

The Gospel Herald

"On earth peace, good will toward men."

VOL. IV

NASHVILLE, TENN., SEPTEMBER 10, 1902.

NO. 35.



WHAT SHALL WE DO

Copyrighted. Used by permission of J. E. WHITE.

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth near." James 5:7, 8.

In consideration of the evils to come upon the earth, as brought out in the three preceding articles, how shall we, as followers of Christ, relate ourselves to these things?

As students of prophecy we can see that the finger of God has clearly pointed out the very situation as it is to-day, and also marks out the future of the coming struggle between capital and labor.

By a careful study of this information so graciously given us, we can see the end of the struggle as clearly as if it had already come upon us. We see before us a struggle to the death. The organized forces of capital and labor will never be reconciled. The oppression of the rich will increase, and the resistance of the laboring classes will be more determined and violent, until finally summoned to "the battle of that great day of God Almighty." Rev. 16: 14.

The prophet Daniel was instructed as to the situation at the present stage of the world's history: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

Those who are living as in the days of Noah, buried up in their own personal affairs, without a knowledge of God or his word, can not understand the trend of these events. They can not see the abyss of ruin that is before them. They can see trouble coming, but out of it they who are on the side of the oppressed hope to bring an age of tranquillity, in which wrongs shall be righted, and the bounties of God in the earth receive an even distribution among all classes.

But God's word says this is not to be. The wicked will continue to "do wickedly." The cry of the oppressed will come up before God as a memorial, until the affairs of this world are cut short in righteousness, and the coming King brings in his reign of justice and mercy and love, as proclaimed by the angels to the shepherds of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

Upon this point Rev. H. W. Bowman, in "War between Capital and Labor," says: "Judged from a human standpoint, the prospect is dark; it looks like war, universal war. But

the prophetic student climbs up the steps of Revelation, up above the dark war-clouds, and sees beyond earth's scenes of strife and blood the restitution of all things which were foretold by God's ancient prophets,—the advent of Christ in glory, the overthrow of wickedness, the earth made new, the kingdom of God established, and righteousness, justice, equity, truth, and peace as eternal inhabitants of that bright realm. And with exultant heart he cries out, 'Come, Lord Jesus! and come quickly.'"

Again we quote from the same author: "The education of the masses and the cultivation of the fine arts will not redeem humanity, nor secure justice in the government. Egypt, Babylon, and Greece all were highly cultured, but the same inequalities existed there." They all "went down because of" their "lavish luxury and social inequality."

"Political law can not cement men in ties of brotherhood, nor inspire benevolence in human hearts. Man's rule has been an era of misrule from the first. Law never begets love. Compulsory obedience creates hatred. The man who is conquered by force will remain an enemy; the man who is conquered by love will be a friend. Politicians admit that a change of systems does not remove the evil."

"Brute force can not reform men. One outrage can not reform another outrage. Physical force can never give a man real power over his fellows. No method of reform that depends upon the superior strength of one class over another, and does not change the heart of men, has any element of durability in it."

The strife between capital and labor is but one feature of the great controversy between truth and error, between good and evil, that has been in progress for six thousand years. At the present time the struggle constitutes one of the most striking signs of our times. Year by year the conflict deepens; the strife becomes more bitter; class prejudices and animosities become more deep seated.

Though great moral principles are involved in the strife that is being carried on, tactics are employed on both sides that are not just. The spirit of cruel vindictiveness, leading on one side to oppression and to violence on the other, is entering into the conflict, taking it out of the character of a struggle for righteous principles, and constituting it a sanguinary battle for supremacy.

He who holds in his hands the destinies of all men, who from the beginning sees clearly the end, has pointed out in his infallible word the present state of affairs. Not in one place alone does the Bible speak on the great question now before us.

God is the father of the poor, the helper of the suffering. The cries of the oppressed laborer enter into the ears of Him with whom we have to do. Wherever the cry of the oppressed is raised, there is One who listens, in whose book of remembrance every sigh and tear is faithfully recorded. But the God of pity does not authorize men to take upon themselves to requite the injuries they receive. "Vengeance is mine; I will repay." This is the word He speaks, and we can afford

to commit our cause to him who judges righteously.

We sometimes get the idea that God forgets to be just, that judgment is a long time coming. It is true that God delights in mercy; he desires the death of none; he wills that all shall be saved. But at the same time he says, "I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not me, saith the Lord of hosts." Mal. 3: 5.

In the law laid down for his people anciently, the Lord said, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." Lev. 19: 13. Many other citations that might be given show clearly that the Lord looks upon fraud and oppression as a grievous sin, one which he will surely requite in the judgment.

But it is clear in the mind of the omniscient Lord who inspired the Bible that in the last days there would be a clashing in society. The Scriptures foretell the very crisis upon which we have entered; and they reveal the true situation, and the conclusion toward which this condition is inevitably tending.

The coming of Jesus the King is near. The long course of sin and oppression is nearly run; but it is not to close without an unusual demonstration of its cruel power. A fearful measure of punishment is threatened against the self-indulgent hoarders of wealth, who have heaped together treasure for the last days.

The hire of the laborers who have reaped their rich harvests of gold, which is by fraud kept back, cries to God. The sufferings of the poor appeal to Heaven. And while thousands are perishing for the necessities of life because they are deprived of the just fruits of their toil, the rich are living in wanton luxury.

The rich have become exceedingly rich. Fortunes are speedily amassed of such gigantic proportions that the famed Croesus becomes an ordinary capitalist, no longer thought of as rich. The incomes of these modern princes of mammon surpass their power of computation. The word "millionaire" has given place to "multi-millionaire."

While this is going on, the poor are becoming poorer in the same proportion.

Want, squalor, and starvation are prominent in the prospects of the poor. The gulf that separates between wealth and poverty is daily becoming broader and deeper. We read of blood relatives of the broker who owns countless thousands of gold, starving in penury and dying as paupers.

Exhibitions of wantonness are multiplying all around us; and as the poor laborer looks upon them, and then thinks of his suffering wife and children, he becomes exasperated beyond measure, and desperate in his determination to place these things on a more just and equitable basis.

But to rebel against the power of capital is to fly in the face of fate; and the worker finds that he holds a two-edged sword that cuts both ways. It often slays only the man who wields it.

To illustrate this we have only to refer to the stories of recent strikes. In a race with starvation, the advantage is altogether on the side of wealth. A resort to violence will not correct the evils that exist. Two wrongs do not make one right. It is vain to oppose evil with evil with the hope of remedying either.

The gospel of Jesus Christ presents the only remedy for evil. Jesus says, "I say unto you, That ye resist not evil." Matt. 5: 39. And so in the chapter referred to we have this injunction: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

The apostle carries the matter even further than this, saying, "Grudge not one against another, brethren: . . . behold, the Judge standeth before the door." James 5: 8. A cry for retribution will soon be heard. A more even distribution of the results of labor will be demanded. The hungry millions will raise the hand to strike. But when the cry is raised, "Let us attack our oppressors, and take by force what we need in our distress," the warning comes to the followers of Christ, "Grudge not." This is followed by the blessed assurance, "The Judge standeth before the door." He himself is about to step across the threshold, and right all these wrongs.

In this fifth chapter of James we have a correct view of the labor question as it exists to-day, pointed out nearly two

thousand years ago. This word tells us that these are the last days; that "the coming of the Lord draweth nigh." And this fact is the great and only antidote for existing evils. Wrongs will be made right when Jesus comes. The poor will have their rights.

But in the meantime God would have every man lay aside all malicious feeling, and unite in a grand effort to prepare for the judgment that is soon coming upon the earth. It is not a time to be grudging one against another. It is vain to strive to obtain our rights by trampling on the rights of others or by taking judgment into our own hands. Jesus is soon coming. The King, the righteous Judge, is at the door; and he will make the crooked straight. At the bar of Infinite Justice, labor and capital will confront each other; and we can well afford to wait, committing our cause unto him who judgeth righteously.



WHY NOT FOUND OUT BEFORE?

BY G. W. AMADON.

WHEN it has been clearly proved from the Bible that the seventh day is the Sabbath and should be kept, it is sometimes asked, "If this is so, why was it not found out before?" And because pious and learned men have lived and died without keeping the seventh-day Sabbath, some claim that it can not be right. But that this proves nothing can be readily shown.

First, to reason thus is to judge the Bible by the opinions and actions of poor, fallible man.

Secondly, this objection has always been urged against every reformation in religion. On this principle we must never learn anything which our fathers did not know.

God's truth is always progressive, new truths being brought out and old truths revived in different ages, as circumstances require. To each generation God gives additional light, some truth that he has not given before or that has become obscured in some way. In many cases the people are brought back to doctrines which have been lost sight of for generations. So of the Sabbath. In the providence of God, the time has now come when light is being given, and a reformation is being wrought upon this subject.

Change Times and Laws It was foretold in prophecy that the papacy would change God's Sabbath, and enforce that change 1260 years. This is the reason it was not

found out before. In Daniel 7 we have the prophecy of the four kingdoms. It is universally agreed that the last of these represents Rome, and that the blasphemous horn is a symbol of the papacy. Verse 25 says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." How exactly have the popes fulfilled this prophecy! They have blasphemed God and slain his saints. But this power was also to think to change times and laws. Whose laws and times?—Those of the Most High; for it is against God that the beast makes war. Human laws are constantly changing, so it would be nothing remarkable that these should be changed. But that a man should think to change the law and times of God would be remarkable. Beyond doubt, then, the prophecy refers to God's holy time.

Is there any precept in that law relating to time? Just one, and only one—the Sabbath command. The other commandments say nothing about time, while this relates to nothing else. Time is inseparably connected with this commandment, so that to change the commandment would be to change the time. The prophecy said the pope should think to change God's laws and times. But God's law relates to no time except the weekly Sabbath. Hence we have here the most explicit prediction that the papacy was to change the Sabbath of the fourth commandment.

Catholic Confession

Has the pope changed the Sabbath? Yes, emphatically; the proof is abundant. 1. The law plainly says, "The seventh day is the Sabbath." Ex. 20: 8-11. 2. The New Testament is entirely silent about any change of the Sabbath by Christ or the apostles. 3. But since the rise of the papacy, we find that some one has changed the Sabbath; for the Catholics and most Protestants now keep the first day instead of the seventh day which the law requires. 4. History shows that the papacy did make this change of the Sabbath. See "History of the Sabbath," by Andrews. 5. The Catholics confess that they did it. Listen to the following from a Catholic catechism:—

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all

modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism, p. 101.*

"*Ques.*—How prove you that the church hath power to institute feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abr. of Christian Doctrine.*

How could evidence be any clearer? The pope, then, did change the Sabbath, according to the prophecy.

Now the prophecies just as clearly predict that this breach in the law of God will be repaired and the Sabbath restored in the last days. Thus in Dan. 7: 25, before quoted, after stating that the papacy would persecute the saints, and change times and laws, the prophet says, "And they shall be given into his hand until a time and times and the dividing of time." This period is just 1260 years. See any commentary. God's laws and times are to be given into his hand *until* this specified time. This is equivalent to saying that they will be taken out of his hand at the expiration of that time. So even here the restoration of the Sabbath at the end of the 1260 years is strongly implied.

The Remnant People

In Rev. 12: 14 is a prediction of the same period, during which the dragon persecutes the woman, the church, as stated in Daniel. When the time is expired, we find a remnant people keeping all the commandments of God. Thus, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This is after the close of the 1260 years, the period after which the law and Sabbath were to be taken out of the pope's hand, according to Dan. 7: 25. What do we find here? 1. A persecuted people. 2. The remnant of the church,—the last church, or those living at the time of the second advent. This, then, brings us to the last days. 3. The special peculiarity of this people is that *they keep the commandments of God.* This certainly indicates that all these commandments had not been kept before this time, but that here a people will be raised up who will keep them. Notice that this observance of the commandments brings upon them hatred and persecution. This plainly shows that they

are keeping some one of these commandments that is not generally kept; for people are not persecuted for doing what everybody else is doing. But those that keep the Sabbath are persecuted, as the prophecy foretells.

Now let us consider the law of God. Except the Sabbath command, people are agreed in keeping all the ten commandments. But let a man step out to keep the Sabbath commandment just as it reads,—“The seventh day is the Sabbath,”—and he immediately becomes peculiar, and brings upon himself hatred and persecution, as we see wherever the Sabbath question is agitated. This is just what the prophecy foretold; and it is this day fulfilled in the Sabbath reform.

A Peculiar People

Another striking prediction of this reformation concerning the law of God is found in Rev. 14: 9-12. It is here stated that just preceding the second advent of Christ, when he comes to reap the harvest of the earth (verses 14-16), a message will be given to bring out and prepare a people for that event. Of those thus brought out it says, "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12. "Here are they." When?—Just before Christ is seen coming in the clouds. Verse 14. The time, then, is the same as that of the remnant of Rev. 12: 17, above considered. What is the peculiarity of this people?—*They keep the commandments of God.* This, again, is just what was said of the remnant in chap. 12: 17. In the mind of God this must be an important fact, since it is repeated twice in so close connection. The expression, "Here are they that keep the commandments of God," implies that keeping the commandments of God is quite unusual at this time.

Then in the last days there will be a reformation in some way touching the commandments. It must be the Sabbath; for all are agreed upon the other nine. But through the influence of the papacy the Sabbath commandment has been ignorantly broken till of late. Now, however, just at the time mentioned in the third angel's message (Rev. 14: 9-12), thousands are turning to keep the Sabbath. The movement is wide-spread and rapidly increasing. It embraces many countries and languages. The prophecy has become fact. Take heed how you reject it. Here, again, we have the reason why this truth was not found out before,—it was reserved to be the last testing message to man.

(Conclusion next week.)

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - C. P. BOLLMAN.

NASHVILLE, TENN., SEPTEMBER 10, 1902.

CHRIST'S REIGN IN THE HEART.

A READER of the GOSPEL HERALD asks to be referred to the text which says that the kingdom of God is in our hearts.

Doubtless the text sought is Luke 17:20, 21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

This text does not teach, as some suppose, that the human heart is God's only kingdom, and that he will never establish any other rule upon this earth. In Luke 13:28 we read these words to the unbelieving Jews: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and ye yourselves thrust out."

Of course Abraham, Isaac, and Jacob will never sit down in anybody's heart. It is evident that the reference in the text just quoted is to the everlasting, glorious kingdom promised to all God's people—the new earth of which the apostle Peter speaks when he says: "We, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

This is the kingdom promised to Abraham, and referred to by the apostle Paul in Rom. 4:13, in these words: "The promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The Lord was not mocking Abraham when he promised him, saying, "All the land that thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

The concluding verse of the third of Galatians gives assurance in these words that the promise to Abraham extends to every believer in Christ: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

But before any one can have a part in the promised inheritance, Christ must be enthroned in his heart.

The unbelieving Jews were living in anticipation of the restoration of the throne of David, as promised in 2 Sam. 7:12, 13; but they were neglecting the preparation essential to a part in that kingdom. In the words: "The kingdom of God cometh not with outward show [marginal reading] . . . for, behold, the kingdom of God is within you," the Saviour sought to teach his hearers that while the kingdom of God is real and tangible, the first law of that kingdom is supreme love and loyalty to God.

The Lord rules only over willing subjects; all others are citizens, not of God's kingdom, but of Satan's; and to be Satan's subject is to

be a slave, while to be the Lord's subject is to be a freeman. "Whosoever committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever: but the son abideth forever. If therefore the Son shall make ye free, ye shall be free indeed." John 8:34-36, R. V.

The emancipation from sin and the conferring of the heavenly citizenship is a work of divine grace wrought by the Spirit of God, "which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:12, 13.

It is true that in a sense this world is Satan's kingdom, but he rules only as a usurper. There have always been some who have been loyal to God. When, upon a certain day, as recorded in the first chapter of Job, Satan came before the Lord, and by implication claimed dominion over the earth, the Creator reminded the fallen angel that his title was not clear; that he, Jehovah, had a servant here in the person of Job. Again: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Ps. 114:1, 2. Moreover, when the children of Israel demanded a king, 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.

It is into this spiritual kingdom that the Father translates believers—he takes us from the kingdom of rebellion and vassalage, and translates us into the kingdom of light and liberty.

Having selected from the many generations those who have of their own free will chosen to serve him, and having fitted them for the companionship of good angels and other unfallen intelligences, the Lord in his own good time puts them in possession of the territory wrested from Adam by the great enemy at the fall. "Then shall the righteous shine forth as the sun in the kingdom of their Father."



THE TREND OF MODERN CIVILIZATION.

THAT the civilization of this age and of our own country is taking the same course as the civilization of other ages and of other lands, must be evident to all observers. No reader of the records of the past can doubt that the history of Greece and of Rome is repeating itself to-day in our own land.

In the latter days of those proud empires, vast fortunes were accumulated, and the rich made lavish displays of their wealth. Feasts and theatrical entertainments were provided at enormous expense. The earth was searched to find new and rare delicacies to tempt the pampered palates of the already surfeited epicures.

The immensely wealthy of this latter day are going over the same course. Only occasionally do these functions of the multi-millionaires attract the attention of the newspaper press, but only because they are so common. Several years since the Bradley-Martin ball in New York provoked severe criticism, and called out timely warnings from the more thoughtful journals; but now such a function would cause little remark, because there have been many since, and recently it has been so far outdone that it

is spoken of only in contrast with the greater displays made now.

A recent entertainment given at Newport, by Mrs. Cornelius Vanderbilt, Jr., is estimated by the Springfield *Republican* to have cost in the neighborhood of \$100,000. Some of the features of this function are thus described by that paper:—

"The preparations had been going on for many weeks, and the result was an astonishing and splendid range of entertainment, which may be barely outlined. The guests began to arrive at Beaulieu, the Vanderbilt villa, at about ten o'clock. From their carriages they first entered a kind of elongated booth 22 feet wide and 250 feet long, which was lined with red cloth and was resplendent with such high decorative effects as hangings, streamers, and electric lights could create. This was called the Midway. Its attractions were reminiscent of the circus and the variety theater, but all the more exhilarating on that account. There was a Punch and Judy show, dancing girls, a shooting gallery, a wheel of fortune, a doll-baby game, a gypsy fortune-teller, and a negro comedy team, who sang 'Ma Castle on the Nile.' At the end of the Midway the guests passed into the Vanderbilt house, where they were greeted by host and hostess.

"At midnight the entire company of a New York theater, comprising one hundred people and the orchestra, produced the musical comedy, 'The Wild Rose,' in an improvised theater at the rear of the house. The performance was considerably condensed, but it lasted an hour and a quarter, and was given with all the cleverness of which a trained body of professional artists was capable. Mrs. Vanderbilt now has the distinction of being the first person to close a New York theater for a night and bring its company to Newport to produce in full a theatrical bill at a private entertainment. It was no exaggeration for the reporters to say that 'it was an event long to be remembered.'

"After the professional theatrical performance on the lawn, the entertainment became more commonplace. The guests went to supper, while the theater was transferred into a ball-room. Then came the cotillion. In the middle of this, however, a novelty was introduced. The guests were seated, and the negro comedians, who had before sung negro melodies in the Midway, appeared on the ball-room floor with their wives, and executed a cake walk. Thereupon a second supper was served to the guests, and finally dancing was the attraction until morning.

"The decorations of the house and grounds, the favors, and so on, call for no detailed description, although, of course, they were superb in quality and magnificent in appearance and form. Nor is it necessary to describe the costumes or the two suppers. It may be worth while to say that the duchess of Marlborough, the 'American duchess,' was there: while it is not out of place, as a matter of record, to note that the cost of the affair has been very conservatively estimated as being about \$30,000. It is more than probable, however, that Mrs. Vanderbilt's 'at home' cost nearer \$100,000."

But the most significant fact in connection with this affair is that as influential, able, and conservative a paper as the Springfield *Republican* comments upon the circumstance thus:—

"At a time when the President of the United States is making speeches in New England, one of whose objects is to allay the growing socia-

discontent of the masses of his own party on account of the great industrial combinations and of the accumulation of inconceivable wealth in the hands of a few families, Mrs. Vanderbilt's ball—with its Midway, professional theatrical performance, and expenditure of what used to be called a fortune—supplies exactly the illustration which is best adapted to the creation of an effective contrast. These are prosperous times, yet there are very few people in the United States who can read of the riot of luxury at the Vanderbilt ball with much solid satisfaction, even if neither envy nor hate creeps into their souls. It is idle to blame any one in particular for such riotous displays of wealth. Mrs. Vanderbilt, who is undoubtedly a beautiful and most estimable woman, merely acts in accordance with the influences around her. The society in which she moves constantly demands novelties in its entertainments, and to supply them is the natural effort of successful society leaders. Nor is it reasonable to berate the press for the publicity into which it throws the performances of the rich. The world has a right to know itself—its extreme luxury, as well as its extreme poverty. Out of all, at last, there will surely come some evening-up of conditions, although the manner of it may not be easy to foresee."

The *Republican* errs in thinking that there will ever come any evening-up. There will doubtless be efforts at evening-up, but they will not succeed. Hab. 2 : 5-8 and James 5 : 1-9 give some idea of the direction which will be taken by the evening-up efforts, and the latter scripture especially gives counsel that should be heeded by every child of God. There is no position more dangerous than that of being envious. Says the psalmist :—

"My feet were almost gone ; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death : but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness : they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression : they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither : and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world ; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus ; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me ; until I went into the sanctuary of God ; then understood I their end. Surely thou didst set them in slippery places ; thou castedst them down into destruction. How are they brought into desolation, as in a moment ! they are utterly consumed with terrors. As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image." Ps. 73 : 2-20.

The butterflies of fashion are not to be hated, but to be pitied, and every effort should be

made to save them. They in common with the poor are the purchase of Christ's blood.



JUSTIFICATION BY FAITH THE BASIS OF THE CONTINUANCE OF THE KINGDOM.*

International Sabbath-School Lesson for September 20, 1902.

THE reality of the kingdom of God is found in spiritual principles rather than in material things. Rom. 14 : 17. The kingdom is to be established within. Luke 17 : 20, 21. Its scepter is a scepter of righteousness. Heb. 1 : 8. On this basis shall the rule be established. Isa. 32 : 1. This righteousness is everlasting. Ps. 119 : 142. This righteousness is brought to man in the gift of Jesus the Messiah (Dan. 9 : 24, 25), who is himself righteousness. Jer. 23 : 6. His coming is the coming of the kingdom. Mark 1 : 14, 15. In his continuance as the seed is bound up the continuance of the kingdom. Ps. 89 : 3, 4, 29, 35, 36. In him as the seed, the kingdom and the house of David would be established forever. 2 Sam. 7 : 12, 13, 16, 26. The same righteousness which is the scepter of the kingdom is revealed in the gospel as its power. Rom. 1 : 16, 17. This righteousness is a gift. Rom. 5 : 17. It is received through faith in Christ. Rom. 3 : 21, 22. And this is the faith through which we are justified. Gal. 2 : 16. Thus it is evident that the stability of the kingdom rests upon the stability of character (Ps. 113 : 3) ; that on God's part this stability of righteousness has been provided for us in the gift of Christ to the flesh (1 Cor. 1 : 30) ; that on our part we avail ourselves of this provision, and so become righteous (justified) in his sight through faith in Christ. Rom. 3 : 24-26. The testimony to the genuineness of this experience is found in the law (Rom. 3 : 21), which is established by our faith. Verse 31. Thus the whole basis for the stability, the enduring character, the continuance of the kingdom of God, is found in the experience of justification by faith. This is the gospel of the kingdom which "shall stand forever."

QUESTIONS.

1. What constitutes the reality of the kingdom of God?
2. Where is the kingdom to be found?
3. What is the scepter of the kingdom?
4. How is the king to rule?
5. How permanent is this righteousness?
6. How is this righteousness brought to humanity?
7. What connection is there between the coming of the Messiah and the coming of the kingdom?
8. What connection is there between the continuance of the Messiah in the flesh and the continuance of the kingdom?
9. How are the kingdom and the house of David to be established?
10. Where and how is the everlasting righteousness of the kingdom revealed?
11. On what terms is this righteousness offered to us?
12. How is this righteousness received by us?
13. What experience does this bring to us?
14. What, therefore, determines the stability of the kingdom?
15. In what way has this stability of righteousness been provided for us?
16. How do we avail ourselves of this provision?
17. What bears witness to the genuineness of this experience?

* From the International Sabbath-School Quarterly.

18. What experience on our part involves and settles the whole question of the continuance of the kingdom of God?

19. What relation does this experience sustain to the prophecy concerning the kingdom which should stand forever?

THE DEATH OF MOSES.

International Sunday-School Lesson for September 21, 1902.

SCRIPTURE : Deut. 34 : 1-12.

Memory Verses, 10-12.

GOLDEN TEXT : "The Lord spake unto Moses face to face." Ex. 33 : 11.

Time.—B. C. 1451. Latter part of February.

Place.—Moses died on Mt. Pisgah.

1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

3 And the south, and the plain of the valley of Jericho the city of palm trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine own eyes, but thou shalt not go over thither.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Bethpeor ; but no man knoweth of his sepulchre unto this day.

7 And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hand upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

11 In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

NOTES.

Moses went to the top of Pisgah, and there the Lord gave him a vision of the land ; and we may well believe that this vision embraced much more than the land of Canaan. The promise to Abraham was that "he should be heir of the world." Rom. 4 : 13. Unquestionably, when the Lord showed Abraham the promised land, he showed him the whole of it. Nor did he show it to him all cursed and marred by sin, but as it will be when it comes the second time from the hands of the Creator—the new heavens and the new earth for which we, "according to his promise," look. 2 Peter 3 : 13. Satan showed to Christ "all the kingdoms of the world, and the glory of them" (Matt. 4 : 8), and can we doubt that the Lord did less than this for Abraham and for Moses? We know that Abraham did not understand the divine promise to apply merely to the land of Canaan as it then was, for in Heb. 11 : 8-10 we read : "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which hath foundations, whose builder and maker is God."

The reason Moses was not permitted to enter the land of Canaan was his sin in smiting the rock when he was told simply to "speak unto the rock."

"It was Christ, by the power of his word, that caused the refreshing stream to flow for Israel. 'They drank of that spiritual Rock that followed them; and that Rock was Christ.' 1 Cor. 10: 4. He was the source of all temporal as well as spiritual blessings. Christ, the true Rock, was with them in all their wanderings. 'They thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.' 'They ran in the dry places like a river.'

"The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, 'smitten of God,' 'wounded for our transgressions,' 'bruised for our iniquities,' the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be 'once offered to bear the sins of many.' Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of his grace to ask in the name of Jesus, pouring forth the heart's desire in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel."

"Had not the life of Moses been marred by that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the promised land, and would have been translated to heaven without seeing death. But he was not long to remain in the tomb. Christ himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence,— "Dust thou art, and unto dust shalt thou return" (Gen. 3: 19),—gave him possession of the dead. The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison-house.

"For the first time, Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah,—the very sin which had caused Satan's banishment from heaven,—and by transgression had come under the dominion of Satan. The arch-traitor reiterated the original charges that he had made against the divine government, and repeated his complaints of God's injustice toward him.

"Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam's sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience

of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to his Father, saying, 'The Lord rebuke thee.' Jude 9. The Saviour entered into no dispute with his adversary, but he then and there began his work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again.

"In consequence of sin, Moses had come under the power of Satan. In his own merits he was death's lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the city of God.

"Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in his dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten,—that he requires exact obedience, and that men are to beware of taking to themselves the glory which is due to their Maker. He could not grant the prayer of Moses that he might share the inheritance of Israel; but he did not forget or forsake his servant. The God of heaven understood the suffering that Moses had endured; he had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan.

"Upon the mount of transfiguration, Moses was present with Elijah, who had been translated. They were sent as the bearers of light and glory from the Father to his Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon 'the goodly mountain,' within the heritage of his people, bearing witness to him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of heaven."—*Patriarchs and Prophets*.

THE POWER OF THE LORD'S PRAYER.

IN his book, "Weston Barbary," Mr. Hay tells of this occurrence illustrative of the power of the Lord's prayer:—

"I remember on one occasion traveling in the country with a companion who possessed some knowledge of medicine. We had arrived at a door near which we were to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers against God.' My friend, who spoke a little Arabic, turning around to an elderly person, whose garb bespoke him a priest, said: 'Who taught you that we were unbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's prayer. All stood amazed and silent till the priest exclaimed, 'May God curse me if I ever curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold.'

To be conscious that you are ignorant is a great step to knowledge.—*Disraeli*.

Our Young People.

MOTHER-BOY.

WHEN John Cameron was seven years old, his father died, leaving besides the boy, a widow and little daughter, Edith, John's twin sister. The children were so much alike that but for the difference of skirts and trousers it would have been difficult to tell them apart; then, too, they were alike in disposition and character—timid, gentle children, never so happy as when clinging to their mother, which fact caused John to earn for himself the title of "Mother-boy." This was very displeasing to Edith, who, though no older than he, assumed a protective air to the little fellow, and comforted him in all his troubles.

"Never mind," she said, "I would rather be a mother-boy than a bother-boy, like some of them," and putting her arms around him, she would draw him away from the teasing children, casting backward glances of indignation.

When the twins were about fourteen years old, times grew very hard with Mrs. Cameron; the bank where all her means was deposited closed its doors, and poverty stared the little family in the face. The children up to this time had been attending the best schools in the city, but now Edith's education must be completed at home, and college plans for John must be relinquished. This, to Mrs. Cameron, was a bitter disappointment, as she so wished her children, John especially, to be thoroughly educated. But there was no help in sight; he must not only stop school, but if possible to get a position, go to work. So far John had never given evidence of much strength of character, but seemed rather indolent and unambitious. He was a good student, however, and never failed in his examinations. But he loved to lie in the hammock under the trees in the big garden, and in summer, when they went to the seashore, his greatest delight was to lie on the sand listening to the music of the band in the hotel near by and fall asleep in the sunshine. Mrs. Cameron often felt misgivings as to his future, but solaced herself with the recollection of his truth and integrity, and hoped, as he grew older, he would be more "aggressive." Adversity is required to bring out the strength and beauty of some characters, and so it proved in John's case.

Now, all was changed. No more hammock, no more dreamy days at the seashore, but stern reality and hard work. The home must be sold, and the price obtained would barely pay their debts and establish them in a little house in the suburbs, while there was absolutely no income except what Mrs. Cameron expected to derive from a couple of boarders.

John had worked manfully to get things in order, and surprised even himself at the amount he accomplished in the way of putting down carpets, hanging pictures, and so on; and the first night in their new home found him and Edith tired indeed, the two golden heads resting on their mother's lap.

"Edith and Mother-boy have been so much help to-day," said the mother; "I could never have got along without you."

"After we are all settled and fixed up here, I am going to work at once," said John. "I 'spect I can get some kind of a job, even if I

don't get much salary." The mother sighed as she thought how very helpful even a little sum would be.

Inquiries were made among friends, but no one had a place that John could fill. Some shook their heads, and said they didn't think he would ever amount to much, he was such a quiet, timid, characterless kind of boy; while others spoke of his pleasant disposition and good manners. "Those things surely ought to tell in his favor," they said, but they were generally the ones who could not help. Finally John, seeing that there was no use in depending upon friends, started out one Monday morning, and went from store to store asking for a "job," and though for days he met with no success, he was not discouraged, notwithstanding the scant politeness and short answers accorded him.

One day he decided to go to Ford & Naylor's, one of the largest and most important stores in the city. He had not called before because his mother had for years dealt with the firm, and she preferred not to have him apply there, if possible to get a place elsewhere. She had always sent John with the money to settle her half-yearly account, so when he stepped into the private office, Mr. Ford said, "Why, I thought Mrs. Cameron's bill was paid!"

"Yes, it is, Mr. Ford, but I have come on a different errand. Perhaps you know of our changed circumstances. I must go to work, and thought you might have a place you could give me."

"Really, the only vacancy we have is in the delivery department, and I don't suppose you would care about that, for the salary is only \$2 a week. Then, too, you know, you would have to go with the drivers and deliver bundles."

"I will take it gladly, Mr. Ford; shall I report in the morning?"

"Yes; go to the superintendent and tell him that I have engaged you," turning abruptly away.

For weeks John pursued his "calling," and never once was he reprimanded. Punctual, alert, and always gentlemanly, he won good opinions from all. As the weather grew warmer, he felt very weary when he reached home, and often fell asleep soon after supper. His mother saw a change in him, and begged him to ask for a vacation of a week or two so that he could stay at home and rest, but he always answered that Mr. Ford would suggest it if he wished him to have a vacation. One evening as he jumped from the wagon at the rear of the store, he was surprised to see Mr. Ford waiting—an unusual thing for him to be there.

"Cameron," said Mr. Ford, "come into my office; I want to speak to you."

It must be confessed that John had some misgivings, as he had never been summoned to even speak to Mr. Ford since his advent at the store six months before.

"When I gave you a situation, Cameron, I did so against my own judgment, for I was told that you were not at all energetic or ambitious; in fact, a Miss Nancy sort of a fellow; but I thought, on your mother's account, I would give you a trial, and I am glad to tell you that you have not proved the failure I thought you would. I have watched you closely, and am so well satisfied with your attention to business and your good conduct, that I have decided to promote you a step higher. You need not go

out with the wagons any more, but go in the wrapping room, where the pay is \$3 a week, and before you start in you may have two weeks off; go to the cashier with this note, and he will give you \$3; the boys in your department always have one week's vacation with pay, but I will personally give you another week, and here is your other \$3. Report in two weeks for your new position."

Mr. Ford cut him short in his thanks, and the happy boy started home in delight.

"Hurrah!" he exclaimed, throwing his hat in the air; "Mother, Edith, congratulate me; two weeks off and a better job when I go back; and there's my wages—six whole dollars!" After he had told them all about his interview with Mr. Ford, and they had talked over the matter in all its aspects, his mother said: "I am more gratified at the thought of Mr. Ford's good opinion of you than anything. I am sure Mother-boy will make his mark in the world."

In another six months John was advanced to the position of stock clerk, and later still was made salesman and head of his department. Never once had he incurred a reprimand, and so far from being "lazy" and "finical," he was noted all over the huge store as one of the most punctual, industrious, and manly boys in the place.

When he reached the age of eighteen, he became ambitious to study law, from which plan his mother tried to dissuade him, knowing the additional work it would entail; but he finally overcame her objections, and with the approval of Mr. Ford, entered as a student at the law school.

"How will you manage about the lectures?" inquired Mr. Ford.

"The lectures are from 5 to 6 o'clock every day, and I thought of asking to have my dinner hour changed to 5 o'clock; that would cover the difficulty. Of course I shall study at night."

"But what about your dinner? You can't eat while you attend the lectures."

"I can do without my dinner," replied John.

"And get sick inside of a week; no, take your dinner hour as usual, and I will put somebody in your place at 5 o'clock every day."

For three years that was the program, and not one lecture nor one examination did John miss, and all the time attended scrupulously to his duties in the store. Of course he was under the necessity of giving up all pleasures, and with the exception of Sunday-school and church, which he invariably attended, went nowhere.

As the time drew near when his law studies would be finished, the problem as to what he should do arose. Of course he could stay in the store as salesman, but of what use would his legal work be? Then if he gave up his position in the store, how could he live while waiting to establish a practice? These things troubled him not a little when he had time to think of them, which was not often; but being a Christian, John decided to leave his future in the hands of the Lord, and the end of the story proves that he was wise in so doing.

Finally his graduation day came, and never were mother and sister prouder than were Mrs. Cameron and Edith, now grown to be a young lady. John graduated third out of a class of sixty-four, which, considering the circumstances, was unprecedented. His floral offerings were legion, as his many friends in the

store, where over 1,000 people were employed, testified their appreciation of him in this beautiful way. Among them all was one which attracted a great deal of notice, being an enormous basket of American Beauty roses, to the ribbons of which was fastened, not the usual card, but a letter. The Camerons and the flowers filled the carriage that bore them home, which extravagance they permitted themselves on so rare an occasion, and the first thing done was to open the letter. This proved to be from the firm of Ford & Naylor, and read as follows:—

"MR. JOHN CAMERON: We wish to commend your course from the day you entered our employ to the present time. We want to say that a boy who has so faithfully and efficiently filled the various positions you have held in our store—never in the least slighting your duties while pursuing your legal studies—can not fail as a man to make a success of whatever he undertakes that requires patience, perseverance, fidelity, and skill; in proof of which it gives us great pleasure to tender you the office of legal adviser for our firm at a salary commensurate with the qualities needed and that you possess in so great a degree. Awaiting your reply, we are most cordially yours,

"FORD & NAYLOR."

Words fail to tell what a happy party they were that night, and all sorts of plans were made for this, his first real vacation in eight years.

"I want to lie in the hammock for a week, and be real lazy; and then we will stop taking boarders, shut up the house, and spend a month at the seashore, where we will once more spread ourselves out on the sand and listen to the music, and mother can keep us in order as she used to do."

"You forget I am a grown-up young lady now," said Edith; "I would look well 'spread out on the sand,' wouldn't I?"

And again they lovingly laid their heads on their mother's lap.

"Mother is so proud of her Mother-boy," she said.—*Anna Stuart Wroe, in Kind Words.*



WE have constant need of God. We need him at every breath. We can not live without him. We can not even obey his commandments, or do our known duty in his service, without the gift from him of the enabling power to do it. And God is ever ready, and more than ready, to give us all the help we need in our work or in his service. But God does not need us, even while we ever need him. Yet there is a sense in which, in this line, God needs us to feel our need of him: or, as Ruskin puts it, "There is but one way in which man can ever help God,—that is by letting God help him." Let us, then, be careful ever thus to help God.—*S. S. Times.*



Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Phillips Brooks.*



"WE have only one minute at a time. What can we do with it? Add something, however little, to the sun total of achievements and our character."

The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July
BY THESOUTHERN PUBLISHING ASSOCIATION.
1025-27 Jefferson St., Nashville, Tennessee.

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

NASHVILLE, TENN., SEPTEMBER 10, 1902.

SEPTEMBER 3 President Roosevelt had a narrow escape from death or serious injury in a collision between his carriage and an electric car near Pittsfield, Mass.

One of the guards, Secret Service Agent Wm. Craig, was instantly killed; and David J. Pratt, of Dalton, who was guiding the horses attached to the vehicle, was seriously injured. President Roosevelt himself received only a slight facial bruise. Secretary Cortelyou, who occupied a seat directly opposite the President in the landau, sustained a minor wound in the back of the head; and Governor Crane, who sat beside the President, extricated himself from the wreck. The carriage was demolished by the impact of the rapidly moving car, and the wheel horse on the side nearest the car was killed outright. The crew and passengers of the car escaped injury.

The President and party were driving toward Lenox, through South street, one of the principal thoroughfares of Pittsfield, which was lined with enthusiastic persons.

This accident will serve to illustrate more forcibly than almost anything else could have done the truth that "in the midst of life we are in death." Had an attempt been made upon the President's life, nobody would have been surprised. Had some accident befallen a train or boat upon which he was traveling, it would not have occasioned so much surprise; but the smashing of the presidential carriage by a trolley car comes as a rude shock. Certainly if any one is safe from such an accident, it might be supposed that it would be one who is surrounded by mounted guards and a cheering multitude.

THE Springfield *Republican* of August 29 has a caustic article on "The Reign of Morgan." "This is distictively the reign or the era of J. P. Morgan," declares the *Republican*. "He is the first personage and first power in the United States to-day, and is so recognized abroad quite as much as at home; and the people down East who are crowding about to see and hear and applaud the President of the United States are following a secondary attraction. Let Morgan start out on a talking journey, and see if this would not be so. But Morgan is quiet, and this gives the President his chance. Nevertheless, there seems to be no popular question as to where the real chief executive power of the nation is to be found. The place is Wall Street, corner Broad.

"We find proof of this abundantly in the news of the day," continues the *Republican*. "There goes up from the helpless people of the country a frantic appeal for the ending of the coal strike, so that we may not all freeze the coming winter, and it is now addressed in every case to Morgan. It is generally conceded that he can end the strike, if he will, by a single

word or a nod of the head, and to him all prayers and petitions for relief are being directed. Duly constituted authority counts for nothing. The delegated might of millions of citizens is something laughed at by citizens themselves no less than by the coal monopolists. The governor of Pennsylvania is a non-entity in the matter, although the coal roads are violating their charters every day. The President of the United States is a cipher in the case, although the anthracite combination exists in open defiance of federal law. And all recognize the fact, and so the appeal lies to Wall Street, corner Broad. Great is Morgan, and who is big enough to be his prophet?"

Mr. Morgan is great, or rather he represents a great deal of capital, so much that he holds in his hands the monetary interests of the country in much larger measure than any other one man, and probably to a greater extent than any combination of men possible for a long time to come.

Mr. Russell Sage, one of the most noted financiers of the country, and one of its richest men, says that Mr. Morgan is the greatest man in the world. Mr. Sage, however, fears revolution as the result of the reign of monopoly, and it is for this that Mr. Morgan stands.

Senator Depew fears nothing from this source himself, but in a recent interview he said:—

"The people in Europe think of Mr. Morgan as a supernatural being. Well, perhaps I ought to change that word supernatural, but they do look upon him as a marvelous person. Everywhere I went in England, the people were talking about Mr. Morgan and his plans, wondering what they were and what he was going to do next. I think they are afraid of him in a way, and imagine that he is going to do something awful."

Continuing, Senator Depew says:—

"So Russell Sage says there will be a revolution, does he? Well, I guess Russell will have to be a centenarian twice over before he sees any revolution brought on by industrial development of the kind that Mr. Morgan stands for."

This optimistic view of things the Springfield *Republican* laughs to scorn, saying, "Here is proclamation of the identity of the creator of the country's prosperity, and prophecy that revolutions and panics and disastrous reactions are out of the question while the 'marvelous' or 'supernatural' Morgan lives."

"It is well to know," concludes the *Republican*, "just who or what power has our material salvation in keeping, and just where we are to turn with petitions for relief from strikes, fuel and other famines, and troubles.

"But how are the American people likely to relish a situation which finds them tied up industrially, as it were, and dangling at the fingertips of some private banker? The great man may indeed do for us what we can not do for ourselves, but suppose he should not be disposed to do for us? The regime of private monopoly appears to have run the course, which now narrows down to the width of the doorway at Wall Street, corner Broad."

It may be asked why the GOSPEL HERALD devotes so much space to quoting the opinions of men upon financial and industrial problems? The answer is, Simply because the present condition of affairs is one of the most significant signs of the times.

A BITTER article in the London *Review* of the 30th ult. summed up the situation between the United States and Great Britain as "a hated rivalry which may some day be settled by the arbitrament of the sword."

Discussing President Roosevelt's recent speech, and especially his pronouncement on the Monroe doctrine, the *Review* indulges in a long sermon on "American greed and hypocrisy," and the danger threatening the British empire from the United States' future expansion. It says, in reviewing the history of the Monroe doctrine:—

"It is unfortunate, if not exceptional, that the United States can not be satisfied with the plain, straightforward policy of self-interest without attempting to explain it as a disinterested and highly moral position. It was on this basis that the war with Spain was undertaken, resulting in the Philippines' being annexed and Cuba's being put under heel. South America's natural resources are enormous, but the individual states can not act together. It is plain that they will not long resist American extension southward, and American 'protection' from European aggression will incubate into occupation by the United States."

Of course at present there is no danger of a conflict between this country and England, but no candid observer can deny that there is much truth in what we have quoted from the London *Review*. The time is not so far distant when the defenses now being prepared by the government will be needed. American prosperity will excite European envy, and will be likely to provoke an attack from some quarter.

A DESPATCH from Vienna, Austria, under date of the 3rd inst., tells of a landslide which occurred August 17 in the vicinity of Mount Kasbek, and which resulted in the destruction of some twenty villages and the loss of nearly seven hundred lives. Seismic disturbances seem to have started an avalanche of earth and rock, which swept down a valley and destroyed everything in its path.

It is announced from Washington that the annexation of Cuba is inevitable. It is possible that reciprocity may precede annexation, but there are many obstacles in the way of reciprocity which are not conspicuous in the path of annexation, "and it would not be, at all surprising," says a recent Washington despatch, "if annexation and not reciprocity would be the outcome."

Interchangeable 1000 Mile Tickets

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

W. L. Danley,
General Passenger Agent,
Nashville, Tenn.