

# The Gospel Herald

“On earth peace will toward men.”

VOL. IV.

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AND upon earth distress of nations with perplexity.”  
Luke 21 : 25.

The times preceding the coming of the Lord are to be full of evidences that he is near. There are to be signs in the heavens—the darkening of the sun and moon and the falling of the stars. There are to be signs on the earth—sin, wickedness, and unbelief in a marked degree. Vast armies prepared for battle tell that the nations are angry. From all these things we can see that God’s wrath is soon to be poured out.

Of the nations the Lord has said they shall have “distress” with



**BRITISH SOLDIERS.**—Military Resources, 12,000,000, including Canada and Australia, but not other colonies or India.

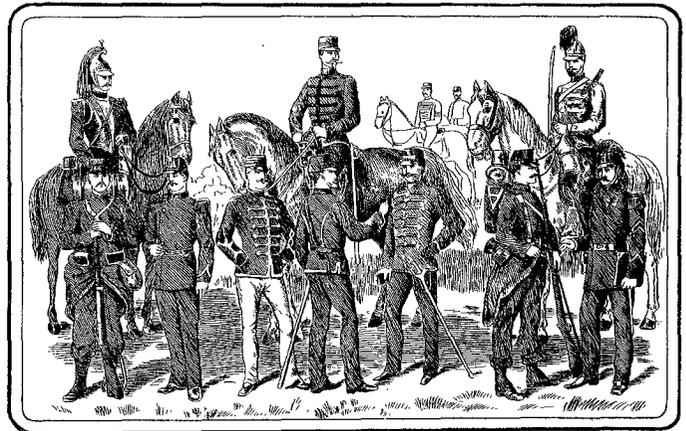
“perplexity.” A glance at the peoples of the earth will make it apparent to every one that these conditions prevail, and the statesmen of the world are greatly troubled to know what to do to alleviate the distress.

One of the causes of this condition of things is the militarism which prevails, and which causes distress in two ways: *First*, by withdrawing so many men from peaceful pursuits, and putting their labor upon women, while the men lie idle in camp; and, *secondly*, by the enormous taxation by which the immense armies of the world are maintained. Every nation of Europe is groaning under these two closely allied burdens.

This excessive militarism and the consequent enormous burden of taxation dates from the Franco-Prussian war of 1870-71. France had been the first military power in Europe, but in measuring swords with Prussia she was defeated. Prussia suddenly became great and powerful, the head of Germany, and exacted a severe penalty from France. A vast sum of money and the two provinces of Alsace and Lorraine were taken by Germany. This deeply wounded the national spirit of France, and a

determination at some time to regain those provinces took possession of her.

The rapidity with which the French nation recovered from the defeat of that terrible war astonished the world. Germany, alarmed, increased her army. Then France increased hers. So the race went on. Germany made Austria an ally. Then the triple alliance was formed, of Germany, Austria-Hungary, and Italy. By the terms of this alliance these powers were pledged to keep up vast armies. France, isolated and threatened by all her immediate neighbors, finally formed an alliance with Russia.



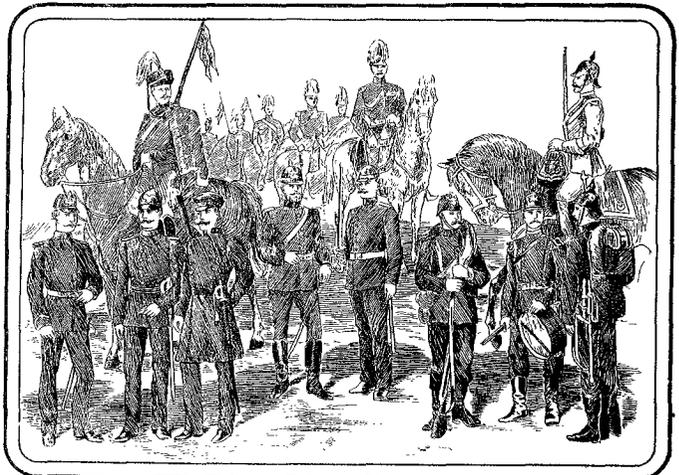
**FRENCH SOLDIERS.**—Military Resources, 9,550,000.

So the armament of all these powers and the taxation necessary to support it, goes on. Other nations, seeing the inevitable conflict coming, and the necessity of being prepared, have increased their armies, and thus added to their taxation.

The statesmen of these nations, knowing that war with such armies and weapons as are now used means little less than wholesale destruction, exert themselves to prevent war, yet the expectation of it is so wide-spread that from the king’s palace to the peasant’s hut there is constant fear of a conflict.

Another phase of the distress of the nations is that those powers which are in alliance distrust one another, and each suspects the others of contracting secret alliances. Should war suddenly break out, the lines might be drawn in a way to astonish the world. The feeling of the nations one toward another is well expressed in the words of the poet describing Fitz James and Red Murdock, his guide, as they went up the mountain together:—

“Jealous and sullen, on they fared,  
Each silent, each upon his guard.”



**GERMAN SOLDIERS.**—Military Resources, 12,000,000.

Such a strained condition of affairs can not but lead to distress of nations.

There is also another cause of distress closely connected with the preceding. It is the dissatisfaction of vast masses of the people of Europe, and also to some extent of all the world, either with their present systems of government, or the way the laws are administered.



SOLDIERS OF AUSTRIA-HUNGARY.—Military Resources, 9,800,000.

Before the American Revolution, the idea that the common people had any rights was confined to a few advanced thinkers. To submit the body to the exactions of the king and the soul to the priest, was the supreme and only duty of the common people. In 1776 a new age, an age of the people, dawned. Liberty, driven by persecution from the Old World, fled to the wilds of America, and there undertook to defend the rights of the common people. She claimed the right to erect a church without a pope and a state without a king. Europe felt the reaction from this movement, and the French Revolution, the greatest event of modern history, was helped forward by it. Since that time the spirit of liberty, though often cast down and crushed, has been gaining ground in Europe. At times, as in 1848, it has swept kings from their thrones and popes from their altars.

At the present time, kings and priests are endeavoring to tighten their grip on the people, and the result is a spirit of opposition on the part of the people to the present condition of things. The nihilists of Russia, the communists and anarchists of France, Spain, and Italy, are parts of a dissatisfied public, which sometimes honorably, and sometimes in the worst possible way, strives to bring about a new order of things. The better class of these agitators strive in their parliaments and in other legitimate ways to bring about greater liberty; the worst of them use the dagger and dynamite to terrorize kings and gain what they desire.

This feeling of unrest has crossed the Atlantic, and is beginning to be widely diffused throughout this country. The tremendous aggregations of capital, popularly known as "trusts," by which business and the profits of business are being gathered more and more into the hands of a few persons, necessarily ruin thousands of men of smaller means. The laboring people do not believe that the rewards of toil and honest endeavor are equally distributed. Thinking men who have studied history in a way to understand its philosophy, hold that the times are similar to the years immediately preceding the French Revolution; hence they look for some terrible outbreak now. Unrest is certainly a precursor of revolution, and unrest is everywhere.

With the nations joined in alliance, burdened with debt, and still adding more debts by enormous preparations for war; with universal jealousy pervading all nations; with statesmen at their wits' end to know how to guide their ships of state away from the rocks that would crush them in pieces; and with a restless, dissatisfied, and often rebellious people, the nations of the earth at the present day are full of the "distress" which was predicted by our Lord as one of the evidences of his soon coming.

The figures showing military resources in this article consist of all males capable of bearing arms in the respective countries, and are taken from the World's Almanac, 1902.

In such days as these, happy is he whose hopes are withdrawn from this troubled world, and are placed upon Christ and his kingdom, which is soon to take the place of all earthly kingdoms.

### NO PLEASURE IN IT.

IN conversation with a man who was a noted drunkard, he informed me that there was "no pleasure in drinking now." "Once there was," he asserted; "but not now."

The conversation was brought again to my mind by reading the following verse of Scripture: "They shall not drink wine with a song: strong drink shall be bitter to them that drink it."

The idea is prevalent that wine drinking and song singing go together. They do at first, but there comes a time when strong drink is taken with no song to wash it down the throat.

Almost every morning, in the village in which I reside, I see a man going to take his morning "tip." He looks solemn and nervous. He walks into the saloon as if it was a duty and not a pleasure. He comes out of it not with a song on his lips, but with a look as if he had performed an unpleasant duty. He has only gratified an appetite that demands to be attended to as soon as he gets out of bed.

I know two men who take their morning "tips" with about the same lack of pleasure that they would exhibit if they were going to be electrocuted.

What has come about? Simply that they have reached that stage of drinking when they don't sing when they drink and when strong drink is bitter to them.

Young man, be careful. Do not for a moment get the idea into your

head that to drink that which intoxicates is to be happy on all occasions; for there will come a time when you will cease singing, because you will not feel like it, and the contents of the wine cup will be so bitter that you will wish you had never been born.

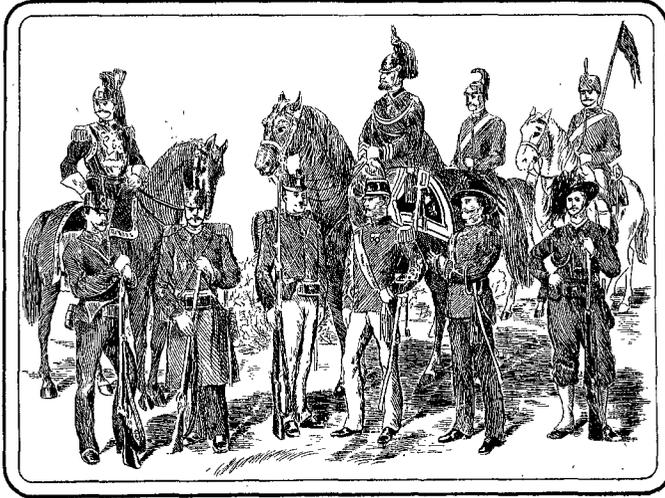
There is no class of men and women on earth who suffer as do habitual drunkards.

Sometimes on my way to the Hunter's Point ferry I pass through a neighborhood where miserable-looking drunken women can often be seen. The last one my eyes beheld was the picture of despair. Her face was dirty, her eyes were discolored, her clothes were a combination of rags held together by pins. She looked sullen and discouraged. She

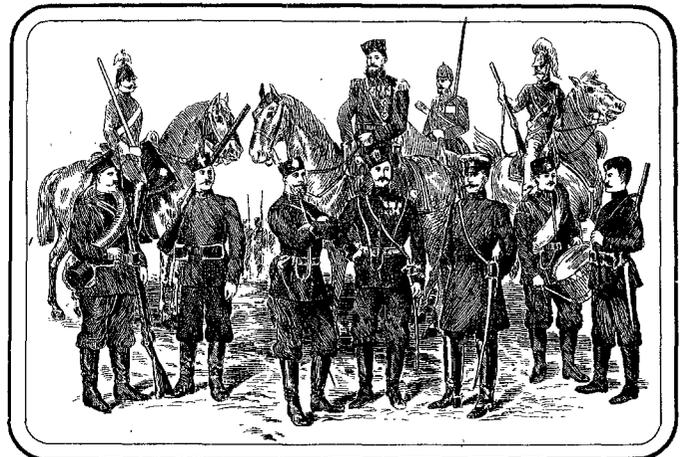
was about thirty years of age, but looked fifty.

What a hard taskmaster the devil had been to her. She was "sour" from the crown of her head to the soles of her feet.

No one spoke to her; for to speak to her would have been to bring



ITALIAN SOLDIERS.—Military Resources, 7,500,000.



RUSSIAN SOLDIERS.—Military Resources, 22,000,000 (Russia in Europe).

from her lips words that would have shocked. She had passed the milestone of mirth on the drunkard's pathway, and was marching in the middle of the pathway of hate. If she lives a few more years as she is living now, she will not be so dangerous, for she will have no strength

left to back up her hate. Poor, unfortunate woman, there is no song with her wine, only bitterness in what she drinks. No smile decorates her face; for she is going through the world with a black eye that tells the story of how she suffers because she is a sinner.

God pity the man who has reached the bitter point in his drunkard's life. That is the time when he is mad; that is the hour when he is ready to do almost anything to gratify his devilish appetite.

When John B. Gough got there, he was willing to take his chances and go to the edge of the "bottomless pit" if by so doing he could only dip one of his fingers in a glass of brandy and thus secure a few drops to put down his throat.

There may be some kind of pleasure in drinking at the start; but "at the last it biteth like a serpent and stingeth like an adder."—George R. Scott, in *Sabbath Reading*.

### WHY I KEEP THE SEVENTH DAY.

LEE S. WHEELER, NORFOLK, VA.

EVERY one knows that there is but one command of God requiring men to observe any day as a Sabbath, and that that one is in the ten commandments, and says, "Remember the Sabbath day to keep it holy," that "the seventh day is the Sabbath," "in it thou shalt not do any work," etc. Ex. 20:8-11.

Since God never gave any other Sabbath law than this which requires the seventh day to be kept as the Sabbath, and since that law still stands the same, unchanged, reading just as when God first gave it, it follows that the only Bible Sabbath is the seventh day, and that the only way to keep the Sabbath is to observe that seventh day still, "according to the commandment," as observed anciently by God's people and by Christ. And all know that that day was Saturday, not Sunday.

#### Origin of the Sabbath.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:3.

This indelibly stamps the seventh day of the week as God's rest day, or Sabbath, as "Sabbath" means rest.

Men may rest on the first day of the week commonly called Sunday, but that can never make it God's rest day. We do not keep God's rest day—Sabbath day—unless we observe the day upon which he rested; that is why God said, "Remember the Sabbath day"—the rest day.

The seventh day Sabbath is the "birthday" of the world, and could no more be changed than one's own birthday could be changed to a day upon which he was not born. Hence the seventh day is still God's Sabbath day.

The brief statement that "God blessed the seventh day and sanctified it," is a most significant one, as the word "sanctify" means to separate for a religious purpose; "to ordain or set apart to sacred ends."—*Worcester*. "To consecrate by appropriate rites; to hallow."—*Webster*.

This word "sanctify" is applied in the Old

Testament to public appointments or proclamations to set apart and observe solemn fast days, etc. See 2 Kings 10:20, 21; Zeph. 1:7.

"It is by this term," says Geo. Bush, Professor of Hebrew in New York City University, "that positive appointment of the Sabbath as a day of rest to man is expressed, God's sanctifying the day is equivalent to his commanding men to sanctify it."—*Notes on Genesis, Vol. 1, p. 47*.

Dr. Lange, the noted German Commentator, says: "If we had no other passage than this of Gen. 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath . . . by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words 'he hallowed it,' can have no meaning otherwise."—*Commentary, Vol. 1, p. 197*.

These Bible facts clearly show us that the Sabbath originated at creation, and not at the Exodus, nor in Eden, nor in the wilderness of Sinai, nor with Adam or Moses.

It is therefore incorrect to speak of the seventh day as the "Jewish Sabbath," even though Jews do observe it; since its observance dates back 2,300 years before they came into existence.

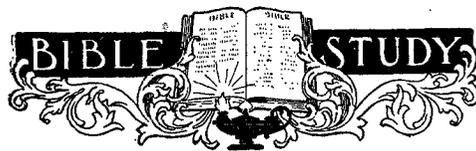
This was also revealed in Christ's statement, "The Sabbath was made for man" (Mark 2:27), that is, mankind,—all the descendants of Adam, Gentiles as much as Jews.

The reason which God gives as the basis for commanding the observance of the seventh day, *viz.*, that it was his rest day after creating the beautiful world, is certainly as much a reason for Gentiles as for Jews, since he created the world for all, and instituted the seventh-day Sabbath in its commemoration.

The Bible never calls it the "Jewish Sabbath," but "the Sabbath of the Lord thy God." And evident reference is made to its observance by mankind before the times of the Jews, in Gen. 2:1-3; 4:3, margin; 8:10, 12, and 29:27, 28.

We should all remember that Christ said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

And the Sabbath commandment requires of us the observance of the seventh day of the week, which is not Sunday, but Saturday, a day that many have never kept holy in all their lives.



### THE LIVING TEMPLE REVEALS THE MYSTERY OF GODLINESS.\*

August 23, 1902.

#### QUESTIONS ON DAN. 2:14-30.

1. To whom was entrusted the work of putting to death the wise men of Babylon?
2. What question did Daniel ask of him? With what result?
3. What request did Daniel make of the king?
4. What did he promise that he would do?
5. With whom did Daniel confer about the matter?
6. What was to be the subject of their prayers to God?
7. How much depended upon receiving a specific answer to their prayers?

\*International Sabbath-School Quarterly.

8. What response was made to their petitions?
9. How was this response acknowledged?
10. In his prayer of thanksgiving, what did Daniel acknowledge as being wholly of God?
11. Name the seven ways in which he declared that this wisdom and power of God are manifested.
12. For what personal experience did he thank and praise the Lord?
13. What earnest request did he make of Arioch? What promise accompanied this request?
14. How did Arioch respond to this request? What did he say before the king?
15. What question did the king ask Daniel?
16. In what statement did Daniel emphasize the fact that Babylonish wisdom could not meet the king's need?
17. Whom did he declare to be the source of all wisdom? What had the God of heaven made known to the king?
18. What subject was occupying the mind of the king the night of the dream?
19. What was made known to him? By whom?
20. What humble estimate did Daniel place upon his own ability?
21. For what purposes did he say the secret had been revealed?

#### NOTES.

1. A little careful attention to the reading of the verses of this lesson will make clear to us what the real subject of the lesson is. Observe that Daniel and his companions were seeking God for knowledge of a secret, and that their lives depended upon its being revealed to them; that it was "the secret" which was revealed, that Daniel praised God as the one who revealed "the deep and secret things;" that Daniel in the presence of the king referred to the desired knowledge as "the 'secret' which no human wisdom could reveal," and called attention to the God of heaven as the one "that revealeth secrets;" that Daniel said it was "He that revealeth secrets" who was dealing with the king, and that "this secret" was revealed in order that the king might know the thoughts of his heart. When Daniel had made known the dream and the interpretation, Nebuchadnezzar acknowledged his God as "a revealer of secrets, seeing thou couldest reveal this secret." From all this it is clear that this chapter deals with the revelation of a secret.

2. The next step of importance is to learn what this secret is. It will perhaps be helpful in determining this to state that when the book of Daniel was translated into Greek, the word used with which to translate the Hebrew word represented by the English word "secret," was the same as in the Greek New Testament is rendered "mystery" in the expressions, "the mystery of the kingdom," "the mystery of God," "the mystery of the gospel," "the mystery of godliness." Now we have a definition for "the mystery of godliness;" it is the union of divinity with humanity. 1 Tim. 3:16. This is the wonderful provision of God to save man from perishing. John 3:16.

3. In making known to Daniel the dream and its interpretation, the God of heaven revealed the working of this divine principle to establish the kingdom of heaven upon the earth, and showed how the world-kingdoms, one after another, and finally all together, would perish because of the rejection of this same divine principle.

4. But this divine principle is the gift of God's life to make men right in his sight, in order that by sharing his righteousness they may share in his eternal existence. This is justification by faith.

5. The real thing, then, which is set forth in this chapter is justification by faith, not as an abstract teaching, but in its concrete out-

(Continued on page 244.)

# The Gospel Herald

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

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## FAITH IN GOD.

**Faith Defined** FAITH is not a sentiment, but a principle. It is defined by Inspiration as "the assurance of things hoped for, the proving of things not seen." Heb. 11:1, R. V. The margin makes it still stronger: "Faith is the giving substance to things hoped for, the test of things not seen."

**Hope** Hope is more than desire. We often hear the expression, "Well, I hope so," when even the tone of the voice indicates only despair. Hope is desire mingled with expectation. Without the latter element that which is called hope is only a wish that certain things might result in certain ways. The value of a wish is properly estimated in the saying, "If wishes were horses, beggars might ride." But "hope maketh not ashamed."

**Looking Forward** Faith has reference to all time, past, present, and future. "By faith we understand that the worlds were framed by the word of God." By faith we live from day to day, believing that "God is, and that he is a rewarder of them that diligently seek him." By faith also we grasp the divine promises for the future, believing that He who has cared for us yesterday and who cares for us to-day will not fail us to-morrow. But hope looks only to the future; it has to do, not with the things of yesterday, nor to-day, but of to-morrow, "for what a man seeth, why doth he yet hope for?"

**Can Not Be Separated** But while not identical, faith and hope can never be separated, as it is written that "being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

**Faith Unites** Faith brings unity. Sin alienated man from God; faith reconciles the believer to God. It is only reasonable, therefore, that God forgives sins in answer to faith, for the believer is in a condition in which the Lord can mould him according to his will. God is love, and acts only from the standpoint of love. Therefore whatever he does is for the best interest of his creatures. "I know," says the wise man, "that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that man should fear before him." Eccl. 3:14.

The meaning of this text is not far to seek: God does the very best thing and in the very best way, and he does it that men may know him and fear him. And right here let us remark that godly fear is not slavish dread, but respectful reverence, worshipful awe; a desire to please; an unwillingness to offend. And certainly this should be the attitude of every

man toward God. Only in such a frame of mind can any man receive from God the help that every man who is honest with his own soul feels that he must have.

**The Test of Faith** Faith being what it is,—union with God, submission to his will,—it follows that the real test of faith is the word of God, and the real evidence of faith is obedience to God. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23.

**What God Requires** And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." Deut. 10:12. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

## THE STANDARD OF THE JUDGMENT.

THERE will not be two standards in the judgment, but one, and that standard is the law of God as declared in the text quoted at the conclusion of the previous article.

The whole Bible has reference to that law; the whole plan of redemption is for the purpose of saving men by bringing them into harmony with that law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:4, 5. The same thought exactly is expressed in Matt. 1:21 in the words of the angel to Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins," that is, from, not in, violation of the divine law.

The grace of God does not license its subjects to commit sin, but enables them to overcome sin. It is true that "where sin abounded, grace did much more abound. That as sin reigned unto death, even so might grace reign unto eternal life through Jesus Christ our Lord. What shall we say then? Shall we continue in sin [transgression of the law] that grace may abound? God forbid. How shall we, that are dead to sin [transgression of the law], live any longer therein?" Rom. 5:20, 21; 6:1, 2.

"As he is, so are we in this world." "He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus himself tells us how he walked when he says: "I have kept my Father's commandments." John 15:10. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10:24, 25.

"FAITH, if it hath not works, is dead."

## THE LIVING TEMPLE.

(Continued from page 243.)

workings in the history of the world. This will appear more fully in the next lesson.

6. When it was put to the test, the religion of Babylon, the wisdom of its wise men, failed because they did not believe that the gods dwell with flesh. The religion of Jerusalem, as represented in Daniel, the wisdom which is from above, met the same test, because Daniel knew the experience of justification by faith, the great truth of Christianity that God does dwell with flesh.

7. All history finds its true interpretation in the person and work of Jesus Christ. When we have found this Man of the tribe of Judah, we shall find the true key to history. The Bible throws more light upon history than history throws upon the Bible.

## REPORT OF THE SPIES.

International Sunday-School Lesson for August 24.

Num. 13:26 to 14:4.

GOLDEN TEXT: "Blessed is that man that maketh the Lord his trust." Ps. 40:4.

Memory Verses, 30-33.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the South; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

## EXPLANATORY NOTES.

**The Spies Chosen** ELEVEN days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil

and its productiveness, and to bring of the fruit of the land.

**Fruit of the Land** They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance.

**Joy of the People** The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." Num. 13:17-33; chapter 14. The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land.

**Despair Displaces Hope** Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan. Their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms.

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron, "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel.

**Caleb's Noble Stand** The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation, and bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of

his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, and the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it."

**"We Be Not Able"** But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we. . . . All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."

**Stubborn Unbelief** These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthy that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them.

**The People Accuse God** "And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.

**Fear Them Not** In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: "The land, which

we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land: for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

**Two Against Ten** The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion.

**God Is Revealed** The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay those faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed himself, and none dared continue their resistance. The spies who brought the evil report, crouched terror stricken, and with bated breath sought their tents.

**Moses' Prayer** Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now."

The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.

**Another Spirit** In their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward. . . . But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he

went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years.

When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom.

**Their Hearts Unchanged** Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. . . . Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. . . .

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them to go up and take the land, they had refused, and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work, and change his purpose toward them. . . .

**We Will Go Up** They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independently of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands.

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them. . . .

**In Their Own Strength** Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of

God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy.

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword." Num. 14:41-43.

**Presumption and Its Punishment** The Canaanites had heard of the mysterious power that seemed to be guarding this people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or die in battle. Though untrained in war, they were a vast multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them. . . . The immense numbers of the Hebrews could only render their defeat more terrible. . . . The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment.

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." Deut. 1:45.

By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes into the wilderness, knowing that here must be the grave of a whole generation.—*Patriarchs and Prophets.*

#### QUESTIONS.

*Introductory.*—What is the subject of this lesson? Give the Golden Text. When did this incident take place? Where was it? Were they nearing the land of Canaan?

1. *The Command to Search the Land.*—What did Moses do? Who told him to do this? For what purpose? When did the spies return?

2. *The Return and Report of the Spies.*—To what place did these return? To whom? Who awaited their report? What did they bring with them? What kind of a land did they say it was? What fruit was there in it? What did this show? What did they say of the cities? What of the people? Name the peoples they found. Describe each. How did this affect the people? What did Caleb do? Why did he advise to go up and possess it? What answer did the men make in their report?

3. *The Effect of the Report.*—What did the people say at this evil report? Against whom did they at once murmur? What had they forgotten? Against whom did they really murmur? How did they show they had become desperate? What could they have done had they determined so to do? Where would they shift the blame? How is this shown?

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing strong.—*Phillips Brooks.*

#### WHAT ARE WE SENDING UP?

A RICH lady dreamed that she went to heaven, and there saw a mansion being build.

"Who is that for?" she asked of the guide.  
"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live much better if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built.  
"And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning.

"The Master Builder is doing his best with the material that is being sent up."

#### WITH THE CHILDREN



#### IF I WERE YOU.

If I a little girl could be,  
Well—just like you,  
With lips as rosy, cheeks as fair,  
Such eyes of blue, and shining hair,  
What do you think I'd do?  
I'd wear so bright and sweet a smile,  
I'd be so loving all the while,  
I'd be so helpful with my hand,  
So quick and gentle to command,  
You soon would see  
That every one would turn to say:  
"Tis good to meet that child to-day,"  
Yes, yes, my bird, that's what I'd do,  
If I were you.

Or if I chance to be a boy,  
Like some I know,  
With crisp curls sparkling in the sun,  
And eyes all beaming bright with fun—  
Ah, if I could be so,  
I'd strive and strive, with all my might,  
To be so true, so brave, polite,  
That in me each one might behold  
A hero, as in days of old;  
"I would be a joy  
To hear one, looking at me, say:  
"My cheer and comfort all the day."  
Yes, if I were a boy, I know  
I would be so.

—Independent.

#### "DON'T YOU LOVE HIM FOR THAT, FATHER?"

ONE Sabbath evening a father asked his children what they had learned at Sabbath-school that afternoon. He was not a Christian, but the children went regularly to Sabbath-school. Each one told in his own way what the teacher had said of the beautiful home in heaven that Jesus left because of his great love for sinners. Nellie, the youngest, crept upon her father's knee, and looking in his face, said:—

"Jesus must have loved us very much to do that; don't you love him for it, father?"

Then they described the trials and sufferings of the Saviour; how he was betrayed by Judas, and led before the high priest and Pilate; how the wicked soldiers crowned him with thorns, and mocked, and scourged, and buffeted him. Again the little one looked up and said, with tears in her eyes:—

"Don't you love him for that, father?"

At last they told him of Jesus' painful death on the cross; and once more little Nellie looked up in her father's face and sweetly said:—

"Now, don't you love him, father?"

The father could not bear any more; he put his little girl down, and went away to hide his tears, for the words had gone to his heart. Soon after this he became a Christian. He often said that little Nellie's questions had more effect upon him than the most powerful preaching he had ever heard.—*Selected.*

♥ ♥ ♥  
"DON'T TELL HER."

ONE day when auntie was out of the room, Charlie and Frankie tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie; "we will shut the door and run away, and she'll never know who did it."

"But we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell; it's ever so much easier not to," said Charlie.

"I'm going to tell this very minute, before it gets any harder," said brave little Frankie.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and she put some salts of lemon on the ugly spots that it had made on the carpet.

"I'm so glad you told me at once," she said, "for if it had dried in, it would have ruined my carpet and desk. Now, I don't think it will show at all."

"It's just like God's forgiving us, isn't it?" asked Frankie. "If we tell him about our sins right away, and tell him we are sorry, and ask him to forgive us, he does; and we are happy again."—*Selected.*

♥ ♥ ♥  
DID GOD SEND YOU?

THE members of the Louisville Flower Mission, while making their charitable visits, see and hear many pathetic things. One day last winter a lady went to the western portion of the city to take a basket of groceries and fruit to a sick woman. Making a mistake in the address, she found on getting off the car that she was not in the right place, and stopped at a house to make inquiries.

She was told that although the persons she was seeking did not live in the neighborhood, there was a family on the opposite side of the street that was certainly suffering. Accordingly she crossed over, and found standing at the gate a little golden haired fellow about four years old. He was looking anxiously and expectantly down the street. When he saw her, his countenance brightened, and looking earnestly into her face with his big blue eyes, he said in an awe-struck tone:—

"Did God send you?"

"Yes, God sent me," was the reply.

"Have you brought us bread?"

And receiving an answer in the affirmative, he rushed into the house, crying joyfully:—

"Mama, mama, God has sent the bread!"

The lady followed him into a room where a poor woman lay sick and suffering. By her side was a babe only a few days old, and another of two years was sitting on the floor. They had no coal, and nothing to eat. The father was out trying to find work, and when the children had cried for something to eat, the poor mother had told them to be good and God would send them bread. The little fellow had been watching at the gate ever since.—*The Boys' Journal.*



CURRENT EVENTS

EDWARD VII was crowned on Saturday, August 10. He is still feeble physically, from the effects of his recent illness, but was able to go through the long ceremony; and his heroic fight for life has endeared him to the people as nothing else, perhaps could, have done. Nothing could have exceeded the loyalty of their greeting on the day of his coronation.

A LEADING Eastern weekly notes the fact that "the first fruit of the understanding between Great Britain and Japan in Asia is the guarantee to Korea of her independence. Not only do these two powers pledge their support to the little Hermit Kingdom, but they guard against the insidious influence of Russia, France, or Germany by exacting a promise from Korea that she will not raise any foreign loan except in England, Japan, or the United States. This policy will undoubtedly be extended to China; and this means that there will be no partition of the Flowery Kingdom while the present agreement for insuring the peace of the world—to which the United States is a party—continues."

It is usually the inability of men to govern themselves that leads to despotism in government.

This is well exemplified in the present great coal strike in Pennsylvania. Speaking of the probability of the strike's lasting until cold weather, *The Christian Work and Evangelist* says:—

"If the operators should hold their hands that long and make no effort to resume mining, something would be likely to happen. The situation, with the winter near at hand, would warrant legislative action in Pennsylvania which could not be excused on any other grounds than that the operators, having elected deliberately to trifle with the public interest, can not be trusted to organize and manage their own business in their own way, but must be placed under conditions and restraints which have never been deemed necessary in this country. It is unnecessary to dwell upon the fact that coal is one of the prime necessities of life, and that if it can not be had in one way it must be had in some other; and such will be the case. As for the operators, it is not expected, nor is it demanded, that they shall concede the terms of the strikers, but it is both that they shall do the best they can to resume an industry upon which so many other industries are dependent, and which so intimately affects the comfort and well being of the population of the Eastern and Middle States."

The greed of capital on the one hand, and the violence of labor on the other, is certainly responsible for very much of the repressive legislation upon our statute books, and for still more of the court-made law of which there is a large and constantly increasing volume.

Men fail to govern themselves because they are not free. The greedy capitalist allows his avarice to get him into trouble through overreaching. The oppressed laborer fails in a similar manner because of the things which he suffers, for the violence into which his indignation betrays him only brings down upon him the strong hand of the law. Men sometimes

feel that it would be better if there were no government, but there is absolutely no way for any one to escape from government. There is only one way whereby any man can be free to do as he pleases, and that is to please to do right; to govern himself in harmony with the divine law. To do this is to "know the truth," and to be made free by the truth. John 8:32. Not to do this is to be subject to the worst form of bondage; for "whosoever committeth sin is the servant of sin." Verse 34. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

But the truth can be known and obeyed only as God is known and loved. Therefore it was only by the abiding presence of God with Israel that the theocracy could possibly continue; hence the promise: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God." Ex. 29:45, 46. God dwells only with him "that is of a contrite and humble spirit," and he can be known only by faith. In his prayer to the Father for his disciples, the Saviour said: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:6-8.

There is no possible way of becoming acquainted with God without believing him, and it is impossible to love him without knowing him. In short, "without faith it is impossible to please him." Heb. 11:6. And it was right here that Israel failed. They did not believe God; therefore they did not love him. And because they did not love him, they would not submit themselves to his law. This was all involved in the demand for a king; for the Lord said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:7.

Israel's demand for a king was therefore only an outward sign of inward apostasy. The people had become "like all the nations" at heart, and it was only natural and right that they should be governed "like all the nations." Indeed, it was of necessity that they should have some sort of government suited to their condition. They would not govern themselves by the law of God; they must therefore have some authority over them that they recognized, to give them a law by which, if they would not govern themselves, they could be governed.

Civil government is the product of selfishness. It would be unnecessary did all men do as they would that others should do to them. But men will not do this; they will wrong one another; therefore civil government is necessary that some degree of justice may be secured.

But even the best civil government comes far short of administering equal and exact justice. The ideal is unattainable so long as sin is in the world. He who would see perfection in government must seek for it, not among erring men, but in the everlasting kingdom of our Lord Jesus Christ; and for the very time in which we are living these words were written: "Be ye patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

# The Gospel Herald

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## The Crowning of the King

ALL the world has been more or less interested in the Coronation of King Edward. There has been much preparation and excitement because of this great event, and the reading public is now more interested in the coronation of kings and rulers than it was a few months ago. It is partially due to this fact, and also because the matter contained in the book is presented in such an attractive form, that COMING KING is so desirable just at this particular time.

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THERE seems to be an irrepressible conflict in France between the government and "the church"—the church of Rome.

There have been riots of two kinds in France because of the closing of the Roman Catholic schools, which, failing to comply with the law, thereby became outlawed. The exact situation has been explained thus:—

"The first rioting broke out in the Legislature. On one occasion, when Premier Combes rose to speak, the Chamber resolved itself into a raging mob, using physical violence, so that the President was compelled to suspend the sitting for an hour. Rioting in the Chamber has been followed by rioting in the streets. These have not been serious, but they have developed a deep feeling of resentment in the provincial districts, notably Brittany, where the clerical strongholds are. But Premier Combes is equal to the situation. He has a strong majority, lately elected, when the issue was clearest and the feeling bitterest on both sides, and as a loyal upholder of M. Waldeck-Rousseau's policy he is bound to fight clericalism along all its lines, chief of which is the control so long exercised over the education of the youth of France. It is impossible not to sympathize with the faithful teachers and attached pupils in their trial of forced severance from one another; but this is the inevitable consequence of a policy whose roots lie deep in the irreconcilable claims of the civil and ecclesiastical power with regard to education. France is now solving her educational problem in the American way. Contravening, as her attitude does, the course pursued for centuries, it is no wonder the path is beset by difficulties."

ONE can not help feeling a degree of pride in the way the government at Washington is conducting its Chinese diplomacy. The success of our State Department in securing the relinquishment of Tien-Tsin by the allies has made a deep impression in Europe. What has especially excited comment is the fact that the negotiations of our government with the different powers were carried on in Washington through the ambassadors rather than at a conference held in some European capital. In other words, the shifting of the place of settlement seems like transferring the diplomatic center to the New World. Even the London *Spectator* remarks with reference to this matter that "America begins to weigh heavily in diplomacy." But as a matter of fact locality has less to do with the matter than principle. "Our policy," remarks *Christian Work*, "has been successful in China because it has represented fairness, justice, and common sense. As to the settlement of this Tien-Tsin affair at Washington rather than at London or Berlin, such an arrangement from the nature of the case was the simplest and most expeditious. It is, indeed, pretty evident that diplomacy is

being reformed into a business-like method, which in its results will be far more sensible, satisfactory, and expeditious in the future than it often has been in the past."

There is certainly much in this that is highly gratifying. One likes to feel that he is a citizen of a country that not only exerts a far-reaching influence, but which is deserving of respect; but no thoughtful person can fail to feel at least a degree of apprehension at the sweeping revolution which has taken place since 1898 in the foreign policy of the United States.

We are now a world-power, and of necessity must participate in the settlement of the various perplexing questions of world politics. Sooner or later this is going to involve us in trouble with some of our neighbors. Though proud of our country and thankful for the best civil government upon earth, we can not close our eyes to the fact that having started in the career of empire, we are sure to follow it to the logical conclusion, much as Rome did, and just as the divine prophecies indicate that we will do. The United States in prophecy is now a most interesting study.

SOMETHING of the instability of this old earth, and of the ease with which changes may be made in the operations of nature, may be gathered from the discovery of the fact that the bottom of the Gulf of Mexico close to Louisiana, and especially off the mouth of the Mississippi, has been raised nearly three hundred feet. It is stated there is now but seventy-five fathoms of water where there was one hundred and twenty fathoms. The facts bearing upon the "salt-water plague" are these: The water of the streams between the mouth of the Mississippi and the Sabine River has always heretofore been fresh, but this season salt water from the Gulf has set high up in those streams, rendering them unfit to use for the irrigating of the rice beds that border them, driving the fresh water fish far up stream, to die in myriads, destroying crabs and shrimps by the millions. Great is the resulting distress, and vociferous the expression of it. The dead fish imperil the health of the districts they border. The rice growers lament crops scalded with salt water, and then languishing for lack of the fresh water the streams have usually supplied. Cannermen and packers of crabs and shrimps have had to shut down. The question, Why has the salt water set in so? seems to be answered by the raising of the bottom of the Gulf by volcanic action. It is announced from Washington that a resurvey of the Gulf coast will be undertaken forthwith.

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