

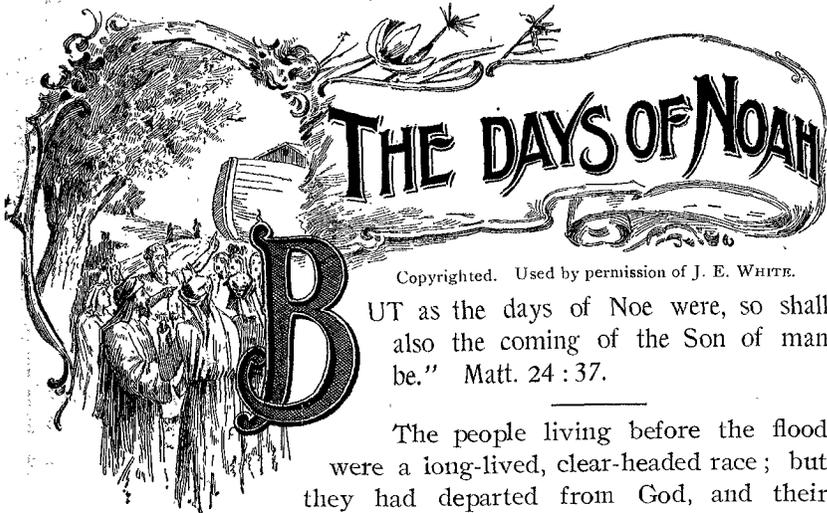
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., SEPTEMBER 17, 1902.

NO. 36.



THE DAYS OF NOAH

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BUT as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24 : 37.

The people living before the flood were a long-lived, clear-headed race; but they had departed from God, and their ability to work iniquity was very great. They had refused to obey God's law, and turned from the true God to the worship of idols.

So far did they go into iniquity that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Gen. 6 : 5, 11, 7.

The world was yet young, but man had so departed from God that iniquity and violence prevailed on every side. Finally the Lord declared, "My Spirit shall not always strive with man," and the fiat went forth, "I will destroy man whom I have created from the face of the earth." Gen. 6 : 3, 7.

But yet he gave them an opportunity to repent. God sent a message for the people by faithful Noah. For one hundred and twenty years this faithful servant of God gave the warning to the world. Not only did he preach, but he showed his faith by building the ark. All that Noah possessed he willingly used in its construction; and every blow struck on it was a sermon to the people, a witness to the importance of his message.

Without doubt many at first believed the teachings of Noah; but as the years rolled on, and no change came, they joined those who were scoffing at his big boat on dry land. They could see no change in the earth to indicate that its destruction was impending, and so put the matter out of their minds entirely.

But when the world had been fully warned, and the ark was finished,—when the great procession of beasts and birds, led by the angels of God, had taken their proper places in the ark,—the angel shut the door, and mercy departed from the wicked of earth.

Noah and his family were all that were safe, because shut into the ark of mercy by the power of God. The rain fell, something which had never occurred on the earth before. The lightnings flashed, and the thunders rolled. The fountains of the great deep were broken up. All outside perished;

but the ark rode the stormy billows in safety, because protected by powerful angels of God.

In our text the Saviour declares that the scenes of wickedness and the condition of the earth will be the same just prior to the second coming of Christ as they were before the flood.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24 : 38, 39.

As the hopes, cares, and busy activities of life filled all the heart and claimed all the attention of the world before the flood, so will it be when the end is near. As wickedness, strife, and violence filled the earth then, so will they increase as we near the coming of the Lord.

We have only to look abroad in the land to see these specifications fulfilling everywhere. The eager chase for wealth, and the mad hurry and rush of worldly and business enterprises, were never before seen as now. The increase of wickedness and crime on all hands is appalling.

God sent Noah to warn the world of its impending doom. He is now sending his servants throughout all the world with warnings of the last great calamity in store for it.

But as in the days of Noah they "knew not" that the flood was coming, so those who refuse the light at the present time will "know not" of the great destruction by fire which is near. The message is heard and rejected; it passes from the mind; error takes the place of truth, until the whole matter is forgotten, and all knowledge of it passes away.

Speaking of this time, the apostle Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3 : 3, 4.

The people before the flood walked in their own way and scoffed at Noah. In the last days they will be pursuing the same course, and scoffing at the message of the final overthrow. "Where is there anything in nature to show that these terrible things are coming?" "Day and night, summer and winter, seed-time and harvest, come and go just as they always have since creation."

No; they have not. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 5-7.

We have an awful example of how God broke up the order of nature when wickedness became too great in the earth. A few more days, and the final iniquity of the world will be filled to the brim, and the angel of mercy will again leave the earth. Then the fires of the great day of God will break forth, and

destroy the earth by fire, as it was destroyed by water nearly four thousand years ago.

History repeats itself; and the condition of the earth to-day shows a rapid and exact fulfilment of the statements of Christ and Peter which foretell the return of a time like the days of Noah before the coming of our Lord. And it is here to-day.

"WHAT WILL PAY?"

IN his latest book, "Character Building," Booker T. Washington has included a talk on "What Will Pay?" The talk was given as one of his Sunday evening addresses to the students of Tuskegee Institute. He says:—

"I wish to talk with you for a few minutes upon a subject that is much discussed, especially by young people—What things pay in life? There is no question, perhaps, which is asked oftener by a person entering upon a career than this—What will pay? Will this course of action, or that, pay? Will it pay to enter into this business or that business? What will pay?

"Let us see if we can answer that question, a question which every student in this school should ask himself or herself. What will profit me most? What will make my life most useful? What will bring about the greatest degree of happiness? What will pay best?

"Not long ago a certain minister secured the testimony of forty business men who had been successful in life, persons who beyond question had been pronounced to be business men of authority. The question which this minister put to these business men was, whether under any circumstances it paid to be dishonest in business; whether they had found, in all their business career, that under any circumstances it paid to cheat, swindle, or take advantage of their fellow-men, or in any way to deceive those with whom they came in contact. Every one of the forty answered, without hesitation, that nothing short of downright honesty and fair dealing ever paid in any business. They said that no one could succeed permanently in business who was not honest in dealing with his fellow-men, to say nothing of the future life or of doing right for right's sake.

"It does not pay an individual to do anything except what his conscience will approve of every day, and every hour and minute in the day.

"I want you to put that question to yourselves to-night: ask yourselves what course of action will pay.

"You may be tempted to go astray in the matter of money. Think, when you are tempted to do that, 'Will it pay?' Persons who are likely to go astray in the matter of money, furthermore, are likely to do so in the matter of dress, in tampering with one another's property, in the matter of acting dishonestly with one another's books. Such persons will be dishonest in the matter of labor, too.

"It pays an individual to be honest with another person's money. It never pays to be dishonest in taking another person's clothes or books. None of these things ever pay, and when you have occasion to yield or not to yield to such a temptation, you should ask yourself the question, 'Will it pay me to do this?' Put that question constantly to yourself.

"Whenever you promise, moreover, to do a piece of work for a man, there is a contract binding you to do an honest day's labor, and the man to pay you for an honest day's labor. If you fail to give such service, if you break that contract, you will find that such a course of action never pays. It will never pay you to deal dishonestly with an individual, or to permit dishonest dealing. If you fail to give a full honest day's work, if you know that you have done only three quarters of a day's work, or four fifths, it may seem to you at the time that it has paid, but in the long run you lose by it. . . .

"In a certain year—I think it was 1857—there was a great financial panic in the United States, especially in the city of New York. A great many of the principal banks in the country failed, and others were in daily danger of failure. I remember a story that was told of one of the bank presidents of that time, William Taylor, I believe. All the bank presidents in the city of New York were having meetings every night to find out how well they were succeeding in keeping their institutions solvent. At one of these meetings, after a critical day in the most trying period of the panic, when some men reported that they had lost money during that day, and others that so much money had been withdrawn from their banks during the day that if there were another like it they did not see how they could stand the strain, William Taylor reported that money had been added to the deposits of his bank that day instead of being withdrawn.

"What was behind all this? William Taylor had learned in early life that it did not pay to be dishonest, but that it paid to be honest with all his depositors and with all persons who did business with his bank. When other people were failing in all parts of the country, the evidence of this man's character, his regard for truth and honest dealing, caused money to come into his bank when it was being withdrawn from others.

"Character is power. If you want to be powerful in the world, if you want to be strong, influential, and useful, you can do so in no better way than by having a strong character; but you can not have a strong character if you yield to temptations about which I have been speaking.

"Some one asked, some time ago, what it was that gave such power to the sermons of the late Dr. John Hall. In the usual sense he was not a powerful speaker, but everything he said carried conviction with it. The explanation was that the character of the man was behind the sermon. You may go out and make great speeches, you may write books or addresses which are great literature, but unless you have character behind what you say or write, it will amount to nothing; it will all go to the winds.

"I leave this question with you, then. When you are tempted to do what your conscience tells you is not right, ask yourself, 'Will it pay me to do this thing which I know is not right?'

"Go to the penitentiary; ask the people there who have failed, who have made mistakes, why they are there, and in every case they will tell you that they are there because they yielded to temptation; because they did not ask themselves the question, 'Will it pay?'

"Go ask those people who have no care for life; who have thrown away their virtue, as it were,—ask them why they are without character, and the answer will be, in so many words, that they sought but temporary success. In order to find some short road to success, in order to have momentary happiness, they yielded to temptation. We want to feel that in every student who goes out from here there is a character which can be depended upon in the night as well as in the day. That is the kind of young men and women we wish to send out from here. Whenever you are tempted to yield a hair's breadth in the direction which I have indicated, ask yourself the question, 'Will it pay me in this world? Will it pay me in the world to come?'"

WHY NOT FOUND OUT BEFORE?

BY G. W. AMADON.

*(Concluded.)***Testimony of Ezekiel**

IN the book of Ezekiel is another prophecy of the restoration of the Sabbath in the last days. First, the prophet speaks of false teachers as neglecting to do God's work due in the last days. Chap. 13:4-11. He says that certain "gaps" were to be built up (verse 5), but they refuse to build. These gaps were to be made up, that the people of God might "stand in the battle in the day of the Lord." Verse 5. All the scriptures locate "the day of the Lord" at the second advent, when "the battle of that great day of God Almighty" is to transpire. Rev. 16:14. At that time the wrath of God will be poured out in the seven last plagues (Revelation 16), the last of which will be great hailstones from heaven. Verse 21. God's saints need a special preparation to stand then. Ezekiel refers to this and to the great hailstones which will fall, and says these "gaps" must be made up, that the people of God may stand at that time, but that these false teachers will not do it. They see "vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them." Verse 6. Also they cried, "Peace, and there was no peace." Verse 10. In 1 Thess. 5:1-4, Paul locates this peace-and-safety cry just before the second advent.

All these points show the time of which Ezekiel speaks. He says, "One built up a wall, and, lo, others daubed it with untempered mortar." Verse 10. In Ezekiel 22; where the same subject is again brought up, we find that the gap is the breach made in the law of God by breaking down the Sabbath commandment. Read verses 25 to 30, and you will see that the same teachers are referred to, the "daubing with untempered mortar," the "seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." He sought for a man to make up the hedge and "stand in the gap," and found none.

The Figure Thrown Aside

In verse 26 he throws aside the figure, and plainly says it is the law of God and the Sabbath which they are violating. "Her priests have violated my law." Even the priests are breaking the law of God. Which precept? "And have profaned mine holy things [his holy Sabbath]; they have put no difference

between the holy and profane [between the Sabbath and the secular, working days]; neither have they showed difference between the unclean, and the clean, and have hid their eyes from my Sabbaths." This is the trouble. They are violating God's law by hiding their eyes from the Sabbath, and refusing to prepare a people for the day of the Lord by building up that gap.

In Isaiah 58 the same work of building up "the gaps" and repairing "the breach" by restoring the Sabbath, is foretold. The Lord first commands to cry aloud and show his people their sins. Verse 1. Among other things he says that they who do so "shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in.*" Verse 12. Some important reformation is here spoken of. Something that has been neglected for ages must now be restored. Those who do this work will repair "the breach;" the same as in Ezekiel. It is the Sabbath, as the very next verse, in which the conditions are stated, shows: "If thou turn away thy foot from the Sabbath." God's Sabbath is being trampled in the dust. Men have their feet upon it. They have had them there for "many generations." Now if they will take them off, they will be called the repairers of the breach.

This prophecy shows that after the Sabbath has been neglected and trodden under foot for "many generations," there will be a reformation upon that point, and the holy Sabbath will again be honored. This is just the work which Seventh-day Adventists are now doing. Will you have a part in it?

Isaiah 56 also predicts the restoration of the Sabbath in the last days. In verse 1 the Lord says, "My salvation is near to come." This must be a short time before the coming of Christ. Heb. 9:28; 1 Peter 1:5. At that time "blessed is the man . . . that layeth hold on it; that keepeth the Sabbath from polluting it." Isa. 56:2. You can not lay hold of what you are already holding. But here a blessing is pronounced on all who will lay hold on the Sabbath and keep it at that time.

All the prophets, then, have foretold that in the last days there will be a work of reformation concerning the law of God and his holy Sabbath. The time has come, and the work has commenced.

Do not reject the law of God; do not hide your eyes from his holy Sabbath.

"HE COMMENCED ON THE SECTION,"

THE topic for study in the Bible class that night was the last days of Jesus on earth. The plot of the rulers, the treachery of Judas, the last supper, the prayer and agony in the garden under the dark olive trees, had been talked over, and the gleaming eyes of the brawny railroad men showed that the story had reached their hearts with its wonderful mystery and pathos.

The men passed out quietly, most of them going down to the social room to sit and smoke until bed-time. When I went out to join them in a friendly game, I saw two members of the class engaged in a quiet but earnest conversation, and I soon found that one of them, a simple-minded baggage-man, was puzzled by the idea of the sufferings of Jesus. The other, a college man, with more of the teaching power than he knows he has, was trying to make it plain.

"Jesus had to be a man," he said, "so that he might know how we feel, and be able to help us."

Still the idea was beyond the reach of the other.

"I can feel it, but I can't understand it."

"Why, you see, Pete, it's this way: If some official of the road who had got his place by a pull and didn't know anything about how things were actually done on the road, should begin to issue orders, he would probably get all mixed up; but when some fellow who has worked his way up from the ranks gets a high place, he knows what can be done and how to do it. It's just that way with Jesus. He was tempted just as we are, and suffered just as we do; and so now when he is exalted to the chief place in heaven, he knows how to help us, and he never gives any orders that we can't carry out."

There was silence for a moment; the old baggage-man was thinking deeply. It was a new way to talk religion. It was the Bible put in the terms of his ordinary life. The truth was within his reach.

"Oh, yes, I see it now. He commenced to work on the section, didn't he?" — *Association Men.*

NEVER forget that Christ is a safe refuge for every sin-sick soul. He turns away, not in anger, but in sorrow, only from those who refuse to give up sin; to save men in sin would be a denial of his own divinity, and God can not deny himself.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

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

NASHVILLE, TENN., SEPTEMBER 17, 1902.

THE BLOTTING OUT OF SINS.

IN that wonderful sermon preached on the day of Pentecost, the apostle Peter said to those awakened Jews:—

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

This connects in a striking way the blotting out of sins and the second coming of our Lord Jesus Christ.

Perhaps we are all prone to think of the pardon of sin and the blotting out of sin as one and the same, but this seems to be an error.

In Matt. 18:23-35 we find this parable:—

"The kingdom of heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The part of this scripture which has a special bearing upon the blotting out of sins is verse 35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

How did the lord do with his servant who owed him that great sum of money? He "forgave him the debt." But later, when he who had been forgiven so great a sum refused the prayer of his fellow-servant, his lord "deliv-

ered him unto the tormentors, till he should pay all that was due unto him."

The application is made in the Scripture itself in words already quoted; for the Word declares that the heavenly Father will do with us just as the lord of the unforgiving servant did with him, if we cherish the same evil disposition.

Clearly the blotting out of sins is the last work of our Lord in the heavenly sanctuary, and corresponds to the work of the tenth day of the seventh month—the great day of atonement—described in Lev. 16:1-28 and 23:27-32.

The forgiveness of sins is not the end but the beginning of the Christian life. The soul newly pardoned is only a "babe in Christ." 1 Cor. 3:1. He is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

Those who cease to grow before arriving at maturity usually pine away and die; it is even so in the Christian life; to cease to grow is to die. Said the Saviour: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2.

Sin is no light matter. Every sin raises an issue between the sinner and the law of God. By confession that issue is removed; confession vindicates the divine law, and takes the case out of court. This is what is meant by the words recorded in 1 Tim. 5:24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

THE PRESIDENT'S SUNDAY.

SUNDAY, Sept. 7, President Roosevelt was at Chattanooga "from early morning until late in the evening;" says a newspaper report, "He was driven from one historic place to another, and the details of the battles that have made Chattanooga famous were explained to him by men who were participants in the struggle."

Our readers understand that we do not regard Sunday as a sacred day; but the President is a member of a church which teaches that ever since the resurrection of Christ the first day of the week has been the Sabbath enforced by the fourth commandment. In view of this fact it seems a little strange that Mr. Roosevelt consented to spend the day in the manner described by the daily press. The report continues:—

"Trolley cars were in waiting, and after the formal greeting was over, the start for Chickamauga battlefield was made. At the entrance to Chickamauga Park the Seventh United States Cavalry, under command of Col. Baldwin, which acted as the President's escort through the park, was drawn up. The President, with Gen. Boynton, President of the Park Commission, mounted horses, and, after the other members of the party had entered carriages, the drive through the park began.

"The cavalcade was hardly under way before the President started his horse at a sharp trot, and for a mile and a half led the regiment a merry chase over the battlefield. The pace was so hot that several of the troopers were unhorsed, and it was necessary to call the ambulance corps into service.

"After inspection of a portion of the battlefield the President stopped at the camping grounds of the regiment and reviewed the regiment, together with the third battery of field artillery, under command of Capt. Niles. The review took place upon the spot where, thirty-nine years ago, on a Sunday morning, the Confederate brigade of Gen. Manigault, of Hindman's division, was repulsed in a desperate charge by a portion of Gen. Wilder's brigade of cavalry.

"CALISTHENIC DRILL."

"At the conclusion of the review the Seventh Cavalry went through their new calisthenic drill. The troopers were dismounted, and to the accompaniment of the band, performed their evolutions. The President at first was disinclined to witness a drill on Sunday, but upon its being reported to him that the men were particularly anxious that he should see the drill, and as this was the only opportunity he would have to do so, he consented. Luncheon was served soon afterward, and then divine services, which the President attended, were held on the parade grounds. The services were conducted by Evangelist Porter, and were of a very impressive nature.

"At their conclusion the President made a short address to the soldiers. He complimented them upon their soldierly appearance and also for the splendid drill they had put up. He said he had enjoyed his ride with them very much. His remarks were frequently interrupted by handclapping, and when he concluded, the soldiers, led by Col. Baldwin, gave him three hearty cheers. The President also complimented the members of Troop B, of the State Guard, under command of Capt. Fyffe, who formed a guard of honor at the depot, and who also accompanied him on his visit to Lookout Mountain.

"STRAINS OF 'GARRY OWEN!'"

"At the conclusion of the President's remarks, and as he was about to depart from the field, the soldiers called for 'Garry Owen,' the selection to the strains of which the Seventh Cavalry went into the battle of the Little Big Horn, where Custer and so many other brave men lost their lives. 'Yes, give us "Garry Owen,"' said the President. The band struck up the spirited march and rendered it amid the cheers of the crowd."

This whole affair affords an excellent illustration of the confusion that exists in regard to the nature of Sunday. Here were thousands of people spending Sunday in a manner which they would not have considered proper under any other circumstances. Yet probably not one of all those present would seriously insist that the President has any authority to release even a single individual from any obligation resting upon him to observe a Sabbath. How then could the President's presence give any warrant for spending Sunday in the manner described by the newspapers?

Nor is this all; even the President himself seems to have felt that in some degree the will of the soldiers had something to do with determining what might or might not be done upon Sunday; for instance, he objected to witnessing a drill upon Sunday until informed that the soldiers were "anxious that he should see the drill."

We apprehend that this confusion of ideas and this disregard of what are generally thought to be the proprieties of Sunday, are due not to

any purpose to transgress the moral law, but to the fact that almost everybody now knows in a more or less definite way that Sunday has no higher sanction than custom. The Bible tells how the Sabbath should be observed, but it says nothing of Sunday. If any sin was committed by the President and others at Chattanooga on the occasion referred to, it consisted in violating their own consciences, not in transgressing any provision of the divine law. So far as the law of God is concerned, any act is lawful upon Sunday that may be done upon any day.



JOSHUA ENCOURAGED.

International Sunday-School Lesson for October 5, 1902.

SCRIPTURE: Joshua 1: 1-11.
Memory Verses, 8-9.

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

NOTES.

The first verse of this chapter connects the book of Joshua with the last chapter of Deuteronomy, showing that the writer of this book takes up the history just where it was left by the former book.

The Lord had spoken to Moses; now he speaks to Joshua; and thus, though Moses was now dead, Israel was not cut off from communication with the Lord. The Lord is not dependent upon any individual.

"Moses was dead, but his influence did not die with him. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, with silent, persuasive power moulding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed

light upon the world long after the actors themselves have passed away. Their works, their words, their example, will forever live. 'The righteous shall be in everlasting remembrance.' While they were filled with grief at their great loss, the people knew that they were not left alone. The pillar of cloud rested over the tabernacle by day, and the pillar of fire by night, an assurance that God would still be their guide and helper if they would walk in the way of his commandments.

"Joshua was now the acknowledged leader of Israel. He had been known chiefly as a warrior, and his gifts and virtues were especially valuable at this stage in the history of his people. Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land. During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God.

"It was with great anxiety and self-distrust that Joshua had looked forward to the work before him; but his fears were removed by the assurance of God, 'As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. . . . Unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.' 'Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.' To the heights of Lebanon in the far distance, to the shores of the Great Sea, and away to the banks of the Euphrates in the east,—all was to be theirs.

"To this promise was added the injunction, 'Only be thou strong and very courageous; that thou mayest observe to do according to all the law, which Moses my servant commanded.' The Lord's direction was, 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night;' 'turn not from it to the right hand or to the left;' 'for then thou shalt make thy way prosperous, and then thou shalt have good success.'"

THE MESSAGE OF JUSTIFICATION BY FAITH WILL ESTABLISH THE EVERLASTING KINGDOM.*

International Sabbath-School Lesson for September 27, 1902.

THE day of wrath, now near at hand, will test the stability of character. Rev. 6: 15-17. Ungodliness is the object of God's wrath. Rom. 1: 18. Therefore the ungodly will not endure the test. Ps. 1: 5. The gospel is God's provision through which and in which we may be able to stand. 1 Cor. 15: 1, 2. This means a present victory over Satan (Eph. 6: 11), which will result in our being able to stand permanently. Verses 13, 14. This is simply the experience of justification by faith (Rom. 5: 1, 2), and this is the only experience which will enable us to stand when the Lord

* From the International Sabbath-School Quarterly.

comes. The whole experience is one of faith on our part (Rom. 11: 20) and of manifested power on God's part. Rom. 14: 4, R. V. It is, therefore, abundantly evident that "the everlasting gospel" in the three-fold message of Rev. 14: 6-12, which is to prepare for the coming of the Son of man as king (verse 14) must be the original gospel of the coming of the Seed, the gospel of the "unspeakable gift" of Jesus in the flesh as our righteousness, the gospel of justification by faith. And through the giving of this message in the earth, "in the days of these kings shall the God of heaven set up a kingdom, which . . . shall stand forever."

QUESTIONS.

1. What will the men of might do in the earth in the day of God's wrath?
2. How will they ask to be hidden from that wrath?
3. What reason will they give for such a request?
4. Against what is God's wrath directed?
5. What effect will this have upon the ungodly?
6. What provision has the Lord made that his people may stand now and eternally?
7. What present experience does this bring to believers?
8. What future experience is thus assured?
9. Under what other form of expression is this same experience presented to us in the Scripture?
10. What will this enable us to do when the Lord comes?
11. By what only do we stand?
12. Whose direct working is it which makes us stand?
13. What is the purpose of the three-fold message of Revelation 14?
14. What must be the nature of this gospel message?
15. What will be accomplished through the giving of this message in this generation?

THE HOME OF THE SAVED.

BY C. P. WHITFORD.

1. FOR what purpose did God make the earth? Isa. 45: 18.
2. To whom was it given? Ps. 115: 16.
3. Did the Lord design that the wicked should inhabit the earth? Prov. 2: 21, 22; 10: 30.
4. What kind of people will inherit the earth? Ps. 37: 9-11.
5. How long will the earth be their home? Verse 29.
6. To what man did God especially promise the earth? Gen. 13: 14, 15.
7. How much does this promise include? Rom. 4: 13.
8. Who are included among the "seed," or children of Abraham? Gal. 3: 29.
9. Then how many Christians are interested in this promise to Abraham?
10. Did the Lord fulfil his promise to Abraham before his death? Acts 7: 2-5.
11. Did Abraham's children receive the fulfilment of the promise? Heb. 11: 8-13, 39, 40.
12. If those to whom these promises were made died without having received them, how will God keep his promise? Eze. 37: 12-14.
13. When the earth came from the hand of its Creator, in what condition was it? Gen. 1: 31.
14. What change took place when sin entered the world? Gen. 3: 17-19.
15. What has God promised to do with the earth before giving it to his people? Ps. 102: 25-27; 2 Peter 3: 10, 11; Isa. 65: 17.
16. Are we to understand from the expression "new earth" that it is new material, or the old earth made over new? Rev. 21: 1, 5.
17. Did the early Christians look for a change of this kind to take place? 2 Peter 3: 13.
18. How will the "new earth" compare with the world as we now know it? Isa. 35: 1, 2.
19. How will it compare with Eden? Isa. 51: 3.
20. Will the curse be removed? Isa. 35: 1, 2, 7; Rev. 22: 3.
21. What is said about disease and death? Isa. 35: 3-6; 33: 24; Rev. 21: 4.
22. How and when will the inhabitants of the new earth worship? Isa. 66: 22, 23.
23. In view of these precious promises, what ought we to do? 2 Peter 3: 14.

THE SEVENTH-PART-OF-TIME THEORY
VS. GOD'S PLAN.

BY H. F. COURTER.

WE often hear people say: "We are commanded to keep a seventh part of time, and therefore it makes no difference whether we keep Sunday, Monday, or some other day."

The trouble with this statement is; first, it is not true. God nowhere commands us to keep a seventh part of time. Secondly, if God had commanded us to keep a seventh part of time, he would have commanded us to do something that we could not do on a round world.

Let us notice first what God did command. The Lord rested on the seventh day of the first week of time. Gen. 2: 2, 3. He said: "The seventh day is the Sabbath of the Lord, thy God; . . . for . . . the Lord . . . rested on the seventh day." If we turn to the New Testament for light, we find three of the writers of the Gospels witnessing to the same truth, that the Sabbath is the seventh day of the week and not the first. Matt. 28: 1 says: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Mark 16: 1, 2 says: "And when the Sabbath was past, Mary Magdalene and Mary, the mother of James, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher." Luke 23: 56; 24: 1 says: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Thus we find that the Old and New Testaments bear but the one testimony, *i. e.*, that the Sabbath is a definite day of the week, and that that day is the seventh day of the week.

Now let us consider carefully the *second* proposition; viz., "If God had commanded us to keep the seventh part of time, he would have commanded us to do something that we could not do on a round world." The only man that could keep the seventh part of time would be the man that always remained in the place wherein he was born, never moving either east or west all his life long.

Suppose a person born in Nashville goes to San Francisco. During the week he has made his labor days average one-half hour longer than when he remained at one place; then when he arrives at San Francisco and keeps a twenty-four-hour day, he does not keep the seventh part of time. If he should say: "I will keep a half hour more to make up," that half hour would come off from his next week, and only complicate the matter.

Suppose some brother, who understands it to be his duty to keep the seventh part of time, crosses the Pacific Ocean to China or Japan as a missionary. When he crosses the day line in the Pacific, the boat's crew and passengers would count the time one day ahead of their previous time. If the boat should arrive at the day line Sunday morning, it would be called Monday morning. If they should arrive at the day line at midnight Saturday night, Sunday would be entirely left out of the count, and the crew and passengers would call the time midnight Sunday night. Now in order to keep the seventh part of time, he must keep this Monday

as his rest day. And that would not wholly adjust his time, for when he comes to his journey's end, he must keep more than twenty-four hours of rest, as his days while traveling west have been more than twenty-four hours long.

Again, suppose the brother to have been born in Australia, and he decides to come to America. When he reaches the day line, the crew and passengers have to drop back a day in their count, because the day that has reached the people in Australia has not yet reached America. If they reach this day line at midnight Saturday night, they would call it midnight Friday night. Now if the brother is conscientious, he must keep this day which is called Saturday for his rest day. This would make him keep nearly the time that God commanded him to keep, except that he keeps it from midnight to midnight, whereas the day according to Scripture commences at sundown and lasts until the next sundown. Again, when he arrives at his destination and settles down, his day of rest must be shorter, for his days in traveling east to meet the sun have been shorter than twenty-four hours long. This again would throw him out of harmony with everybody and complicate things, so that he would be lost in bewilderment.

Every time a man moved east or west his days would be thrown out of harmony with nature and the people with whom he comes in contact. In order to keep the seventh part of time, he would need a watch or timepiece that would keep absolutely perfect time; one that would neither wear out nor run down. Since these things are neither practical nor possible; the keeping of the seventh part of time by the people on this round world is impossible.

But by following God's timepiece, the sun, we can keep the seventh day of the week as he has commanded us. "God said, 'Let there be lights in the firmament of the heaven to divide the day from the night. . . . And God made two great lights, the greater light to rule the day.'" Gen. 1: 14-16. Now since God has appointed the sun to rule the day, it carries the day around the world westward, so that wherever man is on the face of the earth when the sun brings the day to him, he should accept it. Just the same as when a train starts from Atlanta for San Francisco, every one on the line who wishes to ride on that train must wait until that train gets to his place. He can not get aboard until the train arrives; neither can he get on board after the train has gone.

So it is with God's holy Sabbath; we can not keep it until it comes to us, neither can we keep it when it has passed. Many are trying to keep the Sabbath on the first day of the week, when the Sabbath has already passed. "When the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2. The Sabbath train has passed when the first-day train comes along.

But says one, "Don't the dropping or adding of a day at the day line interfere with your keeping the seventh day?" Not in the least, my brother. Let us consider how the day was given to the world. Our first parents lived in Asia, for there it is we find the Euphrates, which flowed through the Garden of Eden. Gen. 2: 14. Therefore the day commences with the people of Asia and passes westward across Europe, thence over the Atlantic, thence

across America, thence over the Pacific; but when Asia is reached, a new day begins, and that in turn is carried around the world. Every time the sun makes its circuit, it carries a new day.

On account of this, navigators, when crossing over from America to Asia, count one day ahead when they cross the day line, so as to agree with the new day the sun has given to Asia. The day, starting at Asia, reaches America last on its westward tour of the world.

On the contrary, when people who were born in Asia or Australia come to this country across the Pacific Ocean, upon crossing the day line they have to go back a day and live the same day over again, so that they have two days by the same name. This is because God's timepiece has given them the day first, and when they come this way, they meet the same day again, since it gets to America last on its westward tour. If it is the seventh day of the week, they must keep it holy.

But says one, "By calling Monday the first day of the week, Sunday is the seventh." Calling a thing what it is not, does not make it what it is not. If one should call a horse a mule and a mule a horse, would that make them so? If a man who has seven sons, should call his second son the first son, and his first son his seventh son, would that make them so? Everybody would say: "No! no!" Why can't people see that calling Monday, the second day of the week, the first day of the week, does not make it the first day? Sunday is the first day of the week, and Monday the second, and Saturday the seventh day of the week; if you will but look in any dictionary or Bible which contains a time-table, you will find it so.

THE BLESSED HOPE.

WHAT is it?—The glorious appearing of our Saviour Jesus Christ. Titus 2: 13.

What has he done for us?—He gave himself for us. Verse 14.

For what purpose did he give himself for us?—To redeem us from all iniquity and purify us unto himself.—*Id.*

Will he really come again, the second time?—He will "appear the second time." Heb. 9: 28.

Who will come with him?—All the holy angels. Matt. 25: 31.

What does he come for?—To get his people. "I will come again, and receive you unto myself." John 14: 3.

What will he do for our bodies when he comes the second time?—He will "change our vile body that it may be fashioned like unto his glorious body." Phil. 3: 21.

What will he do for his people who have died, and are sleeping in Jesus?—"The dead shall be raised incorruptible." 1 Cor. 15: 52.

So God's children, both the dead and those who are living when he comes, will be made immortal, and will shout victory over death and the grave. Verses 54, 55.

Then where are they taken?—They are caught up to meet their Lord in the air, and so shall they ever be with him. 1 Thess. 4: 17.

Our blessed Saviour is coming again to this sin-cursed earth, not as a man of sorrows, burdened with the sins of the whole world, to be despised and rejected by those he came to save, but as "King of kings and Lord of

lords;" not to stand before Herod and Pilate to be mocked, scourged, spit upon, and condemned, but before whom Herod and Pilate and all the world will stand to receive their final sentence. A fearful day that will be for those who have scorned his love and rejected his offers of mercy. Then they will call for the rocks and mountains to fall upon them, and hide them from his blessed face. Rev. 6:16.

But a glorious day will it be for his children, and they will say, "Lo, this is our God; we have waited for him, and he will save us, . . . we will be glad and rejoice in his salvation." Isa. 25:9.

Dear reader, among which class will you be? Are you ready to meet him? Would he say to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" or the saddest of all sad words, "I know you not"? Make your choice now, decide the question now. Do not delay, Jesus is calling. Mercy is waiting. O, prepare to meet thy God.

H. W. PIERCE.

DWELL DEEP.

DWELL deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget;
Be self forgot in serving others' need.
Thou faith in God through love for man shalt keep;
Dwell deep, my soul, dwell deep!

Dwell deep, forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all into the wisest end is wrought,
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep!

—James Buckham.

YOUR CHOICE.

BY W. J. BLAKE.

ARE you longing for a brighter experience in the things of God? Do you wish your life to honor Christ? Would you share the glory of heaven, and dwell with the good of all ages? Can you say "yes" to these queries, and express the sincere desire of your heart? If so, these blessings may become a part of your experience, for God is anxious to cooperate with you, and bring success to your life.

But first of all, you must respond to the influence of the Holy Spirit, and firmly *decide* to do God's will. This is your part. Having taken this step, God will never forget to do his part in supplying the grace and strength necessary to victory in every hour of temptation.

The ability and the power to choose between right and wrong has been delegated to man, and upon the decision which he may make will depend his hope of eternity.

God never compels the will. He warns, entreats, and persuades by his Word and Spirit, but he leaves the issue with man himself. Wonderful indeed that decisions so important and far-reaching may be made by man in his weakness. Yet this is the blessedness of the plan of salvation.

The time as well as the power of decision is with every man. The Lord exhorts in these words: "Choose you this day whom ye will serve." "To-day if ye will hear his voice, harden not your hearts." The present only is yours. If decisions for obedience and righteousness are not made now, it may never be your privilege to enter God's service. Do not

delay in a work so important. Your eternal life is at stake. You can not afford to risk the issue any longer. Like the prodigal, when he came to himself, arise and go to your Father. *Do not wait.* He will receive you with outstretched arms.

But you may ask, "Why be in a hurry about this matter?" There are at least two great reasons why your decision for eternal life should not be delayed for a single moment:—

First, Probation ceases at death, and you know not how long your present life may last. Is not this true? Is not life uncertain? If the decision for God is not made ere this dread moment, the pathway to the tomb is dark, with not one ray of light for future hope. Many sudden and unexpected deaths speak sadness to the heart, and remind one of the same possibilities in his own case. Then how important that right decisions be made for eternity before the grim reaper calls for you.

Second, Through the influence of the Holy Spirit only can one realize the necessity of a better life. Resisting the Spirit of God lessens its power upon the heart, and is the first step toward the unpardonable sin, or the sin against the Holy Ghost. For this reason delay in yielding to the Lord's call is dangerous; for the day may come to you, as it has to many others, "when thou shalt say, I have no pleasure in them" (that is, the things pertaining to God's service).

Friends, before this sad day shall come in your experience, will you not choose that good part, which shall not be taken from you? Will you not very carefully weigh your own individual responsibility in this matter, and act wisely?

The Lord says, "I have set before you life and death, . . . therefore choose life, that both thou and thy seed may live." This choice which God asks you to make involves a great deal—eternal life, or death from the embrace of which there is no release. The decision of a moment may decide your eternal welfare. Carelessness in the matter only bespeaks death. Do you enjoy life? Why, then, risk the realization of it, in all its fulness, for one moment by failure in making the proper choice? Everything centers in this act. Why delay?

In view of these facts, dear reader, do you not see the importance of deciding for God and life immediately? Having once made the choice, flee to Christ for salvation from sin, both past and present. You will never be disappointed. The Lord is anxious to receive you. In fact, he has already accepted you in the Beloved, and is patiently awaiting your decision between this world and heaven. If you enter the arena of Christian action with firm decisions in regard to your eternal interests, you may be thoroughly furnished unto all good works in this life and prepared for future glory.

"And the Spirit and the bride say, Come, . . . and *whosoever will*, let him take the water of life freely."

FARMERS' BULLETINS.

THE following is a partial list of the Farmers' Bulletins available for distribution, showing the number, title, and size in pages of each. Copies will be sent to any address on application to Senators, Representatives, and Delegates in Congress, or to the Secretary of Agriculture, Washington, D. C.

- 16. Leguminous Plants. Pp. 24.
- 21. Barnyard Manure. Pp. 32.
- 22. The Feeding of Farm Animals. Pp. 32.
- 25. Peanuts: Culture and Uses. Pp. 24.
- 27. Flax for Seed and Fiber. Pp. 16.
- 28. Weeds: And How to Kill Them. Pp. 32.
- 29. Souring and Other Changes in Milk. Pp. 23.
- 31. Alfalfa, or Lucern. Pp. 24.
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The Gospel Herald

PUBLISHED WEEKLY

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

SOUTHERN PUBLISHING ASSOCIATION.

1025-27 Jefferson St., Nashville, Tennessee.

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

NASHVILLE, TENN., SEPTEMBER 17, 1902.

A RECENT Washington dispatch says that "Uncle Sam's tremendous gold surplus is beginning to frighten Secretary of the Treasury Shaw. In spite of the revenue reduction, in spite of the recent purchases of bonds, in spite of the huge deposits made by the government in the national banks of the country, the yellow metal continues to pile up in the vaults of the treasury building, and no prospect of a pause is in sight. The gold has very nearly reached the six-hundred-million-dollar mark, a sum never before approached in our history.

"With the possible exception of Russia, which is said to have had several years ago a sum slightly in excess of this, there is now more gold in the United States treasury than was ever before gathered together anywhere on earth.

"The problem that confronts the Secretary is how to get this gold into circulation again. But that is not the most serious question. If the gross gold continues to accumulate, it is morally certain that Congress will, before long, take a hand in the matter, and by chopping off great items from the tariff, reduce the surplus without the Secretary's advice. This is what the Secretary dreads. The moment the tariff is disturbed, he fears business conditions will become unsettled. Then would come the wave of panic that always follows the wave of prosperity, and no matter if our treasury vaults were filled to overflowing, dire results would follow.

"Under our present financial laws, Secretary Shaw feels that his hands are tied. As soon as Congress meets again, he will once more attempt to secure the passage of his financial bill."

This is only one phase of the "heaping together" of treasure "in the last days," spoken of in James 5: 3.

THE great hard-coal strike in Pennsylvania still continues. The operators declare that there will be no compromise with the miners. September 10, President Fowler, of the New York, Ontario & Western Railroad Company said: "The strike will end when the men come back of their own accord and on the terms on which they worked before the outbreak of the strike. In no other manner can this strike be ended. We will brook no outside interference of whatever nature, political, humanitarian or of any other origin. When the men go back, it will be at the wages and on the conditions obtaining last spring. After they have returned, we will take up any grievances with our own men. We have posted notices to that effect on our collieries."

The same day Mr. John Markle, the head of the firm of G. B. Markle & Co., the largest of the individual coal operators in the anthracite field, said: "There will be no arbitration, and no settlement of the coal strike in any way."

These representative utterances show the tem-

per of the coal barons. They demand unconditional and abject surrender; "we will then take up any grievances with our own men," they say. The phrase "our own men" has, or would in that case have, a deeper meaning than President Fowler intended. Shorn of the support of organized labor, the individual miner would be little more than a slave; with company stores, the docking system, and other abuses all too notorious in almost all mining communities, the individual is at the mercy not only of the company, but of any petty tyrant that may happen to be employed by the company. The miners should remember that "he is thrice armed who has his quarrel just," and should keep justice on their side all the way through. As a rule, great strikes originate in great abuses. The present can scarcely be regarded as an exception to the rule. We trust that justice may be done in this instance.

ANOTHER war cloud has arisen in the far East. A Pekin dispatch of the 10th inst. states that Paul Lessar, the Russian Minister at that capital, has advised the Russian Commissioner in Manchuria that the presence of foreigners in Manchuria during the military occupation is objectionable, and he is directed to expel the British imperial customs employees who may be sent to Manchuria to resume charge of the postal service.

According to advices received at Pekin from Manchuria, the Russians are making no visible preparations to withdraw from the military occupation of the southeast portion of the province of Shinking, as was stipulated should be done within six months of the signing of the treaty. Russian troops and immigrants are reported to be entering Manchuria in large numbers, but none are leaving the country.

A Washington dispatch of the same date as that from Pekin says that while Mr. Lessar's notice of the intention of the Russian government to expel foreigners from Manchuria has not been formally brought to the attention of the state department, it can be predicted safely that, for the present at least, our government will look upon this matter as one involving China, Russia, and England, and as one in which it is not directly concerned. So far as is known here, there are no Americans in that section of China, and if it should appear later that there are some American prospectors in that country, it is not probable that the decree would be enforced in their case, as, while general in terms, the decree really is aimed at the British, and marks a determination on the part of Russia to retain the actual control of the customs in Manchuria in her own hands, while nominally recognizing Chinese sovereignty. "The British customs employees referred to are British by nativity," says the dispatch, "but are actually in the employ of the Chinese government, and it may be that Russia will insist that the question raised by Mr. Lessar's order concerns only Russia and China. It is improbable, however, that the British government will take this view of the matter, and it is fully expected that the British Minister at Pekin will call on the Chinese government to retain these British customs officials, despite the Russian order."

It should be remembered that the Anglo-Japanese alliance, formed some months since, exists for the express purpose of resisting Russian aggressions in China and Korea. It seems

altogether unlikely, therefore, that either England or Japan will consent to the attitude now assumed by Russia. Of course this war cloud may be scattered, as many such clouds arising in the same part of the world have been dissipated before, but nobody believes that such will always be the case. For years the world has believed that sooner or later the great powers will try conclusions between them for the trade of the Orient, and all signs still point in the same direction. Moreover, God's Word foretells such a struggle, and that Word is sure.

It is announced from San Francisco that the Southern Pacific surveyors that have been working since last spring to find a tunnel route for the Central Pacific Road through the Sierra Nevada Mountains, are putting the results of their work into shape for submission to President E. H. Harriman. "It is known," says the *Examiner*, "that the route laid out by the surveyors provides for a tunnel 34,800 feet, or nearly seven miles long. The estimated cost is \$14,000,000. This tunnel, if built, will cut down the summit grade 1,500 feet, and enable the company to get rid of all but three miles of the forty-two miles of snow sheds. The proposed tunnel will pierce the mountains at an elevation of about 5,300 feet. The tunnel is part of Harriman's plan to reduce the time between San Francisco and Chicago twelve hours, or from three days, as at present, to two days and a half.

RECENT advices from Borneo via Honolulu and San Francisco, state that through the ravages of cholera, a military corps of natives, numbering 9,000 men, sent to Lubok Nanta to punish the notorious head-hunters of Borneo, has been wiped out. Four thousand bodies have been recovered. The others were swept away by the waters of Romany Luparr River. A flying column of 1,000, which had been dispatched in advance, had destroyed six villages when cholera seized them. They returned to the rear to find that the main body had been practically wiped out. Savages fell on the sick, beheading them.

A HORRIBLE story comes from Chicago to the effect that a woman in that city who conducted a private hospital for women, is guilty of burning young infants alive in a kitchen range. The charge was made before the State Board of Health, and the woman was promptly arrested.

A Large Map of the United States and Mexico,

Size 19½ x 35½ inches, is being distributed by the Nashville, Chattanooga & St. Louis R'y. It is printed in five colors, and shows all of the principal railroads and the largest cities and towns. It is an excellent map for a business man. A copy will be mailed to any address upon receipt of 2-cent stamp.

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