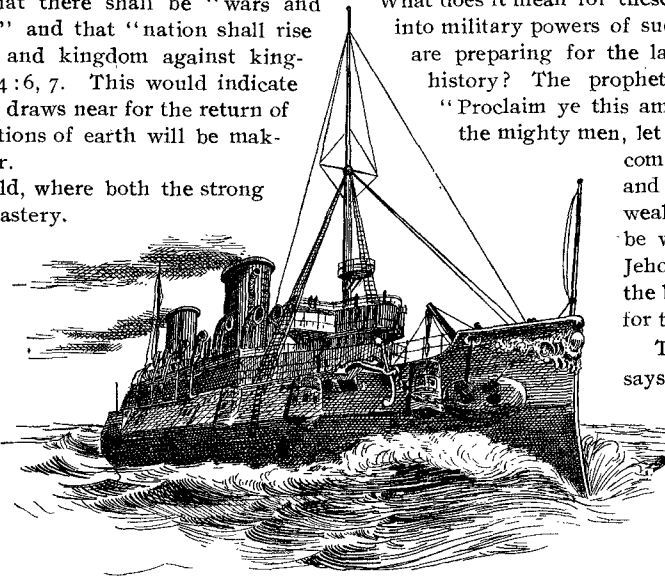
The world has been a great battle-field, where both the strong and the weak have contended for the mastery.

Nations have arisen by battle and blood, held sway by the sword, and have gone down the same way they arose. Time has not changed the hearts of men, and as nations have done in the past, so they are doing and preparing to do now with greater intensity than ever before. As we look upon the world to-day, we cannot but be impressed with the remarkable preparations for war that are in progress, which far exceed anything ever before known in the history of the world.

Beginning with the French Revolution in 1789, and ending with the battle of Waterloo in 1814, Europe passed through the Napoleonic wars, which were the most terrible ever known in her history. But the armies and the preparations for war in Europe at the present time are on a scale far exceeding anything known in Europe at that time. Napoleon fought many of his most famous battles with an army that in European eyes to-day would appear ridiculously small. At the battle of Austerlitz, where he gained one of his most famous victories, his army numbered but 75,000 men. His great campaign in Russia was undertaken with an army of 450,000 men. At the battle of Leipzig, called "The Battle of the Nations," there were 136,000 French opposed to 230,000 allied troops. His army at Waterloo, his last battle, was fought with about 75,000 men. How small these armies seem in comparison with the armies of to-day! Of the five great continental Powers of Europe, France, Rus-



FRENCH WAR SHIP.



TRIPLE-SREW CRUISER "MINNEAPOLIS."

sia, Germany, Austria-Hungary, and Italy, each one of them has a standing army of about 1,000,000 men, and upon necessity the whole male population able to bear arms can be sent into the field.

Great Britain is equally prepared for war, and her army numbers 450,000 men, but her greatest display of warlike power is in her navy. The fleets of all these powers are continually being increased, and it is a well-known fact that more than seventy-five per cent. of all the revenues of these countries is expended in warlike preparations. The smaller powers of Europe have caught the same spirit, and have increased their armies in proportion to their size and population, the same as the greater powers. To-day Europe is a vast camp, and the young men of the nations are withdrawn from peaceful pursuits and housed in army barracks, where in the wicked life of the camp they receive a training distinctly cruel and unchristian.

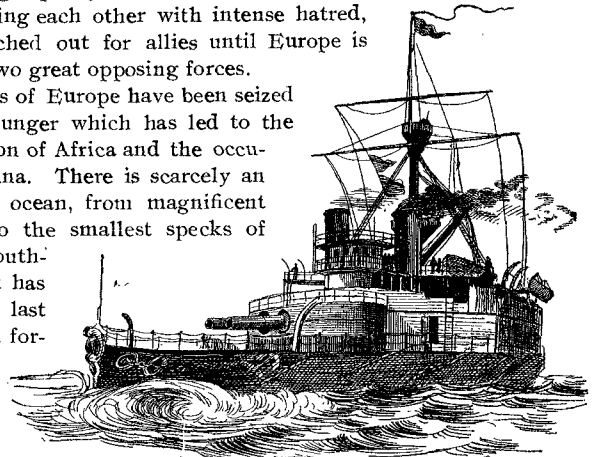
Thirty years ago Japan was unknown as a military power; to-day she is one of the great military powers of the world,—a nation which none of the European powers would consider a mean antagonist. In naval activity she is second only to England.

What does it mean for these heathen nations to develop so suddenly into military powers of such great strength? Is it not because they are preparing for the last act of the great drama of the world's history? The prophet Joel, looking to this time, exclaimed: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3 : 9-13.

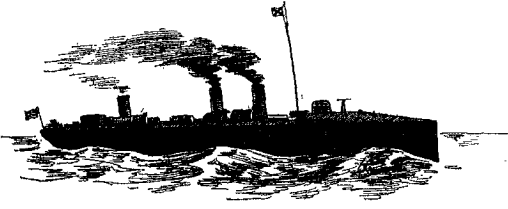
The Revelator, describing the same time, says: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth." Rev. 11 : 18.

The nations are angry. They are jealous of one another, each fearing that the other will gain some advantage in power, trade, or an increase of territory; hence the mustering of armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. France and Germany, hating each other with intense hatred, each has reached out for allies until Europe is divided into two great opposing forces.

The nations of Europe have been seized with a land hunger which has led to the forcible division of Africa and the occupation of China. There is scarcely an island of the ocean, from magnificent Madagascar to the smallest specks of land in the Southern seas, that has not within the last few years been forcibly taken possession of by some of the European powers.



BRITISH BATTLE SHIP "VICTORIA."



U. S. TORPEDO BOAT DESTROYER "PORTER."

Even the people of the United States have caught the spirit of extension and conquest, and it is doubtful if their ambition will be content with the West Indies and the Philippines.

With such a state of affairs one may expect great preparations for war. To-day, the rumor is that Russia is preparing to invade Turkey; to-morrow, that her mighty army will soon force the passes of the Himalaya Mountains and invade British India. Again, German and British hostility toward each other leads the two nations to the brink of war. At another time, France and Great Britain are growling at each other over Egypt and other complications in Africa. The empire of Austria-Hungary is on the verge of dissolution; the debates in its parliament are transformed into bloody encounters between the members. Southern Germany is not reconciled to its subordinate position in the empire; the socialists are active, and nihilism stands in the dark with a dagger, ready to thrust through any and every king or statesman in its way. The Pope, aided by the vast body of the Catholic clergy, is secretly planning for the overthrow of the kingdom of Italy, the restoration of his temporal power, and the regaining of his position as the arbiter of European affairs. Is it any wonder that under such circumstances there should be "wars and rumors of wars"?

The United States is affected by this prevalent spirit of the times.

We have a "Monroe Doctrine," which is very offensive to some of the European powers, and its maintenance can be only effected by armies and ships of war. Hence a "vigorous foreign policy" is advocated, a strong navy is being built, and the highest military officers of the United States are advocating an increase of the army.

It is the fixed purpose of this government not to allow any European power not now possessing colonies in this hemisphere, to gain any territory here, and an attempt to do so may at any time bring the United States into collision with some grasping European power.

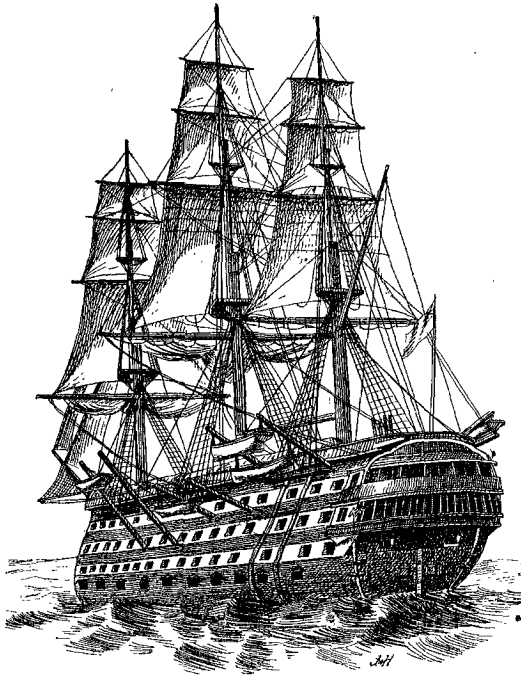
When the final great struggle comes, the United States will be ready to do her part.

Nations do not make such preparations for war for nothing. A nation can not go on always arming and never fighting. Sometime the storm will burst in its fury, and all past wars will sink into insignificance before that conflict. In the last great struggle, the

"mighty ones of God" (see Joel 3: 11) will take part. Says another prophet: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isa. 17: 12, 13.

Several times it has seemed that a general European war could not be avoided; but a settlement has been speedily effected and the powers have again settled down to watch one another. Why is this?—God has a work to be done in the earth. The angels of God are holding the winds of strife until the "servants of God" are "sealed." Rev. 7: 3.

But not long now will it be before "rumors of war" will be turned to war itself,—war,



BRITISH TRAINING SHIP, "ST. VINCENT."

grim and terrible,—and none can be safe but those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. Matt. 5: 5; 2 Peter 3: 13.

Not till then will wars cease and peace reign on earth from the rising to the setting of the sun.

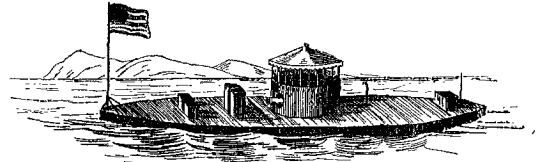


THE "PLAGUE OF THE FASHIONABLE PHYSICIAN."

THIS is the title of a remarkable lecture recently delivered before a medical audience in Berlin by Dr. Schwenger, the famous physician who, according to Prince Bismarck's own statement, added ten years to his life.

Dr. Schwenger takes the medical fraternity severely to task for practicing according to prescribed methods instead of following reason and common sense. While holding the "doctor *a la mode*" and the ever-increasing army of fads up to wholesome ridicule, he points out many causes of disease which are little thought of. He says:—

"It will be found that almost every article of clothing interferes with the balance of our organism, and calls for medical action of some sort. Take the corset, for instance. Originally invented to hide the deformity of some hunch-backed female, it got to be the official cause of



FIRST U. S. IRONCLAD "MONITOR."

many of the nervous and intestinal ills from which the weaker sex is suffering to-day; but do you suppose, for one moment, that in ante-corset days all women were full-blooded, endowed with nerves of iron and a ditto digestion? These diseases existed before the corset was ever thought of, and would continue to worry womankind even if the corset were abolished by law and—the law respected.

"As a matter of fact, all and every article of wear or ornament obstructing blood circulation—belts, collars, suspenders, narrow, pointed, and high-heeled boots,—everything of that sort calls for more or less medical interference. And the same is true of things shutting off contact between our living, breathing skin and air,—hats, false hair, pads, gloves, umbrellas, veils,—while medical action may also be required for the following reasons: Size and height of living rooms, scene and duration of society functions, sanitary or unsanitary conditions of theaters, churches, schoolrooms; fashions in the matter of food and drink, particularly in the use of stimulants, tea, coffee, cocoa, alcohol, smoking, snuffing, and chewing tobacco."

"Antipyrin," that great regulator of temperature, he says, "is making the tour of the world," but "after we had reduced temperatures for twenty years, and had crowed about it and beat our breast with satisfaction, we concluded one fine day that it was all wrong, and that sick persons are better off if their high temperature is not interfered with; for high temperature means increase of vitality, and every layman ought to know that vitality, when it asserts itself, should be backed up rather than diminished or suppressed.

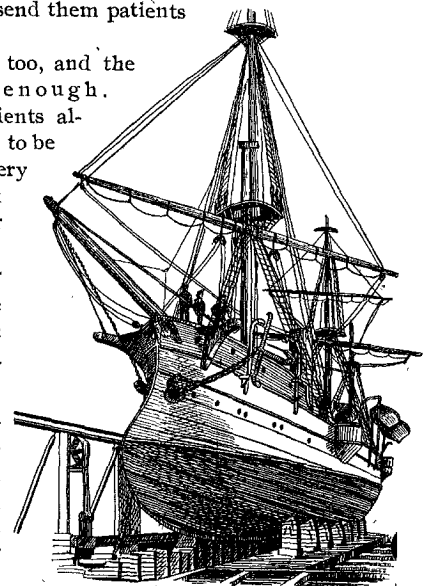
"To err is human," you say, but I ask, Is it right, is it lawful, is it moral, to subject sick people to experiments of that sort?

"Not so many years ago, it was the fashion 'to study medicine;' to be up-to-date nowadays, one must be a 'specialist.' I know physicians who spend the spring and summer in some fashionable watering place, and utilize the winter to call on colleagues with the request to send them patients next summer.

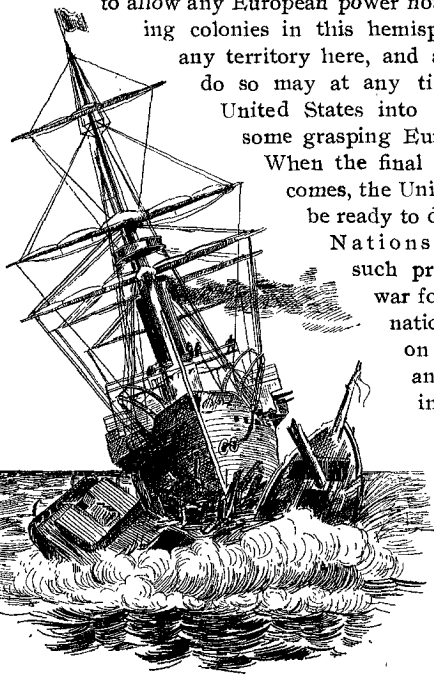
"It pays, too, and the work is easy enough.

Plenty of patients allow themselves to be sold on delivery three or six months after date.

"Another brand of the physician *a la mode* is the fellow who imitates a great light of medical science in some outward respects, advertising himself as his pupil, and announces



FLAGSHIP OF THE MEXICAN NAVY, "ZARAGOZA."

U. S. WAR SHIP "ATLANTA,"
Ramming derelict in midocean.

a new curative method 'founded on the discoveries of the great X. X.'

"Medicine is classed as an exact science, but I pity the patients who fall into the hands of a physician before the latter has corrected his school wisdom by practical experience. The story that one of the masters of the surgical craft advised his coachman, suffering from accident, to go at once to a physician, is no joke.

"Call me a barbarian if you will, I say medicine is not an exact science. Weights and measures, the price of gold and silver, the extent of sugar production—morals even, can be regulated by international treaties, but no convention, no law, no ukase, may lay down a rule determining, for instance, the time when some organic disease passes from the acute into the chronic state.

"Method, method, method! Never in the history of medicine was method so immeasurably overestimated as to-day. It has come to pass that specialists who never had a glimpse of the patient upbraid the physician in charge for having sinned against the law of method!

"Illness has no mystery for such wise acres; they care not whether the peculiar physical or mental condition of the sick man, woman, or child forbade surgical operation, or any aggressive treatment whatsoever. They have only their theory in mind, and cry out, 'This physician failed to use the knife. *Ad bestias* with him, the heretic, who has no method!'

"After the blast the despised practitioner may console himself with the knowledge that he did for his patient what he honestly believed to be the best and most beneficial in his particular case. And that's the main thing, the howlings of the fashion-crowned method-mongers notwithstanding.

"The number of methods is legion, and new ones are born, like fools, every minute of the day. Since instinct and accident taught us to clean and bind up wounds and to find and extract outside matter, since we learned to discover the causes of disease, cures have sprung up by the thousand. They come and go, all doing an equal amount of good and—fail to come up to expectations in one respect or another. In some cases the method may be all right. Its partial failure is usually due to the lack of individualizing. All battles can not be fought according to one plan, even if that plan be conceived by a Napoleon. The physician, like the general, must know the enemy fore and aft, inside and outside; he must know his antecedents, his circumstances, sorrows, and joys—everything.

"With the greater part of this necessary information the physician *a la mode* dispenses. He thinks he can do better by aping the specialists, and blindly following the theorists.

"Whether it is advisable to administer serum at certain stages of diphtheria, whether lupus be better destroyed by chemical or mechanical means, whether a hot bath is always preferable to an alcohol bandage—these things can not possibly be set down in books to fit individual cases; practical experience combined with intimate knowledge of the patient's condition (as set forth in the preceding paragraph) alone can decide what ought to be done.

"Here is a tract of land. One crosses it without even thinking of its value, another judges it to be good hunting grounds, a third

uses it to plant potatoes, a fourth drives a shaft and mines gold and silver. It is all the same to the land. It becomes valuable or remains useless, according to its masters. So it is with medical theories, whether individual man be benefited by them or whether his sufferings continue or increase, all depends on the physician.

"There are good and bad doctors, and the good one's success is seldom due to theory. I repeat: Beware of the doctor *a la mode*. It is easy to distinguish him from the physician who is a physician."



THE RELIGION OF BABYLON DOES NOT RECOGNIZE THE TRUE TEMPLE.

August 16, 1902.

QUESTIONS ON DAN. 2: 1-13.

1. What happened to Nebuchadnezzar in the second year of his reign?
2. How was he affected by this experience?
3. For whom did the king then call? With what result?
4. What did the king then say to them?
5. What did the Chaldeans then ask the king to do?
6. What did they promise that they would then do?
7. Why could not the king do as they requested?
8. With what threat did he then urge his demand upon the Chaldeans?
9. What did he promise them if they would comply with his request?
10. What did he again urge them to do?
11. What demand did they in return repeat?
12. What did the king declare to be their purpose? Why?
13. How did the king repeat his former threat? What did he say was their plan of action?
14. What final demand did he make of the Chaldeans?
15. In what emphatic statement did they acknowledge their inability to do what the king asked?
16. Did they regard the demand as a common one?
17. What did they say about it? Who alone did they declare could reveal what the king asked them to show? What reason did they give as sufficient to prevent such a thing from being done?
18. What effect did this interview with the Chaldeans have upon the king?
19. What command did he then issue?
20. What decree was then made? Why did they seek for Daniel and his companions as the result of this decree?

NOTES.

1. Daniel and his companions had been under training for a definite purpose. The Lord had a message for Babylon, and it was to be given in the court of the king. "As Israel had lost the power to arrest and command the attention of all the nations, that the nations might consider God and his wonderful ways and works with the children of men, God would now use them to enlighten those who had acquired the power to arrest and command the attention of all the nations, and thus cause all nations to consider the wonderful ways and works of God with the children of men."—*Great Empires of Prophecy*, pp. 6, 7. By the training which they had received, these young captives had been prepared to stand before the king, that they might impart in his own language the knowledge of the true God and his working among men.

2. God purposes to demonstrate in Babylon that the wisdom of men is foolishness with him, that true wisdom comes from him alone, and that it is imparted to man through the indwelling of the divine life as the wisdom. The failure of the Chaldeans to meet the demands of the king made it clear that all their pretensions of being the channel of communication

through which could come knowledge which was otherwise unattainable was all a sham. To justify their failure they declared that only the gods could do what they were asked to do, and even in this there was no hope, from the Babylonish standpoint and experience, because, they declared, their "dwelling is not with flesh." This is the creed of Babylon. This is the teaching and experience of heathenism. And a professed Christianity which does not bring this experience into the life is no better than heathenism.

3. The original promise in which the gospel was first preached (Gen. 3:15) was the promise of the union of Divinity with humanity *in the flesh*, and this is the essence of Christianity. Daniel and his companions were in Babylon to teach this very truth, and the opportunity had now come in God's own providence. According to the statement of the Chaldeans themselves, the ability to reveal the dream and its interpretation as demanded by King Nebuchadnezzar, would be equivalent to the demonstration of the fact that God dwells with flesh. That which they put forward as an excuse for their own failure was the highest testimony to the truth of the experience which they denied to the flesh,—the indwelling of God in the flesh of sinful man. Thus the truth is set forth that "their rock is not as our Rock, even our enemies themselves being judges."



JOURNEYING TOWARD CANAAN.

International Sunday-School Lesson for August 17.

Num. 10: 11-13, 29-36.

Memory Verses, 33, 34.

GOLDEN TEXT: "For thy name's sake lead me and guide me." Ps. 31: 3.

Time.—B. C. 1490.

Place.—The plain before Mount Sinai.

Persons.—The children of Israel, Moses, and Hobab.

DAILY READINGS.

Monday.....	Num 9: 15-23
Tuesday.....	Num. 10: 1-25
Wednesday.....	Num. 10: 26-36
Thursday.....	Num. 11: 1-23
Friday.....	Num. 11: 24-35
Saturday.....	Num. 12: 1-16
Sunday.....	Ex. 18: 1-12

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

(Concluded on page 238.)

The Gospel Herald

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

NASHVILLE, TENN., AUGUST 6, 1902.

GOD'S WITNESSES.

Creation THE visible creation is God's first witness. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and Godhead; so they [who deny God] are without excuse." Rom. 1:20, R. V.

Creative Power Everywhere in the Scriptures appeal is made to God's creative power as evidence of his divinity. He rules because he is Creator. He commands because he made.

The Fool "The fool hath said in his heart, There is no God." To say a thing in one's heart is to wish that it were so. No man can possibly deny the being of a Creator except the wish be father to the thought. Then and not till then may one really doubt the existence of a God.

We Know We know many things we can not understand. We know that we are,—that we exist,—but we know not how; and we know that we know. This very consciousness is proof positive that some power outside of and greater than ourselves gave us our conscious being—our existence; for something can not come forth from nothing. Every man in his own thought traces himself and all the material universe back to the first great Cause, and that Cause we call God.

His Glory "The heavens declare the glory of God," says the psalmist. Only "the fool" can look upon the heavens without being convicted that God is. Only the man whose heart is so corrupt that he dares not believe there is a God, cares to think that there is not a supreme intelligence governing all things.

"My Witnesses" But there are many members of the human family who do not see God in the heavens, or who at least do not see him as he is—the God of love. The sun, moon, and stars are God's witnesses, but not his only witnesses. To God's people he says, "Ye are my witnesses."

Object Lessons The Lord teaches us by object lessons. He gives us the rainbow and the flowers to show us the beauty there is in sunlight. He sent his only begotten Son that in him we might see the beauty of the divine character and know of a truth that "God is love." And just as each little flower reveals some of the beauty concealed from mortal vision in a ray of sunlight, so each one of God's believing children may reveal to his fellow mortals some of the character of the Creator. This is what he means when he says, "Ye are my witnesses."

Actions, not Words Actions speak louder than words. The Lord does not so much want us to tell people that he is and what he is as to live those truths in our daily lives. Our lives are the essential thing. It is not the mere fact of being, but the fact of what we are, that witnesses most powerfully for God.

The poor demoniac existed just as truly while he was a demoniac as after he was healed; but it was not until God had healed him that he was qualified to be a witness for his Lord. Then he could tell what the Lord had done for him. He could then bear to others the light that God gave him.

God Is Love The visible creation testifies of God's power and even of his love, but fallen beings can not discern God's love in exhibitions of his power. Elijah did not see God in the earthquake, nor in the mighty wind that rent the rocks, but in the still small voice. There are thousands who though they fail to see God in the heavens find him in the life of some humble believer.

The Power of Living "I, even I, am the Lord; and beside me there is no Saviour. I have declared, and I have saved, and I have showed, and there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." There is no power like life. The tiny seed falls into the crevice of the rock; it germinates and grows. The life that is in it gathers to itself from the air, earth, and water until perchance even the ragged rock is burst asunder by the power of the life of that little seed. It is even so with the power of Christian living. Many a stony heart which had long withstood argument has yielded to the silent witnessing of humble Christian living. Let us then ever remember that there is nothing too hard for God.



"THERE WAS NO KING IN ISRAEL."

GOD'S promise to Israel was: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:4-6. This promise was more than fulfilled to Israel, for though the people never kept their part of the agreement, the Lord wrought most marvelously for them. When sent for in haste by Balak, king of Moab, to curse Israel, Balaam, the mercenary prophet, while desirous of securing the reward offered by Balak, said in the presence of all the royal princes:—

"Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" Num. 23:7-10.

This was not what Balak wanted, and he took the prophet to another place, that from a different standpoint he might view the camp of Israel, and might, peradventure, curse God's chosen people instead of blessing them. But again was the king of Moab disappointed; for Balaam took up his parable and said:—

"God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he

spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Verses 19-23.

And again, looking upon the camp of Israel from still another view-point, and still speaking under inspiration of God, Balaam said:—

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

All this was spoken and was true of God's chosen people when "there was no king in Israel," but "the shout of a king" was "among them," "the Lord of hosts is his name."

Not that the nation was perfect, nor that its history was an unbroken record of prosperity. The children of Israel were only human. In their veins flowed the blood of Reuben, of Simeon, and of Levi, as well as that of Judah, of Joseph, and of Benjamin. Moreover, Israel was at this time less than one generation removed from Egyptian bondage with all its degrading influences and memories. But under divine leadership a race of slaves had become a self-governing people.

Again, Israel should be judged not from the standpoint of the present, but in contrast with other people at that time. Viewed in this light, Israel is seen to be inestimably superior to all other peoples of that age. Nor was this because better blood flowed in their veins. It was because they had better laws and better government. "Behold," said Moses, "I have taught you statutes and judgments even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

God's word is a living word. Where it truly dwells, there God is. There was no visible king in Israel—no mortal man who assumed the right to rule over his fellows; but "the shout of a king [was] among them;" for "the Angel of his presence saved them" in Canaan even as he did at the Red Sea and in the wilderness. Though many times they sinned against him, his judgments did not destroy, but only corrected them; and when they turned again, he forgave their iniquity, and delivered them from their enemies. "In his love and in his pity he redeemed them." "He regarded their affliction, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies." Isa. 63:9; Ps. 106:44, 45.

It was because Israel was his peculiar treasure that God was unwilling that his people should pattern after the tribes of Canaan. It was for this reason that Israel was not to be "reckoned among the nations" in the sense of being a part of the world's political system, not in the sense of not being great and powerful.

Though so far as the world could see, "there was no king in Israel,"—none whom the world called a king,—every true-hearted Israelite felt the invisible presence of their divine Leader, and "the shout of a king [was] among them;" for God himself was their king; for he dwelleth not only "in the high and holy place," but "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

THE GOVERNMENT AND THE PHILIPPINE FRIARS.

IT can not be denied that the government of the United States is face to face with a most difficult question in the Philippine Islands, namely, the deportation of the friars.

These friars are known also as "secular priests." They are the members of the various Roman Catholic orders. They are not priests, and yet they discharge some of the functions of the Roman Catholic priesthood, and have taken the usual vow of poverty, chastity, and obedience.

The vow of poverty applies, however, only to the individual. The individual friar owns nothing, but the order to which he belongs is usually rich. This is the case in the Philippine Islands. The several orders own large tracts of land, which they rent to the people, and upon which they have in the past paid no taxes. As owners of the soil, these friars have been able to lord it over the people in a most oppressive manner. The rebellion of the Filipinos against Spain was largely due to a desire to throw off the yoke of the friars.

In most places these friars had been driven away by the Filipinos, who are determined that they shall not return, and who demand that the land formerly monopolized by these orders shall be restored to the people. The proposition of the United States is to buy these lands, but the friars decline to sell, and insist that the government is bound by the treaty with Spain not only to respect their title to their lands, but to put them in peaceable possession of the same.

The position of the President and Secretary of War is that the friars must sell their lands, and leave the islands, and the object of Governor Taft's visit to Rome was to induce the Pope to arrange for their withdrawal. But no understanding has been arrived at, and the question is still unsettled.

Of course the friars can not plead constitutional rights, since the principle has been pretty thoroughly established that the Constitution of the United States does not extend to conquered territory, unless so ordered by Congress; but the treaty with Spain, by which the Philippines were ceded to the United States, provides that the property rights of ecclesiastical bodies shall be respected. This provision was incorporated into the treaty, doubtless, for the express purpose of securing to the friars the lands which they now claim; and it is this provision

which makes it exceedingly difficult for the government to deal with this question as the necessities of the question seem to demand.

We print on another page an article from *Christian Work*, "No Agreement with the Vatican." We have no sympathy with the friars nor with the church to which they belong; but those who dispose of this question so carelessly will discover later that the problem is not so simple as they imagine. The fact is that it is a most difficult question.

Moreover, this government has itself taken the initiative in negotiating with the Vatican. Business relations between individuals become diplomatic relations as between governments. The Vatican claims civil authority. Italy has nothing whatever to do with the friars and their lands. The Vatican has nothing to do with the lands,—that is, not legally,—but the friars acknowledge the Pope as head of the church to which they belong. He could have great influence with them. This government wants that influence to be exerted in the settlement of the friars question in the Philippines. To this end Governor Taft sought an audience with the Pope. Nothing has been done except to open up negotiations with the Vatican touching this matter. Having begun such negotiations, it will not be easy to terminate them. The advantage at present is most decidedly with the Vatican and with the friars, for which fact we are sorry.

HOPE ON.

BY W. C. WALES.

THE anguish of dark, unendurable gloom
Would madden the brain with despair,
And life would be only a moldering tomb,
Did hope shed no radiance there.

But the future's bright portal, resplendent with hope,
Stands ajar as a refuge from fate,
While our feet through earth's shadowy mysteries grope,
And our spirits expectantly wait.

The bitterest cup must be cheerfully quaffed,
And sorrow's dark mantle endured;
The heart must submit to the venomous shaft
Of troubles to which we're inured.

But the long, dismal hours of dreariest night
Surely herald the glad waking day;
Just yonder is hastening the morn's breaking light
That will chase every shadow away.

Then wait, weeping one, all thy tears shall subside
In a rapturous, endless refrain;
There's joy beyond all the rude ills that betide,
Thy sad heart shall sing gladly again.

DUSTY OCEAN ROADS.

A "DUSTY" ocean highway sounds almost incredible. Yet those who are familiar with sailing ships know that, no matter how carefully the decks may be washed down in the morning, and how little work of any kind may be done during the day, nevertheless, if the decks are not swept at nightfall, an enormous quantity of dust will quickly collect.

Of course, on the modern "liner" the burning of hundreds of tons of coal every twenty-four hours and the myriads of footfalls daily would account for a considerable accumulation of dust, but on a "wind jammer," manned with a dozen hands more or less, no such dust-producing agencies are at work. And yet the records of sailing ships show that they collect more sea dust than does a steamer, which is probably accounted for by the fact that while the dust-laden smoke blows clear of the steamer, the larger area of canvas spread by the sailor acts as a dust collector.

To quote an instance in support of this contention, we may mention that no less than twenty-four and one-half barrels of fine dust were swept from the decks of an American sailing ship during a ninety-seven days' voyage from New York to San Francisco.

The captain of this vessel, a man of scientific tastes, made careful observations on the mystery of the dust, but beyond the wear and tear of the sails and rigging, a quite negligible factor, he could assign absolutely no perceptible cause for the formation of dust on board his ship. It has been asserted that the dust which falls on the decks of vessels emanates from the interstellar spaces. This sounds both scientific and plausible, but it is at variance with certain known facts. Bits of leather, cork, wood, and vegetable fiber are almost always found in sea dust, the presence of which would seem to indicate that at sea, as on land,—

The earth of a dusty to-day
Is the dust of an earthly to-morrow.

However this may be, of the fact of the steady and constant deposition of dust on the decks of vessels while at sea, there is no possible room for doubt, but, so far, all attempts to solve the mystery of its origin have failed.—*Shipping World*.

IN THE BRIGHT DAYS.

WE need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity, and depression. We are quite in danger of thinking that religion is only for sickrooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as at midnight, although we can not see them in the sun's glare. And there are just as many comforts, promises, divine encouragements, and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.—*Glimpses Through Life's Windows*.

THE Rev. Newell Dwight Hillis, of Brooklyn, N. Y., makes this arraignment of parents for neglecting the education of their children in the principles of Christianity:—

"Ours is an age when the home school is grossly neglected, and the divinely ordained teachers have become recreant. Parents will not take time to train their children. Fathers overtax themselves in business, and count it enough that they provide their children with food and raiment. Mothers, interested in outside events, allow their children to grow up as ignorant of the principles of Christianity as the savages of the South Sea Islands. They leave all Christian instruction to Sunday-school teachers. They farm their children out, as it were, to the church."

"WISDOM is the principal thing; therefore get wisdom."

JOURNEYING TOWARD CANAAN.

(Continued from page 235.)

INTRODUCTORY.

THIS lesson is in the book of Numbers, the fourth book of the Pentateuch. It is called "Numbers" because it gives the number of the children of Israel when they first left Egypt, and also when the forty years of wilderness journey had ended. When numbered the first time at Sinai, all the males, "twenty years old and upward," except the Levites, were 603,550 (Num. 1: 46); and all the males of the Levites, "a month old and upward," were 22,000. Num. 3: 39, 45-47. This would make the whole number of all—men, women, and children—between two and three millions. When numbered the second time, "in the plains of Moab by the Jordan at Jericho," all the males, except Levites, were 601,730 (Num. 26: 51), and the Levites were 23,000. Verse 62. "But among these there was not a man of them that were numbered by Moses and Aaron" at Sinai, except Caleb and Joshua. Num. 26: 63-65.

EXPLANATORY NOTES.

11. The previous part of this chapter tells of the two silver trumpets and their use. (Read this verse.) The Israelites, at the time of our lesson, had been out of Egypt one year, one month, and five days. Referring to this time, Moses, nearly forty years afterward, said: "Jehovah our God spake unto us in Horeb [Sinai], saying, Ye have dwelt long enough in this mount: turn you, and take your journey," etc. Deut. 1: 6. On this day "the cloud was taken up from over the tabernacle of the testimony." It was called "the tabernacle of the testimony" because in the most holy place was "the ark of the covenant" containing the tables of "the testimony." Ex. 25: 16.

When the cloud was taken up from over the tabernacle, the children of Israel journeyed, following it; and where it stopped, there they encamped again. If it remained over the tabernacle many days, or even a year, there they camped just so long; if it remained only from evening until morning in a place, they followed it on. They did all this by the command of God. You must surely read Num. 9: 15-23.

12, 13. Therefore in obedience to God's command, "the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran."

We learn from verse 33 that this was "three days' journey," and that there were three stopping places: Kibroth-hattaavah (Num. 11: 34); Hazeroth (Num. 11: 35); "and afterwards the people journeyed from Hazeroth, and encamped in the wilderness of Paran." Num. 12: 16. "And they first took their journey," etc. This was the first journey they took after all the occurrences at Sinai; this was the first time the tabernacle was moved. The intervening verses (14-28) give the order in which they journeyed.

29. Moses married Zipporah, the daughter of Reuel, priest of Midian (Ex. 2: 15-22), also called "Jethro." Ex. 3: 1. Hobab was the son of Reuel, and Moses' brother-in-law. Hobab must have come with his father on his visit to Moses (Ex. 18: 1-27), and remained after his father returned.

The subject of this lesson and Moses' declaration here, "We are journeying unto the place of which Jehovah said, I will give it you,"

are significant. The promises of God had been repeated to him. This faith had grown with his growth, and had strengthened with his strength. Moses generously invited his brother-in-law to go with them: "Come thou with us, and we will do thee good." The reason why Moses could say this was: "For Jehovah hath spoken good concerning Israel." This "good" was contained in God's many rich promises, which Moses believed. Hobab, if he would go, could feed with them there upon the manna, follow the cloud and pillar of fire, learn the will of God, and go with them finally into the land of promise.

This same invitation should be offered by every Christian to every sinner. The place to which Moses was journeying was only a type of the heavenly country to which Christians are traveling, and many of the good things which he enjoyed were only types of the richer, deeper, fuller, more enduring spiritual blessings which they have.

30. Hobab at first declined the invitation. So many Hobabs to-day decline to go with the people of God.

31, 32. Moses was still more urgent, saying: "Leave us not, I pray thee, . . . and thou shalt be to us instead of eyes." Hobab knew the wilderness well, and could guide the Israelites about in it, and for this reason Moses urged him to go, promising again that Hobab should enjoy whatsoever good God would do to Israel. "The same will we do unto thee also." Did Hobab go? From other references it seems clear that he did. These Midianites were also called "Kenites," and some of the Kenites did go with the Israelites, and the "children of Hobab" are mentioned among them. Num. 24: 21, 22; Judge 1: 16; 4: 11.

Moses' father-in-law worshiped God with Moses, and gave him able counsel, but counsel which was to be accepted only by the command of God. Exodus 18.

33. In obedience to God's command, in verse 13, the Israelites departed from Mount Sinai and made this journey. The ark was carried in the center of the tribes. Verse 21. "But as the army never moved till the cloud was taken up, it [the ark] is said to go before them—that is, to be the first to move—as without this motion the Israelites continued in the encampment."—Clarke.

34. It may be that the cloud also overshadowed them during the day when they journeyed. God is said to be "a shade from the heat" (Isa. 25: 4), and the psalmist speaks of "the shadow of the Almighty." Ps. 91: 1.

35. This was Moses' prayer when the ark set forward: "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee."

36. When the ark rested, this was Moses' prayer: "Return, O Jehovah, unto the ten thousands of the thousands of Israel."

QUESTIONS.

Give the subject. Repeat the Memory Verses. Repeat the Golden Text. Give the Time, Place, and Persons. Did you read all the Daily Readings? In what book is this lesson found? Why is it called "Numbers"? When numbered the first time, how many grown men were there? How many when numbered the second time? How many Levites at first? How many the second time? Who died in the wilderness? 11. About what does the previous part of our lesson tell? How long had the Israelites been out of Egypt? What did God command them to do? Why was it called "the tabernacle of the testimony"? When did the children of Israel journey? When did they camp? 12, 13. To what place did they go? Did you read the intervening verses? 29. Whom did Moses marry? What invitation did Moses

extend to his brother-in-law? What good had God spoken concerning the Israelites? What would Hobab enjoy should he go? 30. Did Hobab at first consent to go? 31, 32. How did Moses proceed to urge Hobab to go? Did he go? 33. What did the Israelites do? Where was the ark carried? 34. What was the cloud to them? 35. What was Moses' prayer when the ark set forward? 36. What was his prayer when it rested? Give the Practical Points.

WITH THE CHILDREN



A SOCIETY.

ONE Sunday afternoon Miss Marion Fuller's class of five little girls waited after Sunday-school to speak to their teacher.

"Well, dearies, what is it?" asked Miss Marion, looking around the circle of her eager-eyed little flock.

They hung their heads and smiled, and looked at one another speechless.

"This must be something very important," laughed Miss Marion. "Won't somebody please tell me about it? Won't you, Kittie?"

Thus singled out, Kittie Osborne slid one small hand coaxingly under Miss Marion's arm, and, getting very red in the face, said:

"It's just that we want to be a society, please, Miss Marion. All our sisters are in societies; and we thought maybe we could make one—just a small one—just of us all together, if somebody would only show us how. They say we are too little to help anything, and that's what societies are for. But you don't think we are, do you, Miss Marion?"

Miss Marion sat down in a chair at the end of the aisle, and drew them all close around her.

"Indeed, I do not! I think that you could be a lovely society, and I can't tell you how glad I am that you wish to help. But you must remember, little girls, that if we are really going to help anybody, we must be willing to give up some of our own pleasure to do it. You know that, don't you?"

"Yes, 'm," said the little girls.

Then Miss Marion told them to come to her house the next afternoon, and she would make them into a society; and so off they went, much delighted.

The next morning Miss Marion called on Mrs. Fisher, the minister's wife.

"Can you tell me," she asked, "of some preacher out in the West who has a large family of children, not very big, and mostly girls?"

"I should think I could," said Mrs. Fisher. "I can tell you of plenty of them. I got a letter just the other day from a Mr. Humphrey, who has five children, the oldest thirteen and the youngest six; and they are all girls."

"Five girls! Delightful! Why, that is a perfect fit! Do tell me where they live and all about them."

Far away, in a little Western town one bleak, gray winter's morning, Mrs. Humphrey, the minister's wife, went singing about her work.

It seemed as though it never would be done, for Mrs. Humphrey was tired and toubled, but she sang cheerfully through it all; and when, at last, she could rest for a few moments, she smoothed the anxious lines carefully out of her forehead before she crossed the threshold of the sitting-room.

"Mother dear," called a tired little voice



from the lounge, "when you were small like me, did all your four sisters go away to school every day and leave you? And then did your mother have to keep busy in the other rooms, so she couldn't do anything except sing to be company for you?"

"But, you see," answered Mrs. Humphrey, gayly, "I didn't have but two sisters. If we had to give away two of our girls, which two would we give?"

"Not any," said Amy, promptly; "not one; we like them all four, don't we?"

"Yes, we do — all five."

And Mrs. Humphrey stooped to kiss the thin face on the pillow. Amy pulled her head down close to her own.

"Mother," she whispered, "does God know how lonesome it gets sometimes?"

"Yes, dear."

"I suppose he cares, doesn't he?"

Poor, tired Mrs. Humphrey, this was more than she could stand! She broke into a little sob, and hid her face in the cushions.

"Why, mother!" cried Amy, much distressed. "Never mind, mother dear! Of course, he cares; I'm a naughty girl to say such a thing — that's exactly what I am."

Presently Mrs. Humphrey lifted her head and she laughed a little as she wiped her eyes.

"We two are not very brave soldiers to-day, are we? It will never do for us to lose heart like this. You know, Amy, your father has come far off here, away from home, on purpose to tell the people how much God cares for them. Some of them are very poor, and work very hard, and have a lot of trouble, and oh, they need so much to feel sure of God's love and pity! So father is trying all the time to tell them, and you and I and our four school girls ought to help him just as much as we can. We ought to be proud to have a share in such beautiful work."

"But how can we?"

"By being brave and happy and loving, and making father's home the sweetest place in the world for him. Poor father, if he thought his own little daughter couldn't trust God's love to her!"

"But I can! Now I can!" said Amy.

Two bright red spots had come into her cheeks, and her eyes shone like stars.

"I'm so ashamed, and I'm so glad you made me understand the idea. I never thought before that I could help anybody by lying here. But I can if I have the courage to be contented, can't I? I'm going to try."

Two or three days later all of Amy's sisters came rushing in from school in a state of great excitement. At the postoffice they had found a letter for Amy, and a big, flat, square package.

All the family gathered around while Amy read her letter. It was from Kittie Osborne, and this was what it said:—

DEAR AMY: We five girls in Miss Marion's class have adopted your family to be friends with you, if you will let us. We think it's lovely for your father to go away so far and work so hard just because he loves to preach about the gospel. Do you like playing paper dolls? I can make them better than anything else, and I thought I would send you some. Give my love to all your sisters and your mother and father. Affectionately yours,
KITTIE OSBORNE.

Such gorgeous paper dolls none of the Humphrey children had ever seen. Such wonderful hats and jackets and dresses—a whole wardrobe of them! And then there were sheets of tissue paper and strips of gold

beading and paper lace besides, out of which new finery was to be fashioned. It would be impossible to say how much Amy enjoyed it all. The next day, when the sisters came back from school, she could hardly believe that the time had flown so fast.

Before a week had passed, another letter came—for "Miss Hattie Humphrey" this time. Susie Joyce had written it, and sent along in the same mail a delightful game. And so, as the months went by, the letters and parcels kept dropping in, sometimes for one of the girls, and sometimes for another, but oftenest for Amy. There was a Chinese lily for her which perhaps gave her the most pleasure of all. And there were books, and now and then a hair-ribbon or a handkerchief, and finally a picture of Miss Marion and her whole class. Sometimes there were what Kittie called "plain letters," when there were no gifts on hand; and as these were much longer than the "gift letters," and full of items about the school life and the home life of the writers, they were eagerly welcomed in the Humphrey household, where curiosity about the outside world was great.

For my part, I think Miss Marion was right, and that it was a "lovely society," don't you?

But let me tell you about the loveliest thing of all. One snowy, blustering March day a tall gentleman, whose face was nearly hidden in a thick, high coat collar, knocked at the parsonage door.

"I am Dr. Osborne," he said to Mrs. Humphrey. "I have a letter of introduction here somewhere from my niece."

He fumbled in his pockets, and handed out a note addressed in Kittie's familiar handwriting.

"This is my Uncle Tom," it said. "Please show him Amy's feet. He is the best doctor in the world."

"Not very modest, perhaps, to show such a letter," laughed Dr. Osborne, "but you will know how to make allowances."

But Mrs. Humphrey had turned white, and was holding to the door-post, quite forgetting to ask her visitor in. So he knocked the snow off his boots, and brushed it from his coat and hat, and turned down his collar, and by that time she remembered.

An hour later, when he got up to leave, Dr. Osborne said:—

"I expect to spend the next two or three months about sixty miles from here. If you will allow it, I shall run down every now and then to see my patient. And," he ended, gently, laying his hand on Amy's brown head, "when the summer time comes, I think that this little woman, please God, will be playing outdoors in the sunshine, with all the other young things."

"Mother," said Amy, by and by, "I'm so thankful I didn't wait till we were adopted to believe that God cared. I'd feel so sorry now if I hadn't trusted him first before any of it happened."—*Sunday-School Times.*

CHARLES KINGSLEY has said, "Destiny has two ways of crushing us—by refusing our wishes and by fulfilling them. But he who only wills what God wills escapes both catastrophes. All things work together for his good."

"It is better to give a little more taffy during life than so much epitaffy after death."

THE celebrated hill, Pilot Knob, consisting of about one hundred acres, has been purchased by Mr. Robert L. Lytle, who will convert it into an apple and small fruit orchard, for experimental purposes. This commanding eminence lies nine miles east of Murfreesboro, Tenn., and forty years ago was familiarly known as "Signal Hill." Its crest is five or six hundred feet above the surrounding country, and from its summit as fine a landscape presents itself as can be seen anywhere in this section of the United States.

A SEVERE earthquake is reported from Santa Barbara and San Luis Obispo counties, Cal., July 30 and 31. More than a hundred shocks occurred during the two days, with the earth in a constant tremble. The temperature was most oppressive, as much heat coming from the earth as from the sun. The shocks were preceded by rumbling sounds, followed by a report similar to a cannon shot.

Between Santa Mara and Lompoc disturbances indicated great havoc, roads became impassable, and large quantities of rocks were thrown down upon the passes. In many places mountain-high boulders were thrown from their places, and rolled down the steep slopes.

Throughout the northern portion of Santa Barbara County, great damage is reported. The first shock was felt most severely in the Carrego oil district, four miles from Los Alamos. The subsequent shocks were felt closer to Los Alamos, and later the center of disturbance was south of the latter place, indicating that the earthquake was somewhat migratory in its nature, and headed south. Reports from Lompoc state that the residents are in a state of great alarm, the people leaving hourly.

The effect of the shocks is thus described by one newspaper correspondent:—

"The first vibrations were similar to the preceding disturbances in direction and effect, but they were immediately followed by the most terrific shock ever experienced in this section of the State. The earth trembled and rolled and twisted until it was impossible for people to stand erect, and the terror-stricken inhabitants crouched together in the darkness, fearful that the earth might open and swallow them.

"The terror inspired by the rumbling and trembling of the earth was increased by the sound of falling buildings, which gave some idea of the terrible destruction that was being wrought.

"When the most serious shocks had passed and the rumbling sounds had died away in the distant hills, the people gathered in groups about the ruins of their homes and places of business, and when they saw the extent of the damage done, many of them, fearful of a repetition of this experience, started on foot or by any conveyance that could be had, for places where the previous shock has been less severe."

A conservative estimate places the loss in Alamos at \$30,000. This amount will probably be greatly increased by damage done to property in the surrounding country. The most severely damaged district is eleven miles long and four miles wide, but the shock was felt throughout Santa Barbara and San Luis Obispo counties.

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INDUSTRIAL FEUDALISM.

THE secular press is discussing what is termed "industrial feudalism."

By this term is meant a condition of affairs under which the money barons will rule the industrial world something as the barons of Europe ruled their vassals during the Middle Ages.

Indeed, we need not look to the future for industrial feudalism; it is already upon us. The great trusts, such as the Standard Oil and the United States Steel Corporation, now rule as they will, and exact from capital and from labor alike whatever tribute they see fit to demand.

In a recent article in the *New York Independent*, Mr. W. J. Ghent, a well-known economic writer, speaking of the great combines which practically control the industries of the nation, says, "The petty tradesmen and the producers are thus an economically dependent class; and their dependence increases year by year." "In like position, also," he adds, "are the small and moderate holdings in the trusts. The larger holdings—often the single largest holding—determines the rules of the game; the smaller ones are either acquiescent, or, if recalcitrant, are powerless to enforce their will. Especially is this true in America, where the head of a corporation is often an absolute ruler, who determines not only the policy of the enterprise, but the *personnel* of the board of directors."

Again the same writer says:—

"The laborers and mechanics were long ago brought under the yoke through their divorce from the land and the application of steam to factory operation. They are economically unfree except in so far as their organizations make possible a collective bargain for wages and hours."

Thus far Mr. Ghent sees clearly and states only the exact truth. Indeed, he says much more which is right along the same line, but strange to relate, he sees in all this no necessary menace to the best interests of the people.

Mr. Ghent says in conclusion:—

"The prevention of discontent will be the prior study, to which the intellect and the energies of the nobles and their legates will be ever bent. To that end the teachings of the schools and colleges, the sermons, the editorials, the stump orations, and even the plays at the theaters will be skilfully and persuasively moulded; and the questioning heart of the poor, which perpetually seeks some answer to the painful riddle of the earth, will meet with a multitude of mollifying responses. . . . Literature will take on the hues and tones of the good-natured days of Charles II. Instead of poetry, however, the innocuous novel will flourish best; every flowery courtier will write romance, and the literary darling of the Renais-

sance will be an Edmund Waller of fiction. A lineal descendent of the famous Lely, who

... on animated canvas stole
The sleepy eye that spoke the melting soul,"

will be the laureled chief of our painters; and sculpture, architecture, and the lesser arts, under the spell of changed influences, will undergo a like transformation.

"This, then, in the rough, is our benevolent feudalism to-be. It is not precisely a Utopia, not an 'island valley of Avilion;' and yet it has its commendable, even its fascinating features. 'The empire is peace,' shouted the partizans of Louis Napoleon; and a like cry, with an equal ardency of enthusiasm, will be uttered by the supporters of the new *regime*. Peace and stability will be its defensive arguments, and peace and stability it will probably bring. But tranquil or unquiet, whatever it may be, its triumph is assured; and existent forces are carrying us toward it with an ever-accelerating speed. One power alone might prevent it—the collective popular will that it shall not be. But of this there is no fear on the part of the barons, and but little expectation on the part of the underlings."

This is a most extraordinary conception. There is in this scheme entirely too much paternalism to commend it to men who understand the value of individualism. The picture is not too highly colored on the one side, namely, on the side that depicts the powers of "the nobles and their legates." The coloring is upon that phase of the picture which represents the people as humbly submissive to such a *regime*. The Scriptures give timely warning that this will not be the attitude of labor. Read and ponder well the fifth chapter of the General Epistle of James, and also Hab. 2: 1-8.

The only thing that will make any man who is a man submissive to the order of things depicted by Mr. Ghent is faith in God. The man who believes that in a little while his Saviour is coming to deliver his people, to strike off their fetters of whatever kind they may be, will submit to any kind of injustice, remembering the words, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." But men who are living for this world will not submit without a struggle. Terrible scenes are to be enacted ere long, especially in our great cities—oppression on the one hand, and violence and bloodshed on the other. The only safety for any soul is to heed the exhortations of God's word—to hate oppression, deal justly, and be patient "unto the coming of the Lord."

NO AGREEMENT WITH THE VATICAN.

The Christian Work.

THAT the negotiations with the Vatican should have fallen through is not surprising; it is impossible to see how it could hardly have been otherwise. The failure has only come sooner than was expected. But it has come none too soon. The fact is, the Curia wholly misunderstood the position of our government. It would not deport the friars, but would try to give them residential if not other rights. But the Washington government and the people of the country say "the friars must go!" and go they certainly will. No compromise is possible here.

Then the Vatican wanted to discuss the ques-

tion of sectarian instruction in the public schools. Governor Taft properly declined to consider the matter. The fact is, the policy of this country upon this subject is fixed, and involves the absolute secularization of the State. That policy stands; it could not be departed from without a political revolution. Here again no possibility of any compromise is in evidence.

Thirdly, the Vatican wishes to establish diplomatic relations with this country. Our diplomatic relations are with the King of Italy—not with the Pope or the Greek Metropolitan or any other head of a religious body. Congress would not allow the establishment of such relations, nor would the country; there is no possibility of any compromise here.

What is to be gained, let us ask, by the transfer of negotiations to Manila? We do not know, and we can not see that any good can result from the multiplication of epistles. We have acted most liberally—some think too liberally—toward the Roman Church authorities. We, indeed, will deport the friars, but we offer to pay them most liberally for the vast territories claimed by them as their lands. Really, the lands, excepting the grounds occupied by church buildings, rectories, and cemeteries, did not and do not belong to the friars, but were held in usufruct from the Spanish Crown, and became the property of the United States by conquest and treaty; but for political reasons, and out of deference to the Catholic element, the lands have been regarded as having been the property of the friars, and therefore an equity was most liberally conceded them.

It will seem to many, we think, that we have had enough of negotiations, and that it is time for our government to act; or, if any negotiations are admissible, let the value of the lands to be paid to the friars be determined by arbitration. As for the rest, action lies with our government exclusively. It can give the friars reasonable time for quitting the country—that is all that is necessary. When France would have an accounting of the religious orders, she did not confer with the Pope or send a commissioner to Rome. The French Parliament passed a law requiring an accounting, and the government is now enforcing it. Perhaps we might profitably take a lesson from France. Anyway, our government can do nothing that will better satisfy the people than end this whole matter of the friars as soon as possible. The sooner all negotiations over this subject are ended, the better for all concerned.

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