

The Gospel Herald

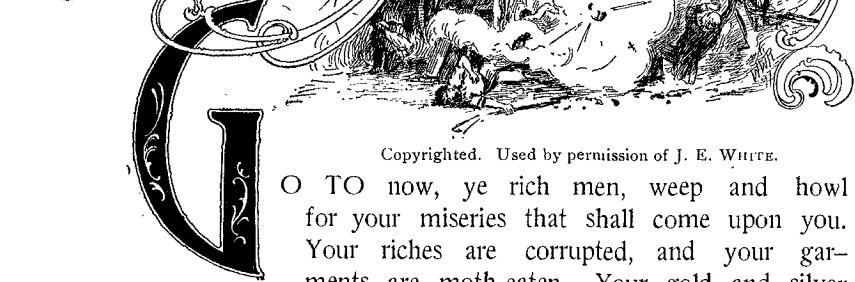
"On earth peace, good will toward men."

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THE COMING CONFLICT



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GO TO now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

What will be the outcome of the conflict between capital and labor? To the rich the Lord says: "Ye have heaped treasure together in the last days." James 5: 3, R. V. Those who have done this have resorted to oppression, until the working classes have been ground down to the lowest point of endurance.

But the rich will not long enjoy their riches unmolested. The apostle Paul says, "In the *last days* perilous times shall come." 2 Tim. 3: 1. These are the very days in which treasure shall be heaped together, as we have seen.

The apostle James, looking forward to the present struggle, sees the outcome, and speaking by inspiration, says to the capitalists: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5: 1-3. The very riches in which they trust will become the source of their overthrow and misery.

As the concentration and organization of power among the rich takes the property from the middle classes, it throws into the ranks of wage-workers men of intellect and ability. With such men at their head, the laboring classes have also been organizing to protect themselves. And instead of the interests of capital and labor being mutual, as they must be to be successful, they now form two antagonistic forces.

Organized labor is become a power; and when its councils decide to make war upon any line of tyranny, the effect is felt all over the broad land.

The late Dr. Talmage, speaking several years since in one of the Washington pulpits from Matt. 7: 12: "Whatsoever ye would that men should do to you, do ye even so them," said:—

"The greatest war the world has ever seen is between capital and labor. The strike is not like that which in history is called the Thirty Years' War; for it is a war of centuries, it is a war of the five continents, it is a war hemispheric.

"The middle classes in this country, upon whom the nation has depended for holding the balance of power, and for acting as mediators between the two extremes, are diminishing; and if things go on at the same rate as they are now going, it will not be very long before there will be no middle class in this country; all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

"The antagonistic forces are closing in upon each other. The Pennsylvania miners' strike,* the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters, are skirmishes before a general engagement, or, if you prefer it, escapes through the safety-valve of an imprisoned force which promises the explosion of society.

"You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or socialism, or Saint-Simonism, or nihilism, or communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of the century.

"All attempts at pacification have been dire failures, and monopoly is more arrogant and the trades unions are more bitter. 'Give us more wages,' cry the employees. 'You shall have less,' say the capitalists. 'Compel us to do fewer hours of toil in a day.' 'You can toil more hours,' say the others. 'Then under certain conditions we will not work at all,' say these. 'Then you shall starve,' say those; and as the workmen gradually use up that which they accumulated in better times, unless there be some radical change, we shall soon have in this country four million hungry men and women. Now four million hungry people can not be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States can not keep four million hungry people quiet."

Some of the best thinkers of the world are awake to the coming conflict between capital and labor.

Ruskin, Carlyle, and Disraeli, the great English publicists, prophesied the coming increase of poverty.

Mr. Bellamy, the editor of the *New Nation* at Boston, speaks thus: "These are times of storms and stress, when men's hearts fail them for fear."

The former Mayor Harrison, of Chicago, some years since, predicted riots all over the country.

Judge Brewer, of the Supreme Court, predicts a coming struggle against capital as bloody as the war of 1861-65.

Says Rev. Hugh Price, "The terrible struggles between capital and labor, with the appalling prospects of world

*There is now in progress in the hard coal districts of Pennsylvania a strike of even greater magnitude than that to which Dr. Talmage referred.—EDITOR HERALD.

embracing organizations on both sides, are the darkest aspects of an irresistible tendency."

Rabbi Adler says: "Never in the world's history has there been greater need to preach the duties of wealth and the rights of poverty. *In no previous age has the chasm been so deep which divides the rich and the poor.*"

Said the late Cardinal Manning: "The condition of the wage-earning people of every European country is a grave danger to every European state. The hours of labor, the employment of women and children, and the scantiness of wages, the uncertainty of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life."

Says George E. McNeill, editor of the *Labor Movement*: "The laborer and the capitalist are living in war relations; and the sooner this fact is acknowledged the better for the adjustment of differences. The mob can be put down for awhile; but the spirit of hate that now centers upon the great monopolies will soon extend to the government that acts as their protector. The existence of a million tramps is a standing threat against the stability of our institutions. They are the unorganized militia of incipient rebellion; and the attempt to suppress them by violent measures will fail in the nineteenth century as it did in the eighteenth."

The situation was epitomized several years ago by the *Chicago Sentinel* as follows:—

- "Money in the banks accumulating.
- "Money in the channels of trade diminishing.
- "Business failures increasing.
- "The value of money and securities rising.
- "The value of property and labor falling.
- "Tramps multiplying.
- "Pauper accounts piling up.
- "The wolf prowling around the hovel of the poor.
- "Enterprise paralyzed.
- "Business struggling for life.
- "Labor forced to idleness.
- "Crime on the increase.
- "Want and misery stalking abroad at noonday.
- "Shylock's millions piling up.
- "The widow's mite melting away.
- "Mutterings of discontent among the people.

"The sounds of revelry in the halls of Babylon.

"Justice whetting its sword.

"Vengeance in the air.

"Revolution in the land.

"Hark!"

The rich are beginning to realize the dangers that threaten them. The following is from a New York daily of 1892: "Since the outbreak of cranks in New York, the rich men of that city have had their houses guarded by from one to three private watchmen. Jay Gould has three. The late Colonel Elliott F. Shepard had a six-foot Irishman to watch his house. But the colonel should have remembered, 'Except the Lord keep the city, the watchman waketh but in vain.' And so it is down the long list of New York's millionaires; each has one watchman or more to keep away cranks and other dangers. The private detective business has been very good this winter since Russell Sage was blown up."

It is said that a notorious millionaire, when asked why he did not build a palatial mansion, such as Vanderbilt's, replied "I don't want a house that will be so easily found when the hungry fellows break loose."

Hugh O. Pentecost, in 1892, reasoning from the history of the past, said: "We are on the brink of a financial panic. It may break upon us at any day. Only a few days ago money was loaned on Wall street at the rate of nearly two hundred per cent. a year. Soon after the panic comes, laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect for property, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and . . . a horrible dance of death will ensue, by the light of burning houses and the discordant music of cries, and groans, and musketry, and dynamite bombs."

It is useless for us to close our eyes to the fact that red-handed anarchy, if not actually abroad in the earth to-day, is only awaiting the return of the business depression of a few years ago to spring again into destructive activity. Unscrupulous men, and women too, are only too glad to take advantage of the spirit of discontent among the working classes. They make it their business to foment strife between capital and honest labor.

On the subject of anarchy, T. De Witt Talmage, in "A Battle for Bread," says: "Great throngs gather at some

point of disturbance in almost all our cities. Railroad trains hurled over the rocks! Workmen beaten to death in sight of their wives and children! Factories assailed by mobs! . . . The whole country asking the question, 'What next?'"

"Anarchy is abolition of the rights of property. It makes your store, and your house, and your family, mine and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson, and murder, and rapine, and lust, and death triumphant. It means no law, no church, no defense, no right, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate."

Of the anarchist the same writer says: "He owns nothing but a knife for universal blood-letting and a nitro-glycerine bomb for universal explosion. He believes in no God, in no government, no heaven, and no hell, except what he can make on earth."

An article in the *Social Economist*, 1892, has the following: "Law and anarchy. These are the two opposing principles whose conflict society is watching with intense interest at the present time, and especially in our own republic."

Rev. H. W. Bowman, in "War between Capital and Labor," says: "What do these immense hordes of anarchists and nihilists propose to do? They propose to right the wrongs of this world by a greater wrong,—by dynamite, sword, and torch to crush out the last vestige of government, and bring about a social chaos. Their numbers are constantly increasing."

The *Christian Union* lately said that the Russian nihilists "avow that their aim is to overturn civilized society. They declare that society as constituted is so corrupt and so essentially oppressive of the poor that there is no way of reforming it, and the only remedy is destruction. Their correspondence with the revolutionary societies of London and Paris shows that the conspiracy is world-wide."

The following is from the *New York Times*, 1893: "Beneath the surface of society, wherever the pressure becomes so great as to open an occasional rift, you will catch ominous glimpses of toiling and groaning thousands, seething in sullen discontent, and yearning after a new heaven and a new earth, to be realized in the wild frenzy of anarchy by the overthrow of all existing institu-

tions, and letting loose of all the fiercest passions of the human animal."

To the laboring man and woman we would say, Shun anarchy and anarchists as you would a breeding pestilence. The worst evil that could befall you and humanity would be the success and reign of anarchy. When such elements gain control, their bloodthirsty instincts are not appeased by the overthrow of their natural enemies. They must then turn and fight among themselves. It always has been so, it can not be otherwise. Their success will inaugurate a reign of terror for these very laboring classes far worse than the present evils, and only approached by the horrors of the French Revolution.

THE CHOSEN PEOPLE.

BY LEE S. WHEELER, NORFOLK, VA.

HAD all men observed the Sabbath as God designed from the beginning, they could never have become heathens or atheists. The remembrance of God and communion with him through the observance of the Sabbath was calculated to promote faith and love toward their Creator, and preserve their consciousness of dependence upon him. Thus the observance of the seventh day would never have become confined to Jews, for it was only when the rest of the world abandoned the worship and service of God and lapsed into heathenism, that God, in order to preserve the knowledge of himself and his laws among men, called Abraham to separate himself from the corrupting influences of the rest of the world "that he might be the father of all them that believe." Rom. 4:11.

And as the observance of the Sabbath showed that they believed in the Creator, it was ever after the "sign" which separated God's servants from the heathen. And God said, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The reason that God chose Abraham's seed to be his favored people was, the Lord says, "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. And God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19.

To their care, therefore, he trusted his blessings. "Unto them were committed the oracles of God," the ten com-

mandments. Rom. 3:1, 2. To them were given the promises. "To Abraham and to his seed were the promises made." Gal. 3:16. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9:4, 5. All the promises of God to us were through them, as God said, "In thy seed shall all the families of the earth be blessed." We inherit the promises made to them through Christ, as Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Their blessings of law and promise are ours through Christ.

The new covenant was made "with the house of Israel" (Heb. 8:10), not with Gentiles. It is only as we become Israelites by joining ourselves to Christ, who was an Israelite according to the flesh, that we have any part in the new covenant blessings. For when we were "Gentiles," says Paul, "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ, for he is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:11-14.

A Christian, therefore, is no longer reckoned as a Gentile, but as a Jew by adoption. "For he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly." Rom. 2:28, 29. There is henceforth no middle wall of partition; we enter into all their blessings. The Sabbath becomes ours again through Christ.

We can not accept this new covenant arrangement without accepting the seventh-day Sabbath, for that is a part of the law of God in the covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws in their minds, and write them in their hearts." Heb. 8:10. This is called the new covenant, or testament. Verse 8. This is the covenant which the blood of Christ was shed to confirm, as he said when he took the cup, "This is my blood of the new testament which is shed for many for the remission of sins." Matt. 26:28. One of the sins is Sabbath breaking. To reject the seventh-

day Sabbath on the ground that it is Jewish is to reject the whole arrangement by which we are saved. It is to reject the new covenant, which contains that Sabbath law; and the precious blood of Christ, which confirms it.

It is to reject the Bible, which was written by Jews; and salvation, because Christ said, "Salvation is of the Jews." John 4:22. It is to reject Christ, for he is "King of the Jews" (Matt. 2:2, 27:37), and all the apostles and their New Testament writings, because they were all Jews, and the gospel because it was given "to the Jews first." Rom. 1:16.

But all these blessings are what God had in mind for us when he called Abraham, and said, "In thy seed shall all the nations of the earth be blessed." Gen. 26:4. The Gentile world lost these blessings by going into heathenism, but God, who is rich in mercy, found a people "in Abraham and his seed" through whom he could save them for us, and give them back to us through Christ; for "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ;" "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:16, 14.

Let us praise God for the chosen people through whom all spiritual blessings have come to us.

THE GOSPEL OF HAPPINESS.

A WOMAN who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation:—

"You know I have had no money. I had nothing to give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

"No one has liberty until he is free from thoughts about himself," says Wells. Self-forgetfulness is in the very alphabet of humility. "He that loseth his life shall find it." Lose it, then, and do not stop to think of when or where it is to be found again. If your will is to be the greatest in your circle, make yourself the servant, the very bondservant, of all.—*Selected.*

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

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THE SIMPLICITY OF THE GOSPEL.

God's Plan THE gospel is God's plan for the salvation of lost men. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Wages of Sin Death is the wages of sin, not by arbitrary decree, but in the very nature of things. Even God can not deny himself. He can not transgress the law of his own being.

Man Has Sinned But man has sinned, not only against God, but against himself, against the laws of his own existence. The purpose of the gospel is to save man from the results of his own transgression.

Enmity Sin is opposed to God; even the mind controlled by sin is enmity against God, "for it is not subject to the law of God." Rom. 8:7.

The Fountain of Life The purpose of the gospel is reconciliation. "How can two walk together except they be agreed?" With God "is the fountain of life." Separated from the fountain of life, there is nothing for men but death. The purpose of the gospel is to connect man again with the fountain of life.

Believe and Live It was unbelief that brought sin and death into the world; what shall bring again righteousness and life?—Clearly it must be the very opposite of that which brought sin, namely, faith.

Reconciliation "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:17-20.

God Not Angry There is no enmity on God's part; "God is love." Love can not hate. The enmity is all on man's part, and is all due to unbelief. The man who believes that God is love can not hate God. It is only the man who distrusts God who can feel enmity toward him.

God's Purpose "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the be-

loved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:3-10.

Sanctification To the Thessalonians the apostle wrote: "This is the will of God, even your sanctification." 1 Thess. 4:3. To Timothy the apostle wrote: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, . . . for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:1, 3, 4.

Would Save All That these things are not spoken of a select few chosen unto salvation is evident from the language of the apostle Peter, who tells us that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

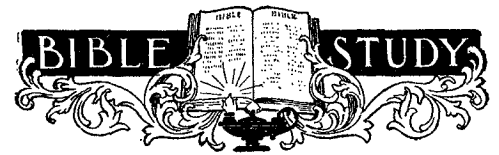
The Lord Favorable It is positive therefore that the Lord, instead of hating the sinner and desiring to destroy him, is favorable toward every one of us, and desires only our good. He has given us the gospel that we may be saved. He condescends to beseech us to be reconciled. He assures us that he has no enmity, that he has only love for us, and he only asks us to give him our sins that he may in exchange give us his righteousness. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

It is said of Thomas Marshall, the eminent statesman of Kentucky of a generation or more ago, that he was, in his early life, greatly moved by the power of God to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the gospel, and this he was determined he would not do, as he was determined upon the law and political success. One night he was in a prayer meeting. An earnest prayer was being made, and he felt that if he remained until its conclusion, he must yield. Determined that he would not yield, he seized his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation.

Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

We are to choose Christ and life, and then we

are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.



THE SECRET OF CONTINUANCE.*

International Sabbath-School Lesson for September 13, 1902.

THERE is only one subject for the servant of the Lord to present to the people (Eph. 6:19), and only one purpose in presenting that subject. Eph. 3:8, 9. This is the secret, or mystery, which was made known to Daniel in the night vision, that he might make it known in Babylon. It means the gift of the only begotten Son to save men from perishing. John 3:16. It means the gift of eternal life in the gift of that Son. 1 John 5:11, 12. This means bringing into the mortal flesh the power to "stand forever," and this is the secret of the everlasting continuance of the kingdom of God.

The everlasting continuance of the kingdom of God is assured by the everlasting continuance of him in whom and through whom it is established. This will be clear from the consideration of a few scriptures. The first chapter of the Epistle to the Hebrews is devoted to setting forth the exalted character of the person of the Son. In developing this theme seven quotations are made from the Old Testament. One of these quotations is from Ps. 102:25-27. One sentence of this passage in verse 26 reads as follows: "They shall perish, but thou shalt endure." In the margin we have the word "stand" in place of the word "endure." When this passage is quoted in the first chapter of Hebrews, it is rendered, "They shall perish; but thou remainest." In the Revised Version it is rendered, "They shall perish; but thou continuest." Thus we have the words "endure," "stand," "remain," and "continue," to which may be added the word "abide," all of which are used in our English Bible to express the idea of continuance. Everlasting continuance is a fundamental element in the revelation which God has made to us of his being. His very name, "I AM," signifies it. He proposed to share this everlasting continuance (eternal life) with man by sharing his own character (glory) with him (Ps. 8:5), but man lost this character (glory) through sin. Rom. 3:23. The gospel of the kingdom is "the gospel of the glory of the blessed God" (1 Tim. 1:11, R. V.), restored to man in and through the gift of the Son of God to humanity. John 17:22. The only begotten Son ranked with the Father in the eternity of his being. John 5:26; 8:35, last clause. Although the Jews entertained many erroneous views concerning Christ, the Messiah, and his mission to this earth, yet they saw clearly this teaching of the Scripture concerning his everlasting continuance. John 12:34. In giving his Son to the human family, and sending him here to establish his kingdom in the earth, God made the provision for the everlasting continuance of that kingdom by providing everlasting continuance (eternal life) for all who would receive the gift of his Son (John 1:11, 12) and

* From The International Sabbath-School Quarterly.

share with him in his righteous character. This is the mystery of the kingdom of God. This is the secret of the everlasting continuance of that fifth kingdom, of which it was said, "It shall stand forever." Dan. 2: 44.

QUESTIONS.

1. What is the one subject to be taught by every servant of the Lord?
2. What is the purpose in teaching that subject?
3. What is the central idea in this one theme?
4. What is included in the gift of God's Son to the world?
5. How is the everlasting continuance of the kingdom of God rendered certain?
6. What five words are most frequently used in the Bible with which to express the idea of continuance?
7. In what text and what quotation of that text are four of these words associated together?
8. What name expresses the eternal existence of God?
9. On what basis did God propose to share this eternity of existence with man?
10. Through what experience did man lose the character necessary for an eternity of existence?
11. In what way is this character to be restored?
12. What distinguished the only begotten Son from all created beings?
13. What view did the Jews hold concerning the duration of the life of the Messiah?
14. How did God make provision for the everlasting continuance of his kingdom upon the earth?
15. How was the fact of its continuance set forth in the interpretation of Nebuchadnezzar's dream?

LOVING AND OBEYING GOD.

International Sunday-School Lesson for September 14, 1902.

GOLDEN TEXT: "For this is the love of God, that we keep his commandments." 1 John 5: 3.

SCRIPTURE: Deut. 30: 11-20.

Memory Verses, 15, 16.

Time.—B. C. 1451.

Place.—The plain of Moab, east of the Jordan.

- 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.
- 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
- 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
- 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
- 15 See, I have set before thee this day life and good, and death and evil;
- 16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.
- 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;
- 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.
- 19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
- 20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

DAILY READINGS.

| | |
|----------------|-----------------|
| Monday..... | Deut. 28: 1-13 |
| Tuesday..... | Deut. 28: 20-46 |
| Wednesday..... | Deut. 28: 47-68 |
| Thursday..... | Deut. 29: 1-29 |
| Friday..... | Deut. 30: 1-10 |
| Saturday..... | John 14: 15-24 |
| Sunday..... | Rom. 10: 6-21 |

INTRODUCTORY.*

The subject of this lesson is a very significant one. Loving God is obeying him. Those who do not obey him do not love him. "If ye love me, ye will keep my commandments." It has

been said that without love to God "external obedience is vain;" yet without hearty obedience to God there is no love. Like an aged father, Moses most solemnly warns the Israelites against disobedience, and earnestly exhorts them to faithful obedience. He is now one hundred and twenty years old, and these are his last words to the children of Israel. Chapter 28 contains the blessings which would follow obedience and the fearful curses which would follow disobedience. All should read this chapter. It would be well, in studying these lessons, to read the entire book of Deuteronomy.

EXPLANATORY NOTES.*

II. In verses 1-10 Moses says, when the children of Israel have been driven out among other nations as a curse for not obeying God, if they return to God and obey him truly, he will again bless them. This verse shows that they can obey God: "For this commandment . . . is not too hard for thee, neither is it far off." It had been delivered by Jehovah and rehearsed by Moses that day. They had heard it and understood it. It was not difficult to understand it. The commandment was not indefinite and mysterious. The one command here, which embraced all others, was to love God. Verse 16.

12-14. They were left without excuse. The commandment was "not in heaven," neither "beyond the sea;" but it was very nigh to them—in their mouths and in their hearts—that they might do it. They already had for their guidance the word of God, which was easy to be understood. So Paul says we have the word of God, or the gospel, to-day: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 6-10. We do not now need any other guidance than "the word of faith" preached by the apostles. It is useless to call upon Christ to come down from heaven to save sinners. He came once, and left us the gospel, and by it people must be saved when saved at all.

[Let there be no misunderstanding at this point in the lesson. When about to go away from the earth bodily, the Saviour said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14: 15-18. The Saviour is ever present with believers by his Spirit. EDITOR GOSPEL HERALD.]

15, 16. "See, I have set before thee this day life and good, and death and evil." God made man free to act for himself; hence he allows man to choose whom he will serve and what course he will pursue. If man can not choose and act for himself, he is not responsible. If

man chooses evil, he must suffer the consequence, which is death; if he chooses good, he will enjoy the blessing, which is life. If man must account for his conduct, he must be allowed to choose what course he will pursue in this life. God set "life and good, and death and evil" before them, in that he commanded them to love him and to walk in his ways and to keep his commandments. If they would love and obey God, he would bless them in the land of Canaan.

17, 18. But if their hearts should turn away from God, and they should worship idols and disobey him, all the curses mentioned would surely come upon them, and they would perish.

19, 20. God repeats in these verses the fact that he had set before the children of Israel "life and death, the blessing and the curse," and calls "heaven and earth to witness." "Therefore choose life." They could choose; it was in their power thus for them to shape their own destiny; and they should choose life, that they and their seed should live and prosper. So in this respect life is to all what they choose to make it. The way to choose life is, as here stated, "to love Jehovah thy God, to obey his voice, and to cleave unto him." God was their life and the length of their days. God is the author of life and the giver of all good. "That thou mayest dwell in the land which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." The condition upon which they could inherit the land and continue in it was obedience to God. In order to be saved in heaven, we must now love and obey God through faith in Jesus Christ. We must cleave unto God; be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 1 Cor. 15: 58.

QUESTIONS.

Give the subject. Repeat the Memory Verses. Repeat the Golden Text. Give the time, places, and persons. Did you read all the Daily Readings? What is it to love God? Can we love God without obeying him? What does chapter 28 contain? 11. What does Moses say in verses 1-10? What does this verse show? What is the one commandment here? 12-14. Where was the commandment? Where does Paul say the word of God is to-day? Why is it useless to call Jesus down from heaven to save sinners now? 15, 16. What had God set before them? What could they choose? If they chose evil, what followed? If they chose good, what followed? What would God do for them if they would love and obey him? 17, 18. If they should turn from God and worship idols, what would befall them? 19, 20. What does God in these verses exhort them to do? What must we do now in order to be saved in heaven?

Our Young People.

SHYNESS IS SELFISHNESS.

"It was the gentle rebuke of a wise friend that helped me to conquer my shyness," a woman said one day. "I had been a timid child, shrinking from strangers, and suffering all the agonies that children know. As I grew up, the trouble became worse instead of better. I used to cry myself sick over it sometimes. All the other girls met strangers lightly and easily. Apparently a new face was no more a cause of concern to them than a new flower to me. I alone was smitten with that agonizing dumbness and terror, till it seemed to me I was unable to utter a syllable.

"One day a sympathetic word from a teacher to whom I was devoted, made me open my heart to her. I thought that she would pity

*From the Intermediate Quarterly.

me. I pitied myself so utterly. But instead she answered, as if she were agreeing to what I had said, 'Yes, selfishness is a lifelong enemy to all of us.'

"I was hurt at first, but I could not forget it; and gradually I began to see that she was right—that my suffering had been because I was thinking about myself, and the impression that people would have of me. If I forgot myself, what would there be left for me to be shy about?"

"From the moment that that realization came to me, I determined that I would stop thinking about myself, and think about other people instead. It was hard at first, but the very difficulty showed how great the need was, and I would not give up. And now"—she stopped, laughing, for the talk had been started by a remark about her, that she "got along so easily with people."

The word was a wise one, spoken from the large love that dares to hurt, if pain is necessary to the cure. The suffering of the shy and sensitive is not imaginary; it is real and often intense; but there is one unailing remedy for those who are brave enough to take it—stop thinking about yourself.



THE DESPISED OPPORTUNITY.

"I WISH I had ten thousand dollars," said Jack Richardson.

"Wish for a hundred thousand, while you are about it. You are as likely to get one sum as the other," replied Jack's companion, Wilfred Sturgis.

"You are wrong there, for it is easier to make one dollar than ten. Can't you see that?"

"Yes, but when it comes to a matter of ten thousand or a hundred thousand, one is as much out of the reach of a ragamuffin as the other."

"I am not a ragamuffin, and if I were I would not stay one."

"I am almost ragged, and I see no sign of new clothes. I tell you what it is, Jack, when one is down, everything helps to keep him down. The rich are getting richer and the poor are getting poorer every day. I heard my father say so only yesterday."

"If we are down, Wilfred, let's begin at the bottom and work up. I can get two dollars a week at Holt's for helping mornings, and I have a mind to accept his offer."

"I had that offer, too, but I think I see myself a chore boy in a grocery store! What I want is nice clean work at fair pay. I feel pretty bitter when I see how one-sided everything is. The rich play into one another's hands. The game is well understood by them, my father says."

"My father does not talk like that. When I told him that Mr. Holt wanted me to help about the store from six to nine every morning, he said, 'Try it, Jack. Mr. Holt began life in much the same way.'"

"My father is a very proud man. He will not allow me to do menial work for any one. He has never done it himself. The Sturgis family has always been a good one, and we like genteel poverty much better than service. You can take the place at Holt's if you want it; I told him very plainly that I didn't want it."

"I think I will, Wilfred. I'll have plenty of time for my lessons after school, and two

dollars a week will help me. When I need new books, they do not always come easily. Besides, I do need another suit of clothes, though I am not ragged, by any means. I think I'll step around to Mr. Holt's and tell him that I will come."

Wilfred waited outside while Jack made the arrangement.

"You are a sensible boy," said Mr. Holt. "I offered the place to your friend, Wilfred Sturgis, but he feels above work. He is probably looking for what he will not find, pay without work. One must work either with head or hands to amount to anything. I shall expect you in the morning."

"I will be on hand, Mr. Holt."

And Jack was on hand ten minutes before the time. Mr. Holt was in his store, early as it was, and he said, "I see that you have allowed a little margin. That is a good thing to do, provided that it is on the right side. And here let me emphasize this one point: Never be late at business. Another thing; always wear a cheerful countenance. If you are both punctual and agreeable, you have more than half solved the problem of a successful business career."

The three hours of service were soon over, and Jack started for school. Wilfred was waiting for him on the first corner, and as Jack joined him he said, "Well, how does it go?"

"All right. I think I shall not mind the work at all."

"I should mind it. I have too much spirit to stand being ordered about."

"Mr. Holt is pleasant, and the clerks seem to be agreeable."

"Seem! You may well put that word in. They will put all the mistakes on the new boy."

"Don't, Wilfred; don't take all the courage out of me. I was pleased with the start I made this morning."

"I will let you alone on that subject; and if it were any one but you, Jack, I would cut his acquaintance for becoming a chore boy or an errand boy, or whatever you call yourself."

This was hard for Jack to bear, and he bit his lips to keep back the reply, which would have been what his father had already said: "Many a person who will not start from the lower round of the ladder to climb upward remains at the bottom always."

Jack's mind was soon taken up with his studies, and Wilfred's words lost their sting. The next morning he went to the store, carrying his books and whistling a merry tune, but he stopped and took off his hat as he met Mr. Sawyer. He was an old farmer who sold vegetables from door to door, but Jack had been taught to respect all honest work, and to show the same deference to all well-meaning men.

"On the way to school so early?" questioned the old man.

"Yes, Mr. Sawyer, but by the way of Mr. Holt's store, where I stop to do three hours' work."

"That won't hurt you, nohow," said the farmer, with more emphasis than accuracy of speech.

"Indeed it will not," was Jack's mental response.

The days passed on, and as summer advanced Wilfred found that his old clothing not only grew still shabbier, but too heavy and warm as well. Jack had already purchased two summer

suits, one for everyday wear and a better one for church. He had also purchased two textbooks which he loaned Wilfred every day. Wilfred did not yet think that he did wrong to refuse the position Mr. Holt offered him. He brushed his old clothes, blackened his worn-out shoes, and hoped to cover all defects by wearing a gorgeous necktie.

One morning in the autumn Jack found Wilfred anxiously waiting for him outside the store. It was evident that he had something to say which was not easily said, and as often as Jack started to go on Wilfred would say, "Hold on a minute, Jack."

"What is it, Wilfred?" asked Jack, at last.

"Can you loan me ten dollars?"

"No, Wilfred, I can not. I use my money as fast as I earn it. Father tells me to get what I need. You see, it helps him if I clothe myself. I have earned forty dollars, and that has paid for all that has been spent on me for twenty weeks."

"I wish I had handled forty dollars."

"You might have had it as well as not."

"No, Jack, not if it had to come as you have made it. Your father is able to buy your clothes; I should think that he would do it, and let you have at least part of your wages for spending money. You work hard enough for it."

"I don't mind the work, and if I am careful to get the worth of my money, I shall get in the habit of doing so. Father says that everything depends upon starting right."

"Your father is close-fisted."

"Don't, Wilfred; I don't care to hear my father criticized."

"Of course you don't. Excuse me, but I was so disappointed. My shoes are almost off my feet, and I must have a new coat, but father is 'dead broke,' though he would be terribly angry if he knew I had told you so."

"I shall not repeat it, but you should not tell his business if he feels that way about it."

"I told you only that you might see my need, but I see it does not trouble you whether I need money or not. I am not going to school to-day. I feel too hateful, too angry at everybody."

"Now, Wilfred, don't be so unreasonable. Come on to school. That's free, anyhow. Why don't you fit yourself for a teacher. That is nice work and good pay."

"I don't want to teach; teachers have to please so many people."

"Whether you want to teach or not, come along; don't spoil your report by an absence. We shall be late if we stand here any longer."

Wilfred allowed himself to be persuaded, but he was sullen all day, and did himself little credit. "I might as well have stayed at home," he said to Jack as they left the school-house.

"You might have done better, and you know it," was Jack's reply.

That evening Jack mentioned to his father that Wilfred wanted to borrow ten dollars.

"So he would borrow the money he was too proud to earn," said Mr. Richardson.

This remark recalled to Jack's mind the time when Wilfred was minded to cut his acquaintance because he was a chore boy, but he said nothing of that.

After pausing a moment Mr. Richardson said, "I thought this might be the case. That is one reason why I had you spend the money for books and clothes. How much have you earned?"

"Forty dollars; it is just twenty weeks since I began working for Mr. Holt."

"And you are none the worse for having been there. I think the experience has done you good; you are more methodical and more self-reliant. You haven't the time to look up what you mislay; so you keep your possessions in their proper places. I haven't heard you ask, 'Where is this or that?' in months. Keep a strict account of what you earn and how you spend your money. If, at the end of the year, your account is satisfactory, I will put as much in the bank for you to draw out when you are twenty-one."

"I am afraid that Wilfred will want to borrow little sums of money, and it may be hard to refuse him. What shall I do?"

"Come and ask me. Under some circumstances it might be better to let him have it than to refuse him; but there is danger of his taking an unfair advantage under the plea of friendship."

Wilfred's friendship for Jack was soon to be tested. Jack took a severe cold and was unable to attend school or to go to the store. So he sent for Wilfred, and asked him to take up his work till he should be able to do it himself.

"O Jack, I can't do it. Why, people would say, 'Wilfred Sturgis is doing the work of a common boy at Holt's store.' No, no, Jack, not even for you will I be ordered about in a grocery store. Besides, you won't lose your place."

"I am not so sure about that."

"I can't help it if you do. You might have known that I wouldn't take your place."

"Wilfred, be sensible. You need money, and why not begin to earn it?"

Wilfred shrugged his shoulders and walked away, saying, "I will have to need it worse than I do now before I will earn it in that way."

Jack was hurt and not a little disappointed. He thought that by that time Wilfred might see his mistake in looking down upon honest work.

Jack asked his father to explain his absence to Mr. Holt, and the storekeeper sent word to Jack that he would keep his place for him.

After two weeks Jack went back to his work, and found to his surprise that no one had filled his place. "We did a little more work and saved that four dollars," said Mr. Holt, "but we saved it for you, Jack."

When Wilfred heard about this gift, he said, "That money came so easily that you might share it with a fellow."

"I am sure it was not Mr. Holt's intention that I should do anything of the kind, and I don't think it would please him if I did. I think I shall save it toward Christmas presents."

"I hope some one will give me skates this year. I was disappointed last Christmas."

Jack did not reply. If he had intended to give Wilfred skates he would have done so without this very broad hint; there could be no pleasure in making the gift after that. Wilfred, however, confidently expected the skates, and when he received instead a small pocket-knife, he said, "Keep your knife; I don't want it. You grow stingier every day."

"I think I have borne just about enough from you," said Jack. "You look clear over the kind of work that I do, and half despise me for doing it, yet you stand ready to share the profits. Now I have said what you provoked

me to say. It can't hurt you any more than some of the things you have said to me."

The boys parted with a coldness which had never before come between them. The next day Wilfred changed his seat in the school room, and for the first time since they were little boys Jack Richardson and Wilfred Sturgis sat at different desks.

Ten years passed and the boys were men. Wilfred was yet waiting for an easy, gentlemanly way of making a living, while Jack was still at Mr. Holt's, where he was the principal salesman. Ever since the Christmas referred to they recognized each other only by a cool nod, but when Jack was twenty-one Wilfred made a proposition to him which was as unexpected as it was singular.

"Let's see; you must have considerable money in the bank by this time. Why don't you go into business in a small way? I will go in with you. You can furnish the capital, and I will do most of the work."

"Have you suddenly grown so fond of work, Wilfred?"

"I have always been willing to work in a nice way. I would be willing to be one of a firm. You will find me promptly at my post."

"Not so fast. I am not going into business for myself. I should be very foolish to try it. Mr. Holt holds out inducements to me. I shall stay with him."

"Selfish as ever," muttered Wilfred, striding away like the angry man he was.

Ten years more went by, and Mr. Holt's sign read, "Holt & Richardson." Across the street was a bloated-faced man serving in the capacity of bartender; and that man was Wilfred Sturgis. — *Young People's Paper.*

THE LITTLE BOY'S QUESTIONS.

THERE were pictures of firemen and fire-engines in the book that the little boy had found, says a writer in the *Youth's Companion*, and he carried it directly to his elder sister and began to ask questions about them. She could not tell him all that he wished to know—only the chief of a fire department could have done that; but she explained the pictures as well as she could, carefully choosing words that the child would understand, and he went away at length wiser and happier.

"I thought you were in a hurry to finish that dress," said a girl friend, who had looked and listened with amazement. "Why didn't you tell him you didn't know, or put him off in some way?"

"If I were set down in a strange country, where I wasn't very well acquainted with the language or the customs, I'd expect people to be patient with me," the boy's sister answered. "Harry has been in this world only seven years, you know, and he sees and hears many things he can't comprehend. Isn't it natural that he should ask questions?"

"I'm not very wise, but since he pays me the compliment of thinking that I am, I feel as if I ought to be polite at least. If I lied to him in order to get rid of him, his confidence in me wouldn't last very long. If I put him off with an excuse—well, I think it's just as mean to starve a growing mind as it is to starve a growing body."

"Really, the easiest way is to answer him as fully as I can. That gives him something to think about. Then he isn't half so likely to

chatter about a dozen different things, and he learns more, too."

"I didn't intend to preach a sermon, Katie," the girl added, smilingly, "but I studied this out for myself when little brother began to find his tongue, and I'm sure I'm right. I asked questions when I was his age, and I still remember the answers to many of them. Early impressions are lasting, you know, either to help or hinder. I want Harry to recall me always as a sister who was honest with him and willing to help."

WORKINGMEN AND THE SALOONS.

SOME people have the idea that the workingmen of this country are all in favor of the saloon and saloon keepers. Of course, there are too many workingmen who are slaves to the saloons and those who run them. But every year shows an improvement in this matter, and if it were not for what is known as the "treating system," the saloons would get less money than they do from workingmen.

At the annual convention of the Minnesota Federation of Labor, when delegates from the State Retail Liquor Dealers' Association presented credentials, objections were made. One delegate declared that he and his craft "were ready to withdraw from the Federation if the saloons keepers were to be admitted." He did not believe they were worthy of an honest man's recognition nor that they were in reality laborers. Another delegate declared that "in no way does the saloon contribute to the elevation of mankind."

When the vote was taken, eighty-five were against seating the liquor men and eleven in favor. On the following day another attempt was made to give the saloon men seats in the convention, but it was voted down by even a larger majority than on the previous day.

In plain English, the delegates from the State Retail Dealers' Association were notified that they were not wanted in a convention representing workingmen.

If the liquor business is not fit to be represented in a gathering of toilers, the best thing for toilers to do is to let the business alone outside of conventions as well as inside. There ought to be an irrepressible conflict between the saloons and workingmen.

The fact is, the saloons are started to make money, and thus deprive men of the means to enjoy themselves as they should. Intoxicants injure those who imbibe them. When a man forms a habit of getting drunk, saloons take from him what money he has, and also destroy to a great extent his power to acquire more money.

In many cases if the saloons could have their way, they would take the good-natured customer, make him cross and ugly, impoverish him, then hand him over to the police authorities to be placed in confinement until he comes to his senses.

When there is any "treating" to be done, the wife and children should be present to participate, but a saloon is not the place in which "Betsy and the baby" ought to meet husband and father. And be it said about men who frequent saloons, they do not want wife or child to visit them.

Workingmen love their wives and children, and show their love every day so plainly that there can not be any mistake about the matter. Even while drunk, men will often talk in the kindest way concerning their wives and children. But in a drunken state their moods will change, and love, wrath, and anger will be so mixed up that it will be impossible to tell what is in their hearts.—*George R. Scott, in the Witness.*

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THE GOSPEL HERALD will endeavor during each year of its publication to give something upon every point of present truth; it will as far as possible give the complete gospel.

REMEMBER that with the first number in October the GOSPEL HERALD will be enlarged to sixteen pages at the rate of one dollar per year for single subscriptions. Each person sending us \$1.00 between now and October 1, 1902, will receive the GOSPEL HERALD until October 1, 1903.

A FEW days since a tornado near Meridian, Minn., hurled a passenger train from the tracks of the Chicago and Northwestern Railway. After leaving the rails, the train went down an embankment. Five persons were fatally injured. Quite a number suffered serious injuries. The train was running at the rate of thirty-five miles per hour at the time.

THE Chinese government has requested the State Department at Washington to take some action with regard to the outrage perpetrated upon Chinese subjects at Baker City, Oregon, August 8. A crowd of hoodlums set upon some Chinese, three of whom were shot, and others badly injured. The authorities of the State have apparently been unable to do anything toward punishing the offenders, none of whom have yet been arrested. The department will write to the governor, and ask him to set the machinery of justice in motion. The affair will doubtless be made the subject of a claim for indemnity later.

OUR first-page article, "The Coming Conflict," is not the less true because many of the excerpts are from speakers and writers of nearly a decade ago. Since the beginning of the Spanish-American war, times have not been so hard in this country as for several years previous to that time; but ask any experienced business man, especially if he be a capitalist, and he will tell you that already there are signs of approaching financial stringency. "The present good times can not last much longer," is the almost universal testimony of bankers and other monied men, and they are preparing for the coming storm. As long as business is fairly prosperous, and economic conditions even tolerable, the anarchist will have a comparatively small following; but let panic come to Wall Street, let capitalists hoard their millions so that labor will once more tramp the highways as it did only a few years ago, and forces will spring into activity that may well appal the stoutest heart. The Scriptures warn us of the coming trouble, and counsel patience in view of the blessed truth that the coming of the Lord is near.

A WRITER in the Boston *Transcript*, a lady, asks through that paper: "When is an artist going to arise among the people of this earth who will paint us a true likeness of the Christ?" The world is weary, she says, of "stoop-shouldered, worn-out-looking Christs, going about in rags or trailing gowns;" it craves the Christ "of lofty and majestic carriage and superb physique; a man the picture of vigorous health, who gives out even in the picture some suggestion of the tremendous magnetic force and power that Jesus most assuredly had."

To this the *Christian Work and Evangelist* very aptly says: "Christ's nature was essentially spiritual. 'There is no beauty, that we should desire him.' We have no reason to believe that Christ was of 'superb physique.' No spiritually minded artist, we imagine, will ever paint such a picture of the Man of sorrows."

A DESPATCH from Austin, Texas, under date of August 30, says that the committee appointed by the last Legislature to investigate the State penitentiary and other institutions, has filed a report that has caused a sensation in political circles. Few men incarcerated in the State prison get out alive, if the official report may be relied on, and this affects the short-term as well as the long-term men, for those that are not shot down on little or no provocation are worked to death. Those that do not succumb to bullets within the walls or overwork, leave the penitentiary in so weakened a condition that they become the early prey of death.

"The convicts are shot down like dogs," according to the official language of the report, "and are worked until they drop dead in their tracks," under a system for which the people of Texas must some day be held responsible.

Flesh and blood is held so cheaply in the institution, according to the committee, that the average length of life among the prisoners is only seven years. The system in vogue by which convicts are leased out is denominated a disgrace to the State. The report recommends that the contract system and share farms be abolished.

SOME INTERESTING STATISTICS.

THESE very interesting statistics have been gathered by the Young Men's Christian Association of Boston concerning the men in that city—how they live; how they are employed; what are the social problems connected with them, and what are the means in operation for meeting their physical, intellectual, social, and spiritual needs.

Among other statistics those relating to the church-going attitude of the young men of Boston have been gathered. In families where the father and mother belong to the same church, 78 per cent. of the young men are church members; where parents are church members, but not of the same church, 55 per cent. of the young men are church members; where one parent is a church member, 50 per cent. of the young men are church members.

Where both parents are Catholics, only 8 per cent. of the young men are not church members; where both parents are Protestants, 32 per cent. of the young men are not church members; where one parent is a Catholic and one a Protestant, 66 per cent. of the young men do not belong to a church. These statistics are a strong argument for religious unity in the home and religious instruction in the family.

THE apple crop of 1902 will, it is estimated, reach 40,000,000 barrels, representing a market value of almost as many dollars.

THE Freethinkers of the world are to have a universal congress at Geneva, Switzerland, in a few days. Among other questions to be studied is this: "What are the inherent defects of the system formally called Christian?"

IF the great hard-coal strike continues, it is thought that anthracite will soon reach \$15 per ton. At a recent secret meeting of the representatives of the different locals of the United Mine Workers, held in Wilkesbarre, the miners pledged themselves to remain out to a man, if necessary, until April 1.

CIVIL war is raging in Hayti. Minister Powell, at Port au Prince, has cabled the State Department, to the effect that severe fighting began in the neighborhood of Cape Haytien on Thursday, August 28, and was continuing at the time he filed the despatch. There had been great loss on both sides, and the towns of Marmelade and Lainhe had been totally destroyed. The government army is under the command of General Nord, and General Juneau is at the head of the revolutionists.

ENGLISH religious papers are commenting unfavorably upon the extravagance of the Indian princes at the coronation festivities. It appears that these princes gave a banquet costing \$35,000, which must have come out of the pockets of the Indian taxpayer. In view of the fact that India is now about to enter upon the fourth year of a terrible and continuous famine, this magnificent banquet appears to show a peculiar indifference to the sufferings of their own people. Indian papers strongly protest against these expenses' being charged to taxpayers.

IT is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—*James Beckham*.

LET your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.—*Spurgeon*.

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