

The Gospel Herald

"On earth peace, good will toward men."

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IN INIQUITY SHALL ABOUND
AND because iniquity shall abound, the love of many shall wax cold." Matt. 24 : 22.

The Saviour says that as the end approaches, "iniquity" shall "abound." Paul says: "But evil men and seducers shall wax worse and worse." 2 Tim. 3 : 13.

It requires but a glance at the passing events to convince one that these scriptures are literally fulfilling all around us. The increase of drunkenness, pauperism, and crime is startling.

In a sermon by Henry Ward Beecher, preached Nov. 15, 1868, he said: "The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah."

Rev. Mr. McAllister said, in a sermon delivered at Philadelphia in 1871: "The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men are simply notorious."

In March, 1872, the *Watchman and Reflector* said: "Bank robberies, ring despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides, — these come in upon us like tidal waves, so constant and regular in their visitation that we are no longer startled by them."

The following is from the *Christian Union* of Nov. 4, 1874: "It is not to be denied that corruption, in both private and public life, is lamentably frequent; that crime of every grade abounds; and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

It can not be denied that intemperance is the great, the crying evil of our time. Yet its enormity, as it really exists, is seldom appreciated. The statistics taken from the reports of the Commissioner of Internal Revenue for 1887 show that each year there is expended in the United States \$600,000,000 for tobacco, and \$900,000,000 for liquor. If these habits were wiped out of our land, it would result in a saving sufficient to feed, clothe, educate, and evangelize the whole country.

The influence of these debasing habits on the young is truly awful, and what may we expect from the rising generation, brought up under such conditions? The liquor dealers are alive to the situation, and are looking to these youth as their patrons for the future. In one of the Central States the Liquor Dealers' Association is reported as advocating a line of missionary work among the young, to create in them a love for liquor. This was to offset the various temperance movements, which are cutting into their business.

In countries outside the United States, we find that the same evils prevail.

In England there is consumed annually *thirty-five gallons* of malt liquor per capita, as compared with *eleven gallons* in the United States.

Ireland, the poorest country in the world, spends annually about £11,000,000, or \$55,000,000, in drink.

In Russia the greatest item of revenue is that derived from brandy.

In Belgium there is a dram-shop for every six or seven persons, and the working classes spend annually about 55,000,000 francs, or \$11,000,000, for alcoholic drinks.

In France it is said that "drunkenness is the beginning and ending of life in the great French industrial centers." It is estimated that at Lille, one fourth of the men and one eighth of the women are confirmed drunkards.

Mr. Labaree, a missionary to Persia, writes: "There is scarcely a community to be found where the blighting influences of intemperance are not to be seen in families distressed and ruined, property squandered, character destroyed, and lives lost."

The *Encyclopedia Britannica* informs us that annually Germany and Prussia use about twenty gallons of beer and two and one-third gallons of spirits per capita.

But turning from the terrible records of intemperance and crime which are flooding the earth, all naturally expect to find in the professed followers of Christ an element free from these taints of sin and folly, waging an unceasing warfare against evil and iniquity of all and every kind.

But on this point we find the Word of God speaking plainly. The apostle Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3 : 1-5. These denunciations are made against those who have a form of godliness. They are church Christians, but have never tasted the power of true godliness.

It is a reasonable proposition that a church which allows among its members such sins as those mentioned by Paul,

cannot be standing in the light which will surround God's true church on earth. The inevitable conclusion is that such churches have fallen, that they occupy the position of Babylon, as described in so many places in the Revelation. For Babylon means confusion. The refusal to follow the precious light of God's Word has brought confusion and iniquity into many churches of the day. Yet in them there are honest souls who deplore these evils. To such the message comes with the sound of a bugle call: "Come out of her *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

What is the condition of the popular churches of to-day? Let their own leaders tell.

Rev. Geo. F. Pentecost, in the *Christian Statesman* of Jan. 8, 1876, says: "A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline either by their wealth or their social position."

H. Mattison, D. D., in *Popular Amusement*, says: "You Methodists, who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meetings, seldom pray in your families or in prayer-meetings, as you once did; and you are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or are allowing your children to indulge in them."

Prof. S. C. Bartlett, of Chicago, says in the *New York Independent*: "Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

Mr. Moody uttered the following

scathing words in a sermon delivered at Baltimore: "Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helps along their vanity. It grieves the Spirit; it offends God. They have got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way."



THE HEART MAKES THE WISH.

AN exchange tells of two little Indian boys to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure. They were talking the other day as to what they would like to be and do when they were men.

One exclaimed: "I wish I could be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:—

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come,—a heart willing to be anything or to do anything so that the "good things" might "go" to others,—willing to be even the preacher's horse and buggy if he couldn't be the preacher!



THE FATHER'S WILL.

IT is one of the terrible marks of the diseased state of Christian life in these days that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard, but know little of direct, definite answer to prayer as the rule of daily life. And it is this the Father wills. He seeks daily intercourse with his children in listening to and granting their petitions. He wills that I should come to him day by day with distinct requests; he wills day by day to do for me what I ask. — *Andrew Murray.*

JUSTIFICATION.

BY M. C. WILCOX.

"THEREFORE by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3: 20-24.

Justification is declaring or making just or righteous, and always has reference to the past. The texts quoted show us where we can not and where we can obtain justification. We can not be justified by the deeds of the law, and yet the apostle says in Rom. 2: 13, "The doers of the law shall be justified." Is there contradiction in the apostle's statements?—Not at all.

The law which condemns sin must necessarily be a just law. It is the very opposite of the sin which it condemns. Sin is its transgression. 1 John 4: 5. Says Paul, "Nay, I had not known sin, but by the law." Rom. 7: 7. God's law, therefore, condemns all sin and embraces all righteousness. This is shown by the fact that the people who know righteousness have God's law in their hearts. See Isa. 51: 5, 6. There can be no sin that is not the transgression of God's law; and no righteousness can overlap its exceeding breadth.

It therefore follows that the doer of a just law will be just, or righteous; and when his probation is ended, the Judge will declare him justified. He has kept the law, therefore the law does not condemn him. So it will be with the angels who have never fallen. Those spiritual beings have been doers of the law, and will be declared justified by the Judge of all.

But not so with man. "The carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8: 7. "For all have sinned, and come short of the glory of God." Rom. 3: 23. "Now we know that what things soever the law saith, it saith to them who are under the law [within the law, or subject to the law]; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19. "Therefore by the deeds of the law there shall no flesh be justified;" because the law condemns all flesh. It knows no pardon. It reveals to man that he is a sinner, but it presents no remedy for his sin. Man can not go back and live his life over again; his past deeds are done forever. And it would not help matters if he could: for as the carnal mind is enmity against God and his law, he would be a transgressor the same as he was on his first trial.

Neither can man justify his sins of the past by future obedience. If he who had sinned for twenty-five years should begin his twenty-sixth year a perfect life, to continue to the end of his existence, his past life of sin would remain against him. His present perfect life would only meet the present requirements of a perfect law. He could perform no deeds of supererogation, he could not do superabounding duty, for the present demands of the law require all the heart, might, mind, and strength.

Mr. A could not say to his merchant, to whom he was owing fifty dollars, "I will trade with you all the years to come, and pay for all I get; never mind the fifty-dollar debt." The merchant would say, "I must have what is due me. What you pay for present purchases will not meet past obligations." Take another illustration: B has stolen horses, passed counterfeit money, and broken the law generally. He is

apprehended, tried, and convicted of crime. But he says to the court, "I will keep the law in the future, if you will say nothing about the crimes of the past." But the judge would reply, "The law demands that you shall be punished for your past crimes; it has condemned you, and the future demands obedience from you whether you are a criminal or not." And the judge would say truly. By the deeds of the law neither criminal nor sinner can be justified. The law condemns his past course, it offers no means of pardon, and the sinner not only can do no superabounding works, but his nature unfits him for ever keeping the law in the future.

But is there no means by which the sinner may be justified? Has God condemned him to destroy him? Has the "law entered, that the offense might abound" (Rom. 5:20), in order to drive man to despair?

God forbid; but he has thus revealed to man—all men—his sins that he might have mercy upon him. See Gal. 3:22. Locked up in the prison of sin, he finds but one door from that terrible pit, and that is the door opened by divine wisdom, the Lord Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

We can see a reason why God has thus dealt with man. If it were possible for man to justify himself, it would be to him a cause of boasting. It would thus increase his selfishness, and would lead him to glorify self rather than God. But God has concluded all under sin, that he might have mercy upon all. Rom. 11:32. No works that man may do, no sacrifice that he may make, will ever justify one single sin. God in his mercy to man, in order to more fully strip from man his selfishness, has made that justification dependent on his own rich, unmerited favor alone. "Being justified freely by his grace [favor] through the redemption that is in Christ Jesus."

And what conditions are required of a man in order that he may be a recipient of this grace?—Simply faith. He who realizes his own sinful, lost, helpless condition, and comes to God by faith in the Lord Jesus Christ, will be justified. "Therefore," says the apostle, "we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Verse 27. And how much does this justification mean?—It means that "the righteousness of God" is counted for the past life of the justified sinner; that this righteousness which is by faith in Christ Jesus our Lord, is imputed to us for all past sins. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. It means that Christ, the blessed Son of God, the righteousness of God (for he was God's law incarnate), was made sin for us, "that we might be made the righteousness of God in him." 2 Cor. 5:21. See Isa. 53:5. Justification means that all the iniquities of the past are forgiven, that all the sins are covered by the perfect righteousness of God; or, in other words, that the sins are all washed away in the precious blood of Christ. It means that God counts us not sinners, that he looks upon us as though we had never sinned. Rom. 4:5-8.

And all this, fellow-sinners, the Lord offers

you "freely by his grace." He invites you to come. Are you weary of the load? Do you wish to cease your warfare with God? Do you wish to remove the black record and start a new one? Jesus stands anxiously waiting to cover it all over with his own perfectness, wash it all away in his own precious blood. Will you not believe? Accept, and accept now; lay down the weapons of warfare, and be at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Precious boon! Blessed is he who spurns it not away.

THE SON OF THUNDER.

JOHN—surnamed Boanerges, which is the son of thunder. Mark 3:17.

We know this was not John the Baptist, but it is hard to believe that it is John the apostle of love; that he who leaned on Jesus' bosom, he who is called "the disciple whom Jesus loved," he who so constantly taught "God is love," is given this title of the son of thunder by no less an authority than the Master himself. Surely, we think, the figure of a cooing dove would be more appropriate. Yet the Master makes no mistakes even in the names he gives his servants. He knows the inner nature of love better than we do. The truly loving disciple is like the thunder that rolls through the heavens both in the source of his power and in his boldness and vigor.

When shall we learn that love is not a weak, shallow sentiment, not an effeminate feeling, not an hysterical emotion? It is not the light, limped cloud floating on the summer's sky, but is rather the mighty force that lies back of the lightning's flash and the thunder's peal. John's love for his Lord is not seen so much in the leaning on his bosom as in the clear, constant, and brave witnessing for his divinity; Patmos is the revelation of the love that grew in such sweet hours of communion as at the last supper. He who has learned to love in the quietness of sympathy manifests the love in fidelity during suffering, in the thundering denunciations of error, the flashing challenges of aught that affronts his Lord, and the silent yet eloquent witnessing on the lonely isle of exile.

We are liable to make altogether false portraits of such men as John, because we have misconceived the true character of love. His is not the weak face with the overgrown curls. There is love that weakens, but the worthy love of a worthy object strengthens. And strong lovers will also be strong haters. John will loathe hypocrisy and deceit in proportion as he loves his divine and glorious Lord; he will hate the world as he loves the Father. He will manifest the loyalty of true love by his persistent fighting of the foes of his King.

Love knows no compromise. Some seem to think that the sign of a loving nature is the ability to stand in with both sides, to please all parties, to secure the complacency of sinners as well as the comfort of saints. But as the faith of love casts out fear, so will the sincerity of love cast out a lie. There is no dissimulation in love. All the world will know it if you really love Christ, and if your love of him rebukes them, denounces their indifference and hatred, and peals forth like thunder, startling their consciences and reminding them of sin, it is because love's lightning will flash at all things false.

The only effectual thundering against sin is that which rises in heaven and is born of love. Our denunciations are but empty words, like stage thunder, unless they can come down on men, from above, and come laden like the voice of the storm with the promise of loving blessing.—*Ram's Horn.*

PREMATURE CRITICISM.

Christian Work and Evangelist.

WE are gratified to learn from the London *Christian World* that Dr. Lyman Abbott, who has been visiting England, not only keeps an open mind, but uses it effectively against the disposition in England to pronounce judgment upon the Southern States of America because "a few ignorant, vicious mobs have, while infuriated by passion," lynched negroes.

In a letter to the London *News*, Dr. Abbott mentions facts to show that the hostility to the negro is not so great, and the regard for law and order not so slight, as some newspaper correspondents lead English readers to suppose. Nor are the negroes the idle, thriftless persons their enemies misrepresent them to be. Dr. Abbott's main point is that the color problem in the United States is a very complicated question, and that he who, without knowing all the elements which enter into it, attempts to base his judgment either on "the occasional crimes of vicious and ignorant negroes," or on "the acts of mob violence perpetrated generally in regions remote from the centers of civilization," cannot estimate it justly.

Dr. Abbott wisely shrinks from attempting an exposition of the American race problem, which is so profound and beset with difficulties. This naturally does not please our excellent contemporary, *The Christian World*, which observes that "Americans can hardly expect English people to suspend judgment on lynch horrors unless they take pains to place the actual facts before English newspaper readers."

Upon this we beg to observe—along the line of a recent discussion in this paper—that lynching is not the determining factor in our race problem, because, first, the negro is not lynched because he is black, but because he is a criminal, real or supposed; secondly, because one quarter of the lynchings are of whites, and are committed in the Northern States; thirdly, because the lynchings have steadily declined until 1900 they were one half of what they were in 1890. Lastly, the race problem concerns especially the franchise, education, academic and industrial, and social conditions. We are a problem-solving country, and eventually we shall solve the race problem. But the solution will take time.

Meantime discussion of the subject three thousand miles away, in the absence of the facts and a thorough acquaintance with the environment, is academic, worthless, and foolish. Any opinion pronounced upon this problem from an English standpoint, whatever that may be, can scarcely be expected to attract attention in this country or to be of any pronounced value. Let our English friends, then, await the slow but sifting process of time, just as Americans, North and South, are awaiting it. Providence has placed nine million negroes, mostly ignorant, in our keeping. Progress in that work must necessarily be slow; but in the end we shall come out right, and discharge our trust, probably as well and as faithfully as any other people could under like conditions.

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

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THE KINGDOM OF HEAVEN.

THE failure of the Jewish nation as such did not put an end to God's kingdom upon earth.

Though ever since the fall the earth has been under the dominion of Satan, 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.

The Throne of the Lord.

These texts show clearly that the Lord has ever had a kingdom in this earth. This kingdom over which the Lord reigned, in so far as it pertained to civil duties, was given to Saul, then to David, to Solomon, and so on down to Zedekiah. In 1 Chron. 29: 23 we are told, in so many words, that "Solomon sat on the throne of the Lord as king instead of David his father." "Until He Come."

In the days of Zedekiah (B. C. 588) this dominion was transferred to Babylon, as foretold in Eze. 21: 25-27. As indicated also in the same scripture, this dominion passed in turn from Babylon to Medo-Persia, then to Grecia, and then to Rome. Rome ruled God's people as a distinct nation until the destruction of Jerusalem, A. D. 70. Then this phase of the kingdom ceased, to be no more "until He come whose right it is."

The Spiritual Dominion.

But while this national dominion became extinct, never to be again until Christ comes crowned "King of kings and Lord of lords" (Rev. 19: 16), the spiritual dominion, something that had never been committed to any earthly king, was re-established even more firmly than before.

Other Husbandmen.

As we are told in Matt. 21: 33-45, this spiritual dominion was taken from the priests and rabbins and given to "other husbandmen." The Lord did not destroy his vineyard and plant another. He destroyed the husbandmen, and gave the vineyard into other hands—the vine that he brought out of Egypt (Ps. 80: 8), his church. To Peter, as representing the twelve, he said: "I say also unto thee, that thou art Peter, and upon this rock [the truth that Peter had just avowed, that Jesus was the Christ] I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt

loose on earth shall be loosed in heaven." Matt. 16: 17-19.

A Spiritual Kingdom.

This kingdom, as here re-established and given into other hands, differs from the theocracy of Israel in this respect, that while in the theocracy were united the spiritual and the civil, the kingdom of heaven is purely spiritual. Said the Saviour to his disciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 25-28.

Israel was once God's kingdom upon earth. That feature of it that pertained to the administration of civil justice was, on the demand of the people, given into the hands of a king. It was this that was given in turn to Babylon, Medo-Persia, Grecia, and Rome. The spiritual dominion remained in the Jewish church,—that is, in the sense of administration. There never was any legislative authority given either to Moses or to the elders of Israel; God was the lawgiver. And this is true of the church to-day.

The Church the Same in all Ages.

The church as reorganized by Jesus Christ during his earthly ministry and upon the day of Pentecost—the vineyard taken from the wicked men and given to others—is just what "the church in the wilderness" was, stripped of all connection with the civil authority. That is to say, it is a pure, self-governing democracy. Said the Saviour, "One is your Master, even Christ; and all ye are brethren." Matt. 23: 8. By these words all lordship, both civil and spiritual, is forbidden to Christians. The supreme duty of the Christian is to order, not his brother's life, but his own life, according to the divine law. To Peter's anxious inquiry concerning another's duty, the Saviour answered, "What is that to thee? follow thou me."

The Lesson Taught.

The lesson that God would teach his people now is the same that he sought to teach them under the theocracy; namely, separation from the world, and self-government under the divine law. In one sense of the term these cannot be learned, but must come into the life and experience by the presence of the Lord Jesus Christ in the heart. "I am crucified with Christ," said the apostle, "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20.

This is Christian experience. This is self-government. This is the kingdom of God that "cometh not with observation;" for it is within, even in the heart and in the life.

THE LAW OF BRUTE FORCE.

M. PELLETAN, French Minister of Marine, made a remarkable speech at an entertainment of the municipality on the 15th inst., which is significant if it correctly represents the feelings and temper of the French people. Among other things M. Pelletan said:—

"We do not say we want to make the Medi-

terranean a French lake. We have been cured of the dreams of the great man who wished us to dominate the world. But part of the Mediterranean is French, and will remain French. This powerful rampart, so well situated for defense and also for attack, and with Corsica and Toulon, we want the open door between the halves of the Mediterranean in spite of Malta and Gibraltar. Certainly I do not desire a conflict of peoples against England any more than Italy; but as we do not know what others are doing, it is part of our duty to prepare for the holy war; for the French fatherland against its enemies, whoever they may be.

"I am convinced, thanks to the fellow-workers with whom I am surrounded, that we can face every eventuality. Security hardly exists any more for the civilized world. At the end of the nineteenth century, after the defeat of France by the barbarism of old Germany, we saw an offensive return of the law of brute force. The whole world seems to be dominated by the maxim, 'Might before right.'"

M. Pelletan sees simply what every man sees who is not blinded by unthinking optimism. "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24: 37); and Gen. 6: 11 tells us that in the day of Noah "the earth also was corrupt before God, and the earth was filled with violence."

"GOD IS LOVE."

A Strange Thing "God is love" yet how few comparatively realize that this is true! It is a strange thing that the Creator must needs reason with the creatures of his hand to convince them of his love for them.

A Pathetic Text One of the most pathetic texts in all the Bible is this: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. 1: 3.

Why? And then the Creator pleads with his erring creatures thus: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Verses 5, 6.

"Let us Reason" And then the Lord pleads again with his people to return to him, saying: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Verse 18.

The Father Loves Does not the Lord well ask, "What could have been done more to my vineyard, that I have not done in it?" Isa. 5: 4. Nor is this for Israel alone; as the Creator dealt with Israel, so he deals now with all who acknowledge him. Why should any soul think that God is opposed to him? It was the Father who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. It is God who is love.

God Is One It is a false idea that the Father is hard and relentless while the Son is loving and compassionate. All that the Son is and has, he has received from the Father. Our Saviour's testimony is that "the Son can do nothing of himself, but what he seeth the Father

do: for what things soever he [the Father] doeth, these doeth the Son likewise." John 5: 19.

Emmanuel When announcing to Joseph that his espoused wife should be the mother of the promised Saviour, the angel said: "They shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1: 23. We should never forget, therefore, for a single moment that the Son is essentially divine. This is so often declared in the Scriptures that only the most stubborn unbelief can doubt it.

A Precious Truth The divinity of Christ—his oneness with the Father—is a most precious truth. There is life and hope for every sin-tired soul in the words of the prophet: "Thy Maker is thine husband; the Lord of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called." Isa. 54: 5, R. V.

He Is Able It is because he is Maker that he is able to redeem. It is sometimes discussed, which is greater, creation or redemption? The true answer is, Neither; they are equal, for redemption is recreation. "If any man be in Christ, he is a new creature [margin, "there is a new creation"]: the old things are passed away; behold, they are become new." 2 Cor. 5: 17, R. V.

Satan Seeks Division It is Satan's work to divide. It was he who brought division into heaven itself. As he and his angels are arrayed against the Father, so would he make it appear that in some measure at least there is division between the Father and the Son; but Christ declares, "I and my Father are one." John 10: 30. This is a fundamental, essential, and an ever-blessed truth; for in it is salvation to every soul who believes it and receives it into his heart and life.



THE VISION OF THE FOUR BEASTS.* International Sabbath-School Lesson for October 4, 1902.

QUESTIONS ON DAN. 7: 1-8.

1. At what time was this vision given to Daniel?
2. In what ways did he impart the dream to others?
3. What picture was brought before him in his night vision?
4. What was seen to come from the stormy sea?
5. What was the appearance of the first beast? What peculiarity did the prophet observe about it?
6. What changes appeared while the prophet was looking?
7. What was the appearance of the second beast? What was its position? What special circumstance was noted about it? What command was given to it?
8. What was the appearance of the third beast? What was the first peculiarity noted? The second?
9. What was given to this third beast?
10. What three adjectives are used to describe the fourth beast? What did it have?
11. What was the fourth beast seen to do?
12. How did it compare with the other beasts?
13. What marked peculiarity was noted about the fourth beast?
14. What change took place as the prophet was watching the horns? How was this change brought about?
15. What two particulars are given in describing the appearance of this little horn?

NOTES.

The first year of Belshazzar was 540 B. C. It was formerly supposed that Belshazzar was the same as Nabonadius in secular history, whose reign began in 555 B. C. (hence the date in the

* From the International Sabbath-School Quarterly.

margin), but later researches have proved that Belshazzar was the son of Nabonadius, and that his reign dated from 540 B. C.

More than sixty years have therefore passed away since Daniel interpreted the dream of Nebuchadnezzar, as recorded in the second chapter of Daniel. In the meantime great changes have taken place in the kingdom of Babylon, and the great empire is approaching its end.

Daniel's vision, as recorded in this seventh chapter, stands, evidently, in close relationship to Nebuchadnezzar's dream of the second chapter. The language of this vision makes it plain, and the common consent of Protestant interpreters emphasizes the fact, that the four beasts of this chapter represent the same four kingdoms as were represented in the different parts of the image of Nebuchadnezzar's dream. The lion is Babylon, the bear is Medo-Persia, the leopard is Grecia, the great and terrible beast is Rome. But, as in the second chapter the chief purpose of the dream was not to set forth the mere fact that there would be four world-kingdoms, so in this vision these four kingdoms are again brought forward, not merely to state their place in history, but in order to locate definitely the territory, the time, and the work of a kingdom small in territorial dimensions, but world-wide in power—the kingdom of antichrist. This will appear more plainly as we proceed with the lessons.

HISTORICAL EXTRACTS.

"In the vision of the first year of Belshazzar, these four empires are symbolized by the four great beasts—the lion, the bear, the leopard, and the great and terrible nondescript beast. The lion of the vision in the first year of Belshazzar, therefore, corresponds to the head of gold of Nebuchadnezzar's dream, and consequently represents Babylon.

"Being first 'a lion with eagle's wings,' it well represents the mighty power and swiftness of the conquests of the Babylon of the time of Nebuchadnezzar. Then it was 'that bitter and hasty nation,' whose horses were 'swifter than the leopards,' and whose horsemen should 'fly as an eagle that hasteth to eat.' And afterward the same lion, with his wings plucked, and lifted up from the earth, and made to stand on his feet as a man, with a man's heart, well represents the same kingdom of Babylon shorn of its vigor, its power, and its majesty, as it was after the death of Nebuchadnezzar, through the reigns of the five weak and wicked kings whom we have been obliged to notice in that period.

"As the lion corresponds to the head of gold of the great image, and so represents Babylon, so the bear of this vision corresponds to the 'other kingdom inferior' to Babylon, represented in the breast and arms of silver of the image in Nebuchadnezzar's dream. Then in the vision of the third year of Belshazzar, which occurred in the very last days of Babylon, just as it was about to pass away, only three symbols are used—the ram, the goat, and the little horn which became 'exceeding great;' and the first of these is plainly declared by the angel to be 'the kings of Media and Persia.' This demonstrates, therefore, that the kingdom of the Medes and Persians was represented by the symbol of the bear, and was the one referred to when Daniel, in explanation of Nebuchadnezzar's dream of the great image, said to him, 'After thee shall arise another kingdom inferior

to thee.'"—*Great Empires of Prophecy*, page 35.

"Another symbol of this third, or Grecian, empire, is a leopard having four wings. The symbol of the Babylon of Nebuchadnezzar was a lion with eagle's wings, signifying that in the rapidity of his conquests he would 'fly as the eagle that hasteth to eat.' The four wings upon the leopard could signify nothing less. And so it was with Alexander; for 'from Macedonia to the Ganges, very near to which Alexander marched, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches, . . . we shall find that Alexander, in less than eight years, marched his army upward of seventeen hundred leagues, without including his return to Babylon.'"—*Id.*, page 185.

The boundaries of the actual conquests of the Roman armies—the limits to which the Roman soldiers actually marched and conquered—were marked by the Tigris, the Danube, the Rhine, the Firth of Forth, the Atlantic Ocean, the Desert of Sahara, the Desert of Arabia, and the Persian Gulf. And Gibbon's elegant lines alone would mark in Rome the fulfilment of the prophecy of 'the fourth kingdom:' 'The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.'"—*Id.*, page 319.

CROSSING THE JORDAN.

International Sunday-School Lesson for October 12, 1902.

SCRIPTURE: Joshua 3: 9-17.

Memory Verses, 15-17.

9 AND Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites (Deut. 5: 26; Ex. 35: 2; Deut. 7: 1; Ps. 44: 2).

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man (chap. 4: 2).

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap (Ex. 14: 21).

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people:

15 And as they that bare the ark were come unto Jordan and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest) (chap. 4: 18)

16 That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

NOTES.

God willed that the passage of Israel over Jordan should be miraculous. Joshua, by divine direction, commanded the people to sanctify themselves; they must put away their sins, and free themselves from all outward impurity; "for to-morrow," he said, "the Lord will do

wonders among you." The "ark of the covenant" was to lead the way before the host. When they should see the token of Jehovah's presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to "remove from their place, and go after it." The circumstances of the passage were minutely foretold; and said Joshua, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites. . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."

At the appointed time began the onward movement, the ark, borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark. All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare.

At the divine command, the priests advanced to the middle of the channel, and stood there, while the entire host descended, and crossed to the farther side. Thus was impressed upon the minds of all Israel the fact that the power that stayed the waters of Jordan was the same that had opened the Red Sea to their fathers forty years before. When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and "the soles of the priests' feet were lifted up unto the dry land," than the imprisoned waters, set free, rushed down, a resistless flood, in the natural channel of the stream.

Coming generations were not to be without a witness to this great miracle. While the priests bearing the ark were still in the midst of Jordan, twelve men previously chosen, one from each tribe, took up each a stone from the river-bed where the priests were standing, and carried them over to the western side. These stones were to be set up as a monument in the first camping-place beyond the river. The people were bidden to repeat to their children and children's children the story of the deliverance that God had wrought for them, as Joshua said, "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever."—*Patriarchs and Prophets.*

WHICH DAY DO YOU KEEP? AND WHY?

BY GEO. W. AMADON.

NEARLY all professed Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. It is presumed that all who read this paper are interested to know which day is the right one to keep; for certainly there can not be two Sabbaths, and so we will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bible, and examine the texts of Scripture quoted. Here are the facts referred to:—

FACTS ABOUT THE SABBATH.

God made the Sabbath at creation. Gen. 2: 2, 3; Ex. 20: 11.

It was observed before the law was given on Sinai. Ex. 16: 23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20: 8-11.

It is a sign between God and his people. Ex. 31: 17; Eze. 20: 20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13: 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17: 24, 25.

Prophecy foretells a reform on the Sabbath. Isa. 58: 12-14.

The Sabbath will exist in the new earth. Isaiah 66.

Christ observed the Sabbath. Mark 1: 21. He called himself its Lord. Mark 2: 28.

It was his "custom" to preach on that day. Luke 4.

The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23: 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24: 20; 28: 1; Mark 16: 1; Luke 23: 56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17: 2.

The "Gentile" believers also observed the Sabbath. Acts 13: 42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16: 13.

He reasoned in the synagogue at Corinth for a time "every Sabbath." Acts 18: 4.

Finally, in the last mention of it in the Bible, it is called the "Lord's day." Rev. 1: 10. (Compare this text with Ex. 20: 10; Isa. 58: 13; Mark 2: 28.)

FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY.

Christ rose from the dead on that day. Mark 16: 9; Matt. 28: 1; Mark 16: 2; John 20: 1. (But he *did not* say that it was therefore the Sabbath.)

The women brought spices to the grave of the Saviour on that day. Luke 24: 1. (Which they *would not* do on the Sabbath. See Luke 23: 56.)

Christ appeared to his disciples on that day, the doors being shut *for fear of the Jews*. John 20: 19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul *once* preached on the evening of the first day (Acts 20: 4), corresponding with our Saturday night. (But the next morning, answering to our Sunday morning, he continued his journey toward Jerusalem, *nine hundred miles distant!*)

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Cor. 16: 2. (This might be money or goods. It was not a *public* donation, but a *private* setting apart.)

The foregoing, dear reader, are ALL the texts which speak of the "first day of the week." There are just *eight* of them. But what do they prove? Nothing at all in favor of Sunday sacredness. Carefully examined, they prove *the reverse*.

The Bible tells us that "sin is the transgression of the law." 1 John 3: 4. But *what law* do we "transgress" when we fail to rest on Sunday? If the reader will find a text which

says, "Thou shalt do no work on the first day of the week," or, "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the judgment; otherwise it will not. Will you consider this point?

The Saviour says, "Blessed are they that do his [*i. e.*, God's, the Father's] commandments" that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. But where is the commandment that speaks about Sunday? It is not in the Bible. Read your Bibles through a hundred times with reference to this subject, and you will each time become more convinced of the truthfulness of the following notable facts:—

1. There is no divine command for Sunday observance.

2. There is not the least hint of Sunday sacredness.

3. Christ never changed God's Sabbath to Sunday.

4. He never observed Sunday as the Sabbath.

5. The apostles never kept Sunday for the Sabbath.

6. There is no prophecy that Sunday would ever take the place of the Sabbath.

7. The word "Sunday" never occurs in the Bible.

8. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day.

These are the facts in the case in regard to the Sabbath and Sunday, and it is hoped the reader will search the Bible to see whether these things are so. (See Acts 17: 11.) Again let me inquire, *Which* day do you keep? and *Why?*

THE TIBETAN BIBLE.

IT would be rather a difficult task to get out a pocket edition of the Tibetan Bible. The Rev. William Carey, in his book, "Adventures in Tibet," describes it as consisting of one hundred and eight volumes, of one thousand pages each, making one thousand and eighty-three separate books. Each of the volumes weighs about ten pounds, and forms a package twenty-six inches long by eight broad and eight deep. This colossal code requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need for their storage rows of houses like a good-sized village. The contents are chiefly translations from Chinese and Sanscrit works. The original blocks are still being used after two hundred years, and almost every monastery has its complete printed edition.

In addition to this voluminous text, there are two hundred and twenty-five volumes of commentaries, including works on general subjects, such as grammar, rhetoric, mechanics, alchemy, etc.

LIFE'S LESSON.

IT has been well said that no day leaves us just where it found us. We are with each departing day older in time and nearer to the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of dispatch in the work of life increases. We have less time to waste.

Our Young People.

JOHNNY'S VISITOR.

A TINY sin crept softly in
Through Johnny's open door.
"I'll only stay a little while,"
It whispered; "and before
I do you any harm at all,
You can get rid of me,
And nobody will ever know
That I've been here, you see."

Now, Johnny was a foolish boy,
So he believed the sin,
And let it make itself at home.
When it had entered in,
He closed the door, and no one knew
That it was there at all.
"It can not harm me," Johnny thought;
"It is so very small!"

But soon the sin began to grow,
A horrid growth, indeed!
It made of Johnny's boyish heart
A thing on which to feed;
It cast out everything beside,
And gained and gathered strength
Till Johnny was its wretched slave,
As all men saw at length.

Too late poor Johnny bade it go.
"Why should I leave you, pray?
This is my home; you let me in,
And here I mean to stay!"
The sin replied, and tighter yet
It clung and spread and grew.
Ah, letting in the smallest sin
Lets in destruction, too.

—Priscilla Leonard.

BIRDS IN OOM PAUL'S HAT.

ALL accounts of President Kruger's wife represent her as a very matter-of-fact woman who would never sacrifice the useful to the beautiful. On one occasion, however, she seems to have combined the two—owing to her love for dumb creatures. The story is told in *Animal Friends*.

Some time ago the Boers wished to raise a statue of their president, and the sculptor who was to make it brought some drawings to Mrs. Kruger to see which she liked best.

The picture showed him in his every-day clothes, with the tall hat which he always wore. When Mrs. Kruger saw this, she asked that the top of the crown of the hat should be made hollow, so that after rains the birds might be able to drink out of it.

This was done, and now whenever a welcome shower has fallen, a little cloud of birds may be seen fluttering round the top of the Kruger statue, drinking and bathing in the crown of the hat.

HOW MUCH HE LOVED.

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said:—

"Well, I'll tell you. You see, we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal-hod is never empty. I lug the coal up four flights of stairs, all by myself; and it is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"

A GIRL WHO MADE HERSELF PRETTY.

"HAVE you noticed," said a lady to a friend, "how pretty Annie Holt has grown lately? She used to wear such a sad, woebegone expression that it always gave me a fit of the blues to look at her. She may have had those fine dark eyes, and that sweet rosy mouth always, but somehow I never noticed them until recently."

"Yes, I have remarked the improvement in Annie's looks," replied the other, "and I know the secret of the change. Annie was convinced that her life was particularly narrow and devoid of brightness, and she was growing morose and bitter about it. A friend who had tried the plan herself persuaded her to keep a diary, and to put down faithfully each day every little pleasure that came to her, and also every opportunity that offered to brighten the day for others. In a short time she was surprised to find how many records of this kind her diary contained. By taking note of the pleasant things, she gradually formed a habit of looking for them instead of the gloomy ones, and—well, you see the result."

"Who would have thought that it would have made such a difference in her appearance!" exclaimed the other. "Now I think I understand what Emerson meant when he said, 'There is no beautifier of complexion or form or behavior like the wish to scatter joy and not pain.'"

A TRUE LADY.

WILDFNESS is a thing which girls can not afford. Delicacy is a thing which can not be lost or found. No art can restore the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes women exalting and ennobling. It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and not banish men or women from the amenities of their kind. But self-possessed, unshrinking, and aggressive coarseness of demeanor may be reckoned as a State's prison offense, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Do not be restrained. Do not have impulses that need restraint. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of a man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she should be found wanting, he receives an inward hurt.—*Gail Hamilton*.

IF.

If each little drop in the ocean should say,
"I'm of no use here, I'll just fly away!"
And, O, if they should—if these drops could fly,
The grand old ocean would soon be dry!

If each little child in the world should say,
"I'm tired of being good, I'll be naughty to-day!"
O, what a dreadful day that would be,
With never a good little child to see!

—Sunbeam.

A REWARD OF FAITH.

THE following is related by Mrs. D. Bradley, of Lucknow, India, where the incident occurred:—

A missionary lady was laboring among certain secluded Mohammedian ladies. She was seeking to impress upon their minds that Christ had more power than Mohammed. To do this, she read and commented upon the man who was born blind, and whom the Saviour healed and whose sins he forgave, and the blind man was thus led to worship the Saviour. See John 9.

She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that he was able to do this, and consequently he alone could forgive sins; and that to lean upon other support would prove a broken reed.

Present at the interview was a lady who had lost her sight. She could only discern light from darkness, and had been told by eminent physicians that there was no hope for her except by a very painful operation, and then it was ten chances to one that she would lose her sight altogether. Her desire for sight was so great that her heart was wrung with anguish at the thought that she would probably never again be able to see. The missionary woman took great interest in the case, and manifested much heart sympathy.

The next time the missionary returned, the lady met her with a happy face, having the assurance of her Saviour's love, and her sight having been restored. This is the substance of the Mohammedan lady's own story:—

"After you left the other day, I thought I would go to your Jesus and see what he could do for me. I purified a place, and made ready, and then at the regular season of prayer I told Jesus that the missionary woman had been here, and had said that he could forgive sins and restore the blind. I told him that the missionary woman said he was in heaven, but that he looked down and saw us and pitied us, and heard us pray just the same as if he was upon earth. I then told him that, as he was not here personally, I would go and wash, and trust that he would heal my eyes.

"I went and washed, and came seeing—my eyes were perfectly restored. Now," said the poor woman, whose heart was swelling with gratitude and praise to him who had not only healed her eyes, but had forgiven her sins, "I shall hereafter believe in your Jesus."

SPEAR POINTS.

GOD'S glory includes our good.

His majesty is known by his mercy.

True consecration cures covetousness.

Adversity borrows its sharpest sting from our impatience.

The faithfulness of a lifetime does not forsake a man in his end.

Orthodox doctrines of God can not take the place of neglected duties to men.

Every life is a profession of faith and exercises an inevitable and silent propaganda.

That which is often asked of God is not so much his will and way as his approval of our way.

None can follow Christ as master and leader, and forget that their bodies are temples of the Holy Ghost.—*Ram's Horn*.

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NASHVILLE, TENN., SEPTEMBER 24, 1902.

REV. C. M. SHELDON says truly that "all movements in the great cities for purification will fail if the Spirit of God is not in them."

It is now definitely stated that the recent eruption of Mont Pelee destroyed at least 2000 lives. Ten times as much territory was devastated as by the eruption of last May. The southern portion of the island of Martinique is beautiful and prosperous while the northern portion is devastated. It is said, however, that food is not needed, as employment can easily be had by all willing to work.

It is stated that J. Pierpont Morgan and Senator Hanna, with George McCullagh Millar, of New York; James L. Houghteling, of Chicago; William H. Crocker, of San Francisco, and Samuel Mather, of Cleveland, are the signers of an appeal issued a few days since asking for funds for the work of the Episcopal Church in the Philippines.

"It is important," says the appeal, "that American Christianity should be in a position to carry on such work among the natives as will convince them of the benevolent intention of the people of the United States."

The sum named as sufficient to yield an adequate fixed income is \$1,000,000, and Mr. Morgan's banking house will receive this sum, the signers agreeing to invest it and pay out the income.

A PROMINENT member of the Chicago Board of Trade had a terrible experience one day last week in one of the great wheat elevators of that city. This gentleman had entered the elevator to inspect some wheat. Making a misstep he fell into the chute, but succeeded in clutching the edge and hanging by his hands. His calls for help were finally heard by an employee, who pulled him out. When rescued, he was exhausted and on the point of releasing his hold, which would have meant a fall of a hundred feet to the hard floor of an empty bin.

This experience is thought to be of sufficient interest to be telegraphed all over the country. We read it in the morning paper the next day after it occurred. As we thought upon this experience, and of how awful it must have seemed to that man to hang there for twenty minutes, the thought came, how infinitely more awful, if they only realized it, is the situation in which thousands of people live year after, hanging not over an empty wheat bin, but over eternal destruction.

A STAMPEDE in a large colored church in Birmingham, Ala., on the night of the 19th inst., resulted in the loss of nearly one hundred lives and in the serious injury of a still larger

number. There were several steps in the hallway leading to the auditorium, and upon these steps human beings were piled ten feet deep.

The stampede was caused, it is said, by an altercation between an officer and a citizen concerning a seat near the platform. Some one shouted "a fight," and others cried "quiet." All these cries were understood by the vast audience to be cries of "fire," and immediately almost the entire throng was transformed into a struggling mass of men, women, and children. Of course the larger number of victims were women and children.

This occurrence emphasizes the truth that "in the midst of life we are in death." He only is safe for a single moment who "abideth under the shadow of the Almighty." Let come what may, it is well for the child of God; for to him all things work together for good.

A DESERVING INSTITUTION.

ONE of the most deserving institutions among us as a people is the Nashville Colored Sanitarium, located at 447 North Cherry Street, Nashville, Tenn.

This institution was established primarily as a training school for colored nurses. It was established about a year ago by the Southern Missionary Society, but was subsequently turned over to a local board of five members elected by the Executive Committee of the Southern Union Conference and responsible to that body.

The institution is greatly crippled for lack of means. Those who desire to assist in the colored work in this field can not make a better use of funds they may wish to use in that way than by placing them with this deserving and needy institution.

Brother L. A. Hansen, one of the oldest and most trusted representatives of the Medical Missionary and Benevolent Association, and who for five years past has had charge of the Sanitarium Treatment rooms in this city, is Treasurer of the Nashville Sanitarium Association, and will receive and receipt for all moneys sent to him for the Colored Sanitarium. His address is 624 Church Street, Nashville, Tenn.

C. P. BOLLMAN, *President of the Board.*

MODERATE DRINKING A DELUSION.

THE drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does to the Chinese for a whole day. But if it lifts you up high, it drops you down hard.

And remember there is no such thing as moderate drinking at a bar.

You think you can take your occasional drink safely, and philosophize about the procession that passes the bartender. But the bartender knows that you are no different from the others. They all began as you are beginning. They all, in the early stages, despised their own fore-runners.

They were once as you are, and the bartender knows that the chances are all in favor of your being eventually like one of them, even like the poor, thin, nervous drinker of hard whisky, who once wondered why men drink too much. — *American Journal.*

TRIALS.

NO dark trials, no grievous judgment, can cross our sky without revealing some spot of heavenly blue in the midst of it; or, if concealed for a moment, breaking forth again with greater brightness and beauty. No mysterious dispensation can ruffle the surface of our peace, and raise up agitating doubts and fears, without leaving behind a purer joy, a calmer and deeper satisfaction, that best and truest peace which is born of conflict and trouble. Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love—a love stronger than death, a love that follows us amid all our wanderings and backslidings, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee;" and every mutation of earth passes away from before that love as the cloud from the sky and the wave from the ocean. — *Rev. Hugh Macmillan, D. D.*

GOD'S PROMISES.

ON the triple doorway of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment."

Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment."

But underneath the great central entrance of the main aisle is the inscription: "That only is important which is eternal."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land." At Bethel: "This is the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness not giving us anything till we have dared to act that he may test us; not giving anything at first,—that he may not overwhelm us; and always keeping in hand an infinite reserve of blessing. O, the unexplored remainders of God! Who ever saw his last star? — *Rev. F. B. Meyer.*

ALL that is human must retrograde if it does not advance.— *Gibbon.*

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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