

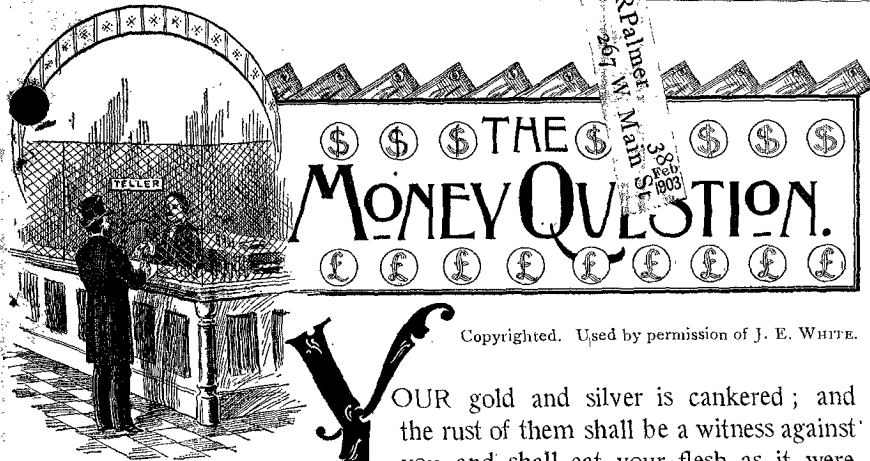
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., AUGUST 20, 1902.

NO. 32.



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

YOUR gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3.

In the "Ingersoll and Bland Debate on Money," Colonel Ingersoll opened with the statement that probably no subject in the world is less generally understood than that of money. Professor Bland, in his reply, began by saying, "Colonel Ingersoll is correct in saying that no subject is less generally understood than that of money."

In the debate, each endeavored to tell the other, and incidentally the rest of the world, all about it. Both were undoubtedly sincere; but one said that "there is money enough in the country to transact the business," and advocated strict adherence to a sound money, or gold, basis. The other took the opposite position, and advised that we remain loyal "to the true American system of currency,—silver and gold coins, and treasury certificates."

The more we study this problem, the more complex do we find it. It may be termed the difficult problem of the age. It is certain that legislators and the money councils of nations have not solved it.

One class holds that the adoption of the gold standard will restore confidence, unlock money vaults, and cause a revival of business on every hand.

Another class holds that there is insufficient money in existence to transact the world's business; hence the free coinage of silver, and the expansion of the paper currency, is a necessity.

But taking the lessons of years, and the experience of nations which have adopted one or the other standard, we find that neither brings the desired solution of the knotty problem. The adoption of a gold standard does not open safety vaults, and the free coinage of silver does not throw into general circulation the money so much needed to carry on the industries of the world.

All recognize the fact that when money circulates freely, the times are good. When it is scarce, the poor suffer, and trade languishes. There is plenty of money in the world, and any plan which will set it to circulating will bring the "good time coming," so long desired.

The amount of gold and silver in the world in A. D. 1000

was \$160,000,000; in 1600, \$690,000,000; in 1700, \$1,485,000,000; in 1800, \$4,489,900,000; in 1900, \$8,659,900,000. The statistics given show the increase of gold and silver during the past nine centuries.

There is no doubting statistics which show that there is more gold and silver in the world to-day than ever before; and yet it is so scarce in the avenues of trade that business is paralyzed. So little of it reaches the pockets of the people, that they do not have enough to buy the common necessities of life, although the country is overburdened with them.

The trouble of our times lies in the fact that although there is a vast sum of money in the world—more than enough to meet all the necessities of trade—only about five per cent. of it is in actual circulation.

The apostle James says: "Ye have heaped treasure together for the last days." James 5:3. And one of the great evidences that we are in the last days lies in the fact that ninety-five per cent. of the money treasure of this world is collected—literally heaped up—in a few places, and five per cent. of it is doing the business of the world. Where is all this money?

1. In 1890, about \$2,000,000,000, or one fourth of all the money of the world, was locked up in the safes of the banks of seventeen nations from which reports were obtained.

2. An untold amount of wealth is being locked up in safety deposit vaults by those who will trust neither banks nor financial enterprises.

3. There is enormous treasure in the mints of the world.

4. A special fund has been created and set aside by many of the Old-World nations, as a reserve-war fund, so that they may be prepared for any emergency. The sums mentioned below are not reckoned with the general reserve funds of nations, and can only be unlocked by grim war. Germany has a war reserve fund of 1,500,000,000 francs (\$375,000,000); France has 2,000,000,000 francs (\$400,000,000); Russia has 2,123,000,000 francs (\$424,600,000); Austria has 730,000,000 francs (\$182,500,000).

These vast sums, taken together with the regular reserve fund of nations (the reserve fund of the United States is about \$500,000,000), will amount to more than one third of all the money of the world.

Is it any wonder that money is scarce? The vast amount of gold in the Klondike, the great treasures of Cripple Creek, and the other recent discoveries of gold and silver, and the free coinage of silver, will not remedy the evil. For a short time the avenues of trade may feel the impetus of this increase of treasure; but the mania for hoarding wealth is dominating individuals, syndicates, trusts, and nations. They will soon gather in the surplus, whether it be gold or silver. When the great struggle comes, both the gold and the silver will be found rusting and cankering in the treasure deposits of the rich.

The scarcity of money first affects the laboring classes. Their restiveness and the labor troubles, accompanied by

demonstrations, strikes, and mob violence, in turn cause capitalists to distrust the times, and they lock up their millions while the poor starve.

THE MISSING NOTE.

MEN will go where their deepest wants are satisfied. They cannot be kept from going. But it is always a hard task to persuade men to go where they would not go and will not stay without continued persuasion.

Man's deepest want is satisfied by the gospel of Christ. That is the testimony from experience of millions of men. Why, then, is it so hard to-day to persuade men to attend church, so easy for them to drift away from it? Dr. John Watson (Ian Maclaren), in a recent address at Aberdeen University, Scotland, gives an answer to this question in these words:—

"One misses certain notes of the former preaching, which were very impressive, and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality and affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls, and an intense devotion to Jesus Christ. . . . To-day preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the *everlasting gospel*."—*The Treasury*.

THE HOUR BEFORE YOU GO TO CHURCH.

I HAVE in mind at present the hour before you go to church on Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plating of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity, what can the minister do? He can do nothing but beat the air. What else can he do if there be nothing before him but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts.—*Rev. W. Arnol*.

THE BLIND GIRL.

"**I**F I dinna see"—and she spoke as if this was a matter of doubt, and she were making a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me,—the roses and carnations and bonny moss rose; I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he dinna give me ae thing, he gave me mony things instead.

"And mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith might have failed. I've lost naething; my life has been all gettinging."—*Ian Maclaren*.

THE WAY TO KEEP.

DAME MARGERY has a lilac bush
That grows by her cottage door,
And there it has blossomed its purple flush
Full twenty-five years or more,
For she says, and a quiver goes over her lips,
"John planted it here for me,
That morning before he sailed in the ship
That never came home from sea."

To every boy and girl that goes
To school by the kind dame's door,
She gives a bunch of the purple blows,
'Till blossoming time is o'er.
She loves to have, and she loves to give,
And the good dame says, "You know
The way to keep, you'll see, if you live
Next spring, is to bestow."

Ma'am Allison lives across the street,
And her lilac tree grows high;
But away she drives the little feet
When they come her lilacs nigh.
"Dame Margery's blossoms will soon be gone,
She's foolish, seems to me;
I'll not be breaking my lilacs down
For every child," says she.

Spring came, Dame Margery's bush was full
Of wonderful, perfect bloom;
royal purple beautiful,
And sweet with its fresh perfume.
Ma'am Allison's tree had of blooms not one!
The last year's seeds were there;
In vain she watched till the May was gone,
For purple blossoms fair.

Dame Margery said, "Ah! don't you know
If last year's blossoms stay,
The next year's buds will fail to grow
Till these are broken away?
For this year's lilacs can not live
With seeds of last year's spring."
Ma'am Allison learned that she must give
If she would have a thing.

—*Mrs. M. B. C. Slade*.

THE OLD WHITE HORSE.

A LADY was one day obliged to wait over several hours at a small railway station where she had occasion to change trains. There was nothing inviting in the outdoor prospect, and nothing interesting in the waiting-room to occupy the time.

As she sat looking from the station window, she saw a white horse at work in a treadmill. The horse was poor and old, and with difficulty moved up the incline. A boy stood near, prodding the weary beast with a sharp stick. The lady spoke kindly to the horse. He took no notice. She tried to comfort him with a few bunches of grass and clover, but without avail. He appeared utterly discouraged. He had no spirit, no hope. He said to her as plainly as actions could speak, "My life is spent in this weary routine of work, and to no purpose."

The lady returned to the waiting-room. After awhile the station agent came in, and making a few remarks upon the tediousness of waiting, asked the lady if she would like to go out and see their wheat elevator. She gladly consented, and climbing to the upper story, stood watching the elevator cups as they came up, one after the other, full of wheat, and emptied into the bins.

"But where is the power that does all the work?" she asked.

"Come to the window, and I will show you," said he.

As she looked out, he pointed to the poor

old discouraged white horse, treading his weary way.

"There," said he, "is the power that brings all this wheat up here."

Sometimes God will take us upstairs and show us the fruits of the tired laborers in his vineyard here.

Was there ever a farm or a church without its old white horse?

RECOGNITION.

"**A**BANE of the Christian life is what some one has designated 'a hot thirst for recognition.' We are not apt to call it by that name. We have our excuses for it, such as 'We only want what approval is our due,' or 'The good of the cause demands that the truth be told.' But back of our interest in 'letting the facts be known,' is an element of self that ought to have been crucified when we followed our Lord without the gate.

"Overanxiety lest personal merit fail of recognition, and an overappreciation of personal merit are close of kin, and both are costly of entertainment. They mar usefulness, injure reputation, and beget heartburnings. We shall get on better when well rid of both."

DO YOUR BEST.

CHRISt never asks for anything we can not do. But let us not forget that he always does expect and require of each of us the best we can do. The faithfulness Christ wants and approves implies the doing of all our daily toil as well as we can. Let no one think that religion does not apply to private life. It applies to the way you do your most common work just as really as to your praying and keeping of the commandments. Whatever your duty is, you can not be altogether faithful to God unless you do your best. To slur any task is to do God's work badly. To neglect it is to rob God. The universe is not quite complete without your work done, however small that work may be.—*J. R. Miller*.

A BEAUTIFUL instance of a Christian integrity is given in the *Messenger* of a distinguished Christian lady who was spending a few weeks at a hotel at Long Branch.

An attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable senator tried to persuade her to attend, saying: "Miss B—, this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I can not do it; I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sabbath-school class."

The senator bowed and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."

EVERY boy's mind and every girl's mind should be so full of the Bible that wicked tempters can not do anything with them. "Thy word have I hid in my heart, that I might not sin against thee."

CONTROL YOUR THOUGHTS.

UNTIL you have learned to control your thoughts you will never be able to live a godly and righteous life. "As a man thinketh in his heart, so is he;" and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart with all diligence; for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you, or to lodge with you, remember that in God's sight you are equally guilty with those who indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—*F. B. Meyer.*



MODERN SAMSONS.

SAMSON ran a short and fatal career. He was a giant, and he seemed a hero. He possessed marvelous prowess as long as he honored God and walked in righteousness. But his strength was not in his stature, his muscles, his hair, even. It was in the fact that these natural gifts were invigorated and supplemented by divine power.

The same thing is true for every young man. Young men have strength of body, intellect, affection, will. And yet these things alone do not make a moral athlete. They must be bound together by the power of grace and holiness.

Young men are like a rich young man who came to the Saviour. He had many virtues, but one lack. And that lack was fatal.

The thousands of young men who, under the witchery of some evil influence, take the fatal plunge every year, are painful proof of the fact that there are hordes of modern Samsons. What more can be done to save the young manhood of our nation from the false lovers who deceive and destroy?

Young man, are you a Samson? Is any Delilah sin sapping your power? If so, flee for your life.—*Preachers' Magazine.*



GOD REMEMBERS.

THERE is a text in the Psalms which uses the strange expression "the gentleness" of God. We wonder sometimes, when God is so great, so terrible in majesty, that he uses so little violence with us who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust.

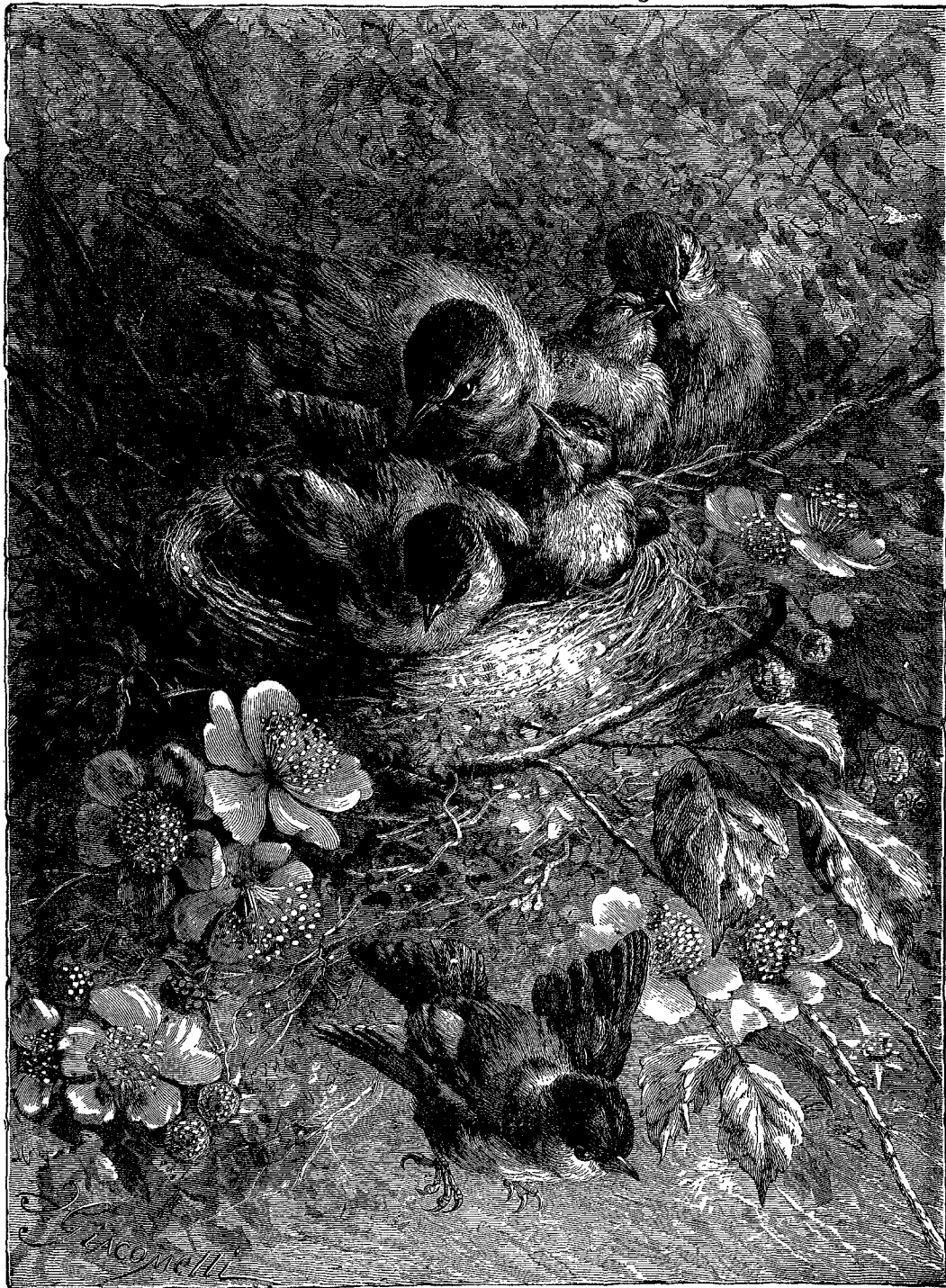
We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work.

So God is gentle with us all—moulding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than

voice or language through all his after life.—*Henry Drummond.*



A CHURCH member with an air of pride announced, "I have been through the Bible five times this year." After a moment of unsmiling scrutiny, his pastor said, "How often has the Bible been through you?"



BIRDS AND FLOWERS.

AMONG the many beautiful things which God has made, some of the most common are birds and flowers.

Even in the cities we see many birds, and in all but the more crowded parts of our cities, flowers, especially flowering shrubs, are numerous.

One of our great astronomers, when beholding through a telescope the beauty of the heavens, is said to have exclaimed, "I think the thoughts of God after him."

Everything that is made exists in the mind of

the maker before it is formed. The man who paints a beautiful picture thinks that picture before he paints it; the composer who writes music worthy of the name thinks his music before putting it on paper. The architect who plans a noble building sees the completed structure with his mind's eye before ever he puts pencil to paper to draw the plan.

So God thought all the beautiful things which he has made before he created them; and when we study these things, we are learning God's thoughts and thinking them after him.

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - G. P. BOLLMAN.

NASHVILLE, TENN., AUGUST 20, 1902.

THE EXISTING RELIGIOUS DECLINE.

THAT there is a marked, not to say alarming, religious decline in the world to-day is too patent to be denied by any close and candid observer.

In an article published in *Christian Work* of June 28, 1902, Rev. E. F. Blanchard, author of "The Readjusted Church," said:—

"It is generally admitted that the Christian church, especially that represented by Protestantism, in passing through a critical period. . . . There is a loss of spiritual power. Special evangelistic efforts, such as would have awakened deep interest two generations ago, are often fruitless to-day. Hundreds of churches do not average a conversion a year, and are making scarcely any gains in membership."

President William J. Tucker, of Dartmouth College, speaking recently upon the same subject, said:—

"It is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp, and away from its influence; as the church of this generation has allowed."

In its issue of July 19, 1902, *The Christian Work*, New York, now *The Christian Work and the Evangelist*, has this significant editorial note:—

"Religion in the family, as we know it here in the United States and many another English-speaking country, is rarely found in Germany; and considering how much less family religious life is seen here than formerly, makes the saying a hard one. Then there are the seventeen German universities; in three of them—Tübingen, Königsberg, and Bonn—a slight increase is noticeable; but in all other centers of theological study the falling off is almost sensational, and all, be it remembered, in five years. The collapse of two such centers as Griefswald in the north and Erlangen in the south indicates a very grave state of affairs. The country is developing in manufactures, and able young men are eagerly pressing into the ranks of commerce. They are devoting themselves to technical pursuits more and more. The Church, as a calling, grows less attractive. . . . Evidently Germany furnishes no exception to the existing religious decline which clearly prevails everywhere."

As intimated in the extract itself, the condition described as pertaining to Germany is by no means peculiar to that country. The "German rationalism" of a quarter of a century ago is quite as American as it is German. Not only in Germany, but all over the world, reverence for the Scriptures and the fear of God have given place to a morality having for its foundation nothing more substantial than the motto, "Honesty is the best policy." It is well for those who must, to stand upon that platform; but this one from the Scriptures is infinitely to be preferred: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Provide things honest in the sight of all men."

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Rom. 12:1, 17; 1 Cor. 10:31.

"The fear of God" as "the beginning of wisdom" has not been taught in our schools, especially in our higher institutions of learning. Some effort has been made to give religious instruction in the State schools of Germany, but the teaching has been so formal and soulless that it has amounted to nothing, while in our own country the neglect of home religious training, the merely perfunctory reading of the Scriptures in our schools, and the "higher criticism" of our theological seminaries have made shipwreck of the simple faith common a generation ago.

The fact is that everywhere our youth are being educated away from God. Even in those schools in which the Bible is read and religious instruction is given, the moral training is altogether superficial. The Bible is treated as any other text-book. Facts concerning the Scriptures are taught, but the real spiritual life to be found in the Word is neglected. The result is seen in the low spiritual condition of the churches themselves. It is too often the case that indifference characterizes the pews, while "higher criticism," or even more outspoken forms of infidelity, declaim from the pulpit.

This state of affairs is one of the signs of the last days. In the parable of the importunate widow (Luke 18:1-8) our Lord, after emphasizing the privilege of trusting God, raises this question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" The context admits of but one answer to the question, namely, that when the Lord comes to deliver his people, faith will be well-nigh extinct in the earth. Only a few comparatively will be found believing God's promises. Many even of his professed servants will be saying in their hearts and by their lives: "My Lord delayeth his coming" (Matt. 24:48), and they will be found smiting their fellow servants and participating in the pleasures of the world around them.

A testimony to the same end, but even plainer than that already quoted, is found in 2 Tim. 3:1-5; it reads thus: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these turn also away." R. V.

"The last days" must include the very last day of human probation. Therefore there can be no "good time coming" in this dispensation, when all the world will be converted. Inspiration plainly declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into 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."

But while the great mass of the human family will be in this unhappy condition when the Lord comes again, God will have his wit-

nesses in the earth, for of that very time it is written: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith." Hebrews 10:35-38.

These are they who "are not in darkness," (1 Thess. 5:4); these are they who "look for Him," and unto whom "he shall appear the second time without sin unto salvation." Heb. 9:18. And by that expectant company it shall be said in that day, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

"We know not the hour of our Master's appearing,
Yet signs all foretell that the moment is nearing
When he shall return,—'tis a promise most cheering,
But we know not the hour."

AN IMPORTANT QUESTION.

THE International Sunday school lesson for July 13 was upon Ex. 20:1-11. Verses 8 to 11 embrace the fourth commandment, which reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

In its issue of August 9, the *Sunday School Times* says: "Questions multiply about the continuance or abrogation of former legal duties under the Christian dispensation. Especially is this the case since the 'Ten Commandments,' or the 'Covenant of Love,' have been studied. The change from the seventh day to the first day is among the points in discussion."

Reference is then made to questions upon the subject received from Pennsylvania and Kansas, and then the editor says:—

"1. There was no fixed and formal legal change in the observance of the Sabbath at any one time in the early church. Jews had long kept the seventh in memory of completed creation. Christians naturally and generally kept holy as a joyous festival the first day of the week as the day of Christ's resurrection. Of course, Christians desiring to reach the Jews would go into the synagogue when the Jews met there. Thus for a time both days were kept by many Christians.

"2. The 'Sabbath' is not the name or designation of a day of the week, but of an institution. It was kept as a weekly institution, and it was kept also at other times. Long before the days of Moses, among other peoples than the Jews, one day in seven was kept holy. Such an observance is a duty as needed by man and as commanded by God. It is not kept on the same day by all. Clergymen and city missionaries and others often work hardest on Sunday, and have to take another day of each week for sacred rest. Yet, in order that all can have a day of rest, the same day must be the one generally observed. It is on this idea that the

civil law acts to protect the laborer in his God-given rest.

"It is a great mistake to suppose that everything included in the Mosaic law was abrogated in Christ. Jesus would not have worship and reverence, and regard for life and purity and property, disregarded by his followers. They are even more sacred to Christians than they were to their predecessors. He did not nail to his cross every duty to be true and pure and holy. We must know the meaning of Scripture, so as not to pervert its teachings. Love is the fulfilling, not the abrogation, of law."

The *Times* editor has stated an important and indisputable truth in saying that "there was no fixed and formal legal change in the observance of the Sabbath at any one time in the early church."

But this is only to say that the change is without divine authority. Nor is the force of this admission weakened by the assertion that "the Sabbath is not the name or designation of a day of the week, but of an institution." The commandment itself says plainly, "The seventh day is the Sabbath." It is impossible to separate the institution from the day. The day blessed and sanctified by the Creator is the institution. God rested upon the seventh day; he blessed that day, or put his blessing upon it, for those who should thereafter observe it; and then he hallowed it, setting it apart for a holy use.

Not only had all these acts reference to the particular day, but they would have been meaningless apart from that day. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [that is, for that reason] the Lord blessed the Sabbath day, and hallowed it."

The fact that the particular day is specified in the commandment as an essential part of the Sabbath institution is shown also by the further fact that the change of the day involved also a change in the reason for its observance. The original Sabbath commandment assigns God's rest upon the seventh day as the sole reason for the institution. That reason does not apply at all to the first day, therefore an entirely different reason is given for Sunday observance, namely, the resurrection of Christ upon that day. We have therefore in Sunday, not a changed institution, but a new and rival institution—another day kept for another reason.

It seems to us that only a "Thus saith the Lord" could possibly furnish adequate authority for departing from the original Sabbath commandment. It is indeed important to "know the meaning of the Scripture, so as not to pervert its teachings." Love does not seek to abrogate the law, but to fulfill it.

SYMPATHY and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—*A. S. Gumbart, D. D.*

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower has blown.—*Frederic W. Farrar.*



THE LIVING PRINCIPLE IN HISTORY.*

August 30, 1902.

QUESTIONS ON DAN. 2: 31-49.

1. WHAT did Daniel say that the king saw in his dream?
2. What general description did he give of the image?
3. Of what were the different parts of the image composed?
4. What object next attracted the attention of the king in his dream?
5. What was done by this stone? With what result?
6. What outward change was made in the materials composing the different parts of the image? What power removed them out of sight?
7. What happened to the stone that smote the image?
8. Having told the dream, what did Daniel promise further?
9. How did Daniel describe the greatness of King Nebuchadnezzar?
10. How extensive was his dominion?
11. What part of the image was Nebuchadnezzar, or Babylon?
12. How did Daniel describe the next two kingdoms?
13. What characteristic of the fourth kingdom was especially emphasized?
14. What was represented by the mixture of materials in the feet and toes? What did the iron of the mixture indicate?
15. What further statement is made about the mixture of materials in the feet?
16. What specific course of action was indicated by the mixture of iron and clay? What will the result be?
17. How is the setting up of the fifth kingdom described? In what respects will this kingdom differ from those which preceded it? How long will it continue?
18. With what statements did Daniel close the interpretation of the dream?
19. What high honor did Nebuchadnezzar pay to Daniel? What command did he issue?
20. In what statements did the king acknowledge the superiority of the God of Daniel?
21. What honors did the king confer upon Daniel? How did he show that he regarded the wisdom of Daniel superior to Babylonish wisdom?
22. To what positions of responsibility were Daniel's companions appointed? How was Daniel honored above the others?

NOTES.

I. In a view, or vision, the record of which occupies only five verses of the Scripture, the Lord set forth the checkered history and final outcome of "the kingdoms of the world," and showed the triumph of the kingdom of righteousness. The purpose of this dream is not to reveal in advance the history of the world. It certainly did all that, but this was simply a necessary step in the greater revelation of the final outcome in the contest between opposing principles. The dream was not given primarily to make it clear that there would be four universal kingdoms, which would arise one after another, but to show the temporary character of all the world-kingdoms, and to reveal the nature, the time of setting up, and the eternal duration of the fifth kingdom, the kingdom which the God of heaven will establish.

In order that we may have the whole picture clearly before our minds, it will be profitable to sketch the historical fulfilment of the dream, so far as it has been fulfilled up to the present time.

2. The head of gold represented the Babylonian empire of the Bible, which was founded in 612 B. C., by a revolt from the Assyrian rule, led by Nabopolassar, the father of Nebuchadnezzar. In 538 B. C. Babylon was conquered by Medo-Persia. Daniel described this kingdom to Nebuchadnezzar as "another kingdom infe-

rior to thee." In B. C. 331 Medo-Persia was conquered by Grecia, under the leadership of Alexander the Great. This was "the third kingdom of brass." In B. C. 168 Grecia was conquered by the Roman power. This final step in the overthrow of the empire of Alexander the Great is mentioned in history as "the great victory gained by the Romans over Perseus, the king of Macedonia." The Roman kingdom was "the fourth kingdom," which was to be "strong as iron." But of this kingdom it was said, "The kingdom shall be divided." And so it was. By the inroads of the barbarians from the north, beginning with the invasions of the Visigoths, under the leadership of Alaric, A. D. 395, the Roman empire was gradually broken in pieces, until, "by the establishment of the Herulian kingdom of Italy, A. D. 476, the final destruction of the Roman empire was accomplished."—*The Great Empires of Prophecy, p. 675.* In the place of the Roman empire, and occupying exactly the same territory, there had been founded ten kingdoms, according to the definite prophecy in the seventh chapter of Daniel. It was "in the days of these kings" that the God of heaven would set up his kingdom, and we may therefore conclude that after A. D. 476 and before the overthrow of these ten kingdoms the kingdom of heaven would be established, that fifth kingdom which "shall stand forever." The time of the setting up of the fifth kingdom is more definitely determined by other prophecies, which we shall study later.

3. While it is true that this dream and its interpretation do deal with the history of the world from the time of Nebuchadnezzar until the triumph of the kingdom of God in the earth, yet it is equally true that it is not the main purpose of the dream and its interpretation to give a brief outline of the events which we have just mentioned. These facts of history constitute the setting in which is revealed the working out of a great principle. This principle and its working make the real subject of the dream and its interpretation.

THE BRAZEN SERPENT.

International Sunday-School Lesson for August 31.

Num. 21: 1-9.

Memory Verses, 6-8.

GOLDEN TEXT: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him may have eternal life." John 3: 14, 15.

Time.—B. C. 1452.

Place.—The wilderness.

Persons.—The children of Israel.

DAILY READINGS.

Monday.....	Num. 16: 1-30
Tuesday.....	Num. 16: 37-50
Wednesday.....	Num. 17: 1-13
Thursday.....	Num. 20: 1-29
Friday.....	2 Kings 18: 1-8
Saturday.....	John 3: 11-21
Sunday.....	1 Cor. 10: 1-13

1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses,

*International Sabbath-School Quarterly.

Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

NOTES.

No one should be satisfied to read merely the few verses which constitute the lesson proper. It will repay the student to read Num. 15 to 20, inclusive.

Thirty-eight years intervened between the events of this lesson and the previous one. During all this time the Israelites were in the wilderness, when had it not been for their unbelief at the time of the return of the spies, they might have been in Canaan all those years.

Unbelief always leads to sin; indeed, unbelief itself is sin. The first and great commandment requires us to love God with all our powers; it is impossible to do this in unbelief.

Israel Becomes Boastful Soon after leaving Mount Hor, the Israelites suffered defeat in an engagement with

Arad, one of the Canaanite kings. But as they earnestly sought help from God, divine aid was granted them, and their enemies were routed. This victory, instead of inspiring gratitude, and leading the people to feel their dependence upon God, made them boastful and self-confident. Soon they fell into the old habit of murmuring. They were now dissatisfied because the armies of Israel had not been permitted to advance upon Canaan immediately after their rebellion at the report of the spies nearly forty years before. They pronounced their long sojourn in the wilderness an unnecessary delay, reasoning that they might have conquered their enemies as easily heretofore as now.

The People Murmur "As they continued their journey toward the south, their route lay through a hot, sandy valley, destitute of shade or vegetation. The way seemed long and difficult, and they suffered from weariness and thirst. Again they failed to endure the test of their faith and patience. By continually dwelling on the dark side of their experiences, they separated themselves farther and farther from God. They lost sight of the fact that but for their murmuring when the water ceased at Kadesh, they would have been spared the journey around Edom. God had purposed better things for them. Their hearts should have been filled with gratitude to him that he had punished their sin so lightly. But instead of this, they flattered themselves that if God and Moses had not interfered, they might now have been in possession of the promised land. After bringing trouble upon themselves, making their lot altogether harder than God designed, they charged all their misfortunes upon him. Thus they cherished bitter thoughts concerning his dealings with them, and finally they became discontented with everything. Egypt looked brighter and more desirable, than liberty and the land to which God was leading them.

"As the Israelites indulged the spirit of discontent, they were disposed to find fault even with their blessings. 'And the people spake against God, and against Moses, Wherefore

have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.' Num. 21:5.

Moses Reasons With the People "Moses faithfully set before the people their great sin.

It was God's power alone that had preserved them in 'that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water.' Deut. 8:15. Every day of their travels they had been kept by a miracle of divine mercy. In all the way of God's leading, they had found water to refresh the thirsty, bread from heaven to satisfy their hunger, and peace and safety under the shadowy cloud by day and the pillar of fire by night. Angels had ministered to them as they climbed the rocky heights or threaded the rugged paths of the wilderness. Notwithstanding the hardships they had endured, there was not a feeble one in all their ranks. Their feet had not swollen in their long journeys, neither had their clothes grown old. God had subdued before them the fierce beasts of prey and the venomous reptiles of the forest and the desert. If with all these tokens of his love the people still continued to complain, the Lord would withdraw his protection until they should be led to appreciate his merciful care, and return to him with repentance and humiliation.

Fiery Serpents "Because they had been shielded by divine power, they had not realized the countless dangers by which they were continually surrounded. In their ingratitude and unbelief they had anticipated death, and now the Lord permitted death to come upon them. The poisonous serpents that infested the wilderness were called fiery serpents, on account of the terrible effects produced by their sting, it causing violent inflammation and speedy death. As the protecting hand of God was removed from Israel, great numbers of the people were attacked by these venomous creatures.

"Now there was terror and confusion throughout the encampment. In almost every tent were the dying or the dead. None were secure. Often the silence of night was broken by piercing cries that told of fresh victims. All were busy in ministering to the sufferers, or with agonizing care endeavoring to protect those who were not yet stricken. No murmuring now escaped their lips. When compared with the present suffering, their former difficulties and trials seemed unworthy of a thought.

The People Confess "The people now humbled themselves before God. They came to Moses with their confessions and entreaties. 'We have sinned,' they said, 'for we have spoken against the Lord, and against thee.' Num. 21:7-9. Only a little before they had accused him of being their worst enemy, the cause of all their distress and afflictions. But even when the words were upon their lips, they knew that the charge was false; and as soon as real trouble came, they fled to him as the only one who could intercede with God for them. 'Pray unto the Lord,' was their cry, 'that he take away the serpents from us.'

Look and Live "Moses was divinely commanded to make a serpent of brass resembling the living ones, and to elevate it among the people. To this all who had been bitten were to look, and they would find relief. He did so, and the joyful news was sounded

throughout the encampment, that all who had been bitten might look upon the brazen serpent and live. Many had already died, and when Moses raised the serpent upon the pole, some would not believe that merely gazing upon that metallic image would heal them; these perished in their unbelief. Yet there were many who had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If these, though faint and dying, could only once look, they were perfectly restored.

"The people well knew that there was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was from God alone. In his wisdom he chose this way of displaying his power. By this simple means the people were made to realize that this affliction had been brought upon them by their sins. They were also assured that while obeying God they had no reason to fear; for he would preserve them.

The Great Sin Offering "The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which he had made. They must look, in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol of Christ; and the necessity of faith in his merits was thus presented to their minds. Heretofore many had brought their offerings to God, and had felt that in so doing they made ample atonement for their sins. They did not rely upon the Redeemer to come, of whom these offerings were only a type. The Lord would now teach them that their sacrifices, in themselves, had no more power or virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering.

Not Our Merits, But Christ's "As Moses lifted up the serpent in the wilderness, even so was 'the Son of man lifted up, that whosoever believeth in him should not perish, but have eternal life.' All who have ever lived upon the earth have felt the deadly sting of 'that old serpent, called the devil, and Satan.' The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God's word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in himself to heal the repenting sinner.

"While the sinner can not save himself, he still has something to do to secure salvation. 'Him that cometh to me,' says Christ, 'I will in no wise cast out.' But we must *come* to him; and when we repent of our sins, we must believe that he accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.

"Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant

of grace. There are many who have long desired and tried to obtain these blessings, but have not received them, because they have cherished the idea that they could do something to make themselves worthy of them. They have not looked away from self, believing that Jesus is an all-sufficient Saviour. We must not think that our own merits will save us; Christ is our only hope of salvation. 'For there is none other name under heaven given among men, whereby we must be saved.'—*Patriarchs and Prophets.*

CURRENT EVENTS

THE new steamship launched on the 12th inst. at Stettin, Germany, is the largest vessel in the world. She is 707 feet long, has engines 38,000 horsepower, and will have a speed of twenty knots an hour, enabling her to cross the Atlantic in five days.

THE little torpedo boat *Wilkes*, turned out by a New York yard, made twenty-six knots at her preliminary trial.

In Pacific waters the torpedo destroyer *Perry* did still better, showing a speed of thirty knots, or nearly thirty-five land miles an hour. The *Perry* is 245 feet long, and measures 420 tons. Her complement is three officers and sixty-nine men. She carries two rapid-fire fourteen pounders, as well as several smaller guns; and she has two torpedo tubes. She is one of the finest and most formidable boats of her class—the naval hornets of the seas.

The new battleship *Maine* made twenty miles an hour in its trial trip.

It seems that the great ship combination effected by Mr. J. P. Morgan is likely to cut some figure in international affairs. Mr. Morgan has agreed to place all the shipping controlled by him at the disposal of the British Admiralty for the next fifty years. It has been suggested that this "offer, if accepted, would apparently have a far-reaching effect in strengthening the international bonds of peace that spring from modern commerce. Even if not accepted, it proves nevertheless the confidence of the man who made it that peace between Great Britain and the United States will not be disturbed for fifty years."

THE Washington correspondent of the *Daily News* of this city states that "recruiting stations for the navy have been opened in nearly every State in the South and Middle West, with the hope of enlisting men who have been employed in the harvest fields there and are now idle. The fact is, the navy wants men, and can not get them. Reports from the recruiting stations this summer are most unsatisfactory.

When the coal strike assumed such proportions that a prolonged lockout was assured, the department sent recruiting officers into the anthracite district, believing that the unemployed miners would embrace the opportunity of entering the service. They were disappointed. Most of the miners were almost as much opposed to service in the navy as to army and militia service, and they not only refused themselves to enlist, but discouraged their friends.

The war vessels authorized by the present Congress will create a demand for about 3,000

additional recruits, and it is estimated that within a few years there will be need for 40,000 enlisted men in the navy. The demand just now, however, is for recruits to bring the force up to the 25,500 authorized and needed in the service."

IN a recent interview in Washington, Senator Elkins, of West Virginia, said:—

"The Platt amendment, instead of leaving the government and control of the island to the people of Cuba, places a limitation upon their power to make treaties, upon their power to contract debts, provides that the United States may intervene to protect life and property on the island, and even enforce the right of the United States to jointly look after the sanitation of the island."

"We owe it to the people of Cuba to relieve them from the condition of a dependent nation in which they are already placed by the Platt amendment," added the Senator, "and the best way to do this is to invite them to become a State in the Union, which will bring to their people more benefits and advantages than being a small republic."

Senator Elkins thinks that Cuba must ere long become a part of the United States. He says:—

"A nation can not long remain half free and half dependent; such a condition embarrasses healthy progress in national life, and leaves but little room for the exercise of the genius and intelligence of a people in the affairs of government, especially when under such restrictions as these amendments impose."

THE *Nashville American* gives these interesting facts:—

"In the first one hundred and eight years of this Government, from Washington to McKinley, the total value of the exports from the United States exceeded the total value of imports by only \$383,028,487. In the five years beginning with McKinley's first term, the excess of exports over imports was \$2,707,933,194. In the last five years the balance of trade in favor of the United States was five times greater than that of the one hundred and eight preceding years. These figures give some indication of the great growth of this country's trade and the magnitude of its business."

CHILI has one of the most stringent liquor laws upon the statute books of any country. Each license for the sale of liquor is put up at auction every three years and sold to the highest bidder, but local option is amply provided for, as each city and town may decide for itself whether it will grant licenses. No liquor can be sold within two hundred yards of any church, school, charitable institution, or barracks, in any theater or place of public amusement, in railway stations or trains, to minors, or between the hours of midnight and 6 A. M. The law being wholly for the purpose of regulating the liquor traffic, and not for the support of a religious institution, no provision is made for Sunday closing.

A RECENT despatch from Hinton, W. Va., says that "a committee of the local union at Anstead is in town soliciting aid for the destitute miners at that place. They say that although the miners are being supplied with provisions by the national organization, quite a number with large families are in dire need of wearing apparel."

THE largest schooner in the world was launched recently at East Weymouth, Mass. The vessel has seven masts; measures 403 feet over all, 368 feet on the water line; has a beam of 50 feet 5 inches, and a load draught of 26½ feet. She has a cargo capacity of about 8,100 tons, and her displacement, when fully loaded, will be about 10,000. Forty-three thousand square feet of canvas will be stretched from seven masts, 155 feet high. She will carry a crew of sixteen men, and will be used in the coal carrying trade between Northern and Southern ports.

SHOULD life's storm-clouds o'er me gather,
Still it shall be, must be, well;
Though I may not see the reason,
Nor expect thee now to tell,
Still I have this sweet assurance
That thou dost make no mistake,
That thou never canst grow weary,
That thou never wilt forsake.

—Charlotte Murray.

BOOK REVIEW.

"CHARACTER BUILDING," the latest work by Booker T. Washington, the foremost colored man of the age, is a compilation of a few of his Sunday evening addresses, or talks, as he calls them, to the students of Tuskegee Institute. Into these talks the professor throws the whole force of his strong moral nature. Here he comes into close personal touch with his students, and seeks to infuse into their characters those elements of stability, integrity, trustworthiness, and helpfulness that have made his own life so remarkable. Simplicity is his motto, in both life and work; and he strips the glamor from all pretense, and sets before his hearers the plain, homely duties, the enduring qualities of mind and heart, which he wishes them to cultivate, and which the whole teaching at Tuskegee tends to foster. His language is simple and clear, his thoughts practical, and his manner of expression forceful and direct.

Here are a few of the topics selected for presentation in this volume:—

"Two Sides of Life," "Helping Others," "Some of the Rocks Ahead," "Influencing by Example," "The Virtue of Simplicity," "Have You Done Your Best?" "Don't be Discouraged," "Getting a Home," "European Impressions," "The Value of System in Home Life," "The Importance of Being Reliable," "The Highest Education," "Keeping Your Word," "The Gospel of Service," "What Is to be Our Future?" "Some Great Little Things," "The Cultivation of Stable Habits," "Object Lessons," "Character as Shown in Dress," "Sing the Old Songs," "Getting down to Mother Earth," "A Penny Saved," "Growth."

We shall give our readers, from time to time, extracts from this most excellent book, for it is good for us all to remember the things of which the author speaks.

As for mechanical make up, the book is very attractively bound in cloth, 291 pages, and sells for \$1.50. There are a number of typographical errors, however, and the addresses, it would seem, might have been more closely edited with profit. It is a pity that such elegant samples of the printing art as come from these publishers, Doubleday, Page & Co., should be marred by incompetent proof-reading.

MARY A. STEWARD.

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., AUGUST 20, 1902.

A LONDON despatch of the 16th instant states that "everything in Europe seems calm. The Czar and Kaiser have been kissing each other, and Italy has withdrawn her squadron from Tripoli harbor.

"In the East, however, there are signs of trouble. France is quietly invading southern China, and appropriating territory which is undoubtedly Chinese. She proposes to fortify a point of land which commands the harbor of Hong Kong, and which was granted by China for a naval hospital; and in other ways she is treating Chinese territory as fair prey for seizure.

"England and Japan are closely watching these operations, and Japan has already called a halt by treating the island of Ting Tao, claimed by the French, as still Chinese. England and Japan are evidently determined to put a stop to French and Russian aggression in China.

"England with the veteran forces of South Africa ready for other services, is in an excellent condition for fighting, while the English and Japanese fleets far outclass and outnumber the French and Russian squadrons in the Pacific. The Germans stand apart, apparently content, having no hand in the quarrel. Wars have arisen from less provocation than that which now exists in China."

THE *Christian Work and Evangelist* of the 16th instant has this editorial note:—

"The Rev. Joseph D. Smith, writing in the *Presbyterian Journal*, says that 'God modified the law of the Sabbath, changing it from the seventh to the first day of the week.' It would be a better expression to say: No authority can be cited in the New Testament for the specific change from Saturday to Sunday, which was effected by the apostolic church in the first century."

True this would be "better," but would still come short of the truth, which is that not only is there no authority in the New Testament for "the specific change from Saturday to Sunday," but there is no evidence that the change was made by the "apostolic church in the first century."

It is generally believed that the Gospel according to St. John was written as late as the year 78 A. D. Certainly it would have contained some hint at least of the change of the Sabbath had its author known of any such change; but we search in vain for any intimation that the seventh day had ceased to be a sacred day, or that the first day was sacredly regarded by the church of that age. Sunday was with the beloved disciple only "the first day of the week" when the Gospel which bears his name was written.

It is thought by some that Rev. 1:10 refers to Sunday, but certainly the wish is rather to the thought; for by every known rule of Bibli-

cal interpretation the term "the Lord's day" can refer only to the seventh day of the week, "the Sabbath of the Lord" (Ex. 20:10), claimed by the Lord as his "holy day" in Isa. 58:13, and again in Mark 2:28 as the day of which he is Lord.

We are glad to see this question discussed by the leading religious papers. The Sabbath has nothing to lose by such discussion.

ON another page, under "Current Events," we quote the words of Senator Elkins touching the independence of Cuba. The senator simply confesses what everybody ought to have known all the time, namely, that Cuba is not independent in any proper sense of that term. The so-called Cuban Republic has in fact less power in some respects than a State of the American Union. As a people we promised Cuba independence; we have given her vassalage. Senator Elkins told only the truth when he said; "Provisions of the Act of Congress demanding that Cuba insert the conditions in her constitution, commonly known as the Platt amendment, prevent Cuba from being an entirely free and independent nation."

A PROMINENT New York paper possessing excellent facilities for getting at the real facts, states that "while the substitution of American schoolmasters for the Spanish friars has stirred up a lively controversy, it is rapidly subsiding, for the charges that the new schoolmasters are converting the scholars from Catholicism to Protestant forms of belief, have been completely disproved. On the other hand, there are two American Catholic teachers in the normal school and five in the Manila city schools. Native teachers in the city, in number 140, are all Catholics. Several of the private secretaries of government officials are also Catholics, and finally, the law allows religious teaching in school buildings by priests or preachers, three days a week, out of school hours, so that a special concession has thus been made to pupils of the Catholic confession, while there are nearly four thousand native Catholic teachers in the islands."

THE anticlericals are rapidly gaining both strength and courage in Spain. There is an impression that the king himself sympathizes with the anticlerical party. However, this may not be true, as Alphonso was given a very thorough religious training.

The anticlerical movement is being conducted by Señor Canalejes, who was made Secretary of Agriculture at the conclusion of the Regency, but who shortly resigned, giving as his reason that being a democrat and an anticlerical, he could not consistently hold office under a ruler controlled by the Pope.

Señor Canalejes is himself a Catholic, but he deems clericalism, or the domination of the state by the church, the foe of progress in Spain; hence his adherence to the anticlericals.

Since his resignation, Señor Canalejes has been speaking in different parts of the kingdom with the avowed object of forming a new political party. His campaign is conducted in a manner very similar to like movements in this country, and the people are greatly stirred. In fact, Spain seems to be waking up, and interesting developments would surprise no one.

AUSTRALIA is suffering from a terrible drought. The steamer *Miowra*, which arrived at Victoria, B. C., on the 12th inst., brings the report that sheep, cattle, and horses have perished by thousands, and ranchers, many of whom were regarded as millionaires a few months ago, are ruined. Samuel McCaughey, the largest individual sheep owner in the world, whose famous Riverine flock numbered 7,000,000, lost over a million. His great wool business is but a memory, and small holders are driven to utter want, and are appealing for government assistance.

A MAP has been discovered in the library of Prince Francis of Waldbourg, Wolfegg, and Waldsee, in Wurtemberg, which, after the lapse of several centuries, relieves Amerigo Vespucci from the charge of having stolen honors that belonged to Columbus. Martin Walzemuller, the German geographer, who published this map about 1507, was the man altogether responsible for the use of the word "America" instead of "Columbia."

He had read of Vespucci's valuable discoveries, and in his geographical treatises, published about the same time as the map, he suggested "America" as the name of the new continent, and imprinted that name in the map. It is probable that Vespucci, who died in 1512, and whose later years were not very prosperous, may never have known of the distinction conferred on him by Walzemuller in giving his name to two continents.

THE Government's monthly report on crop conditions, issued last month, reflects a probable shrinkage of 30,000,000 bushels of wheat as a result of the unfavorable weather during June. This would make the yield about fifteen per cent. smaller than that of last year. With respect to corn, however, the indications favor an unprecedented harvest—about 2,590,000,000 bushels—more than a billion bushels in excess of the actual yield of last year, when more than a third of the crop was blighted. It is too early in the season to count with confidence upon the outcome of the ninety-four and one-half million acres now under this cereal, but if all goes well, there will be an abundance of maize. The importance of this crop is evident from the fact that its value on the farms is more than double that of the wheat grown in this country.

To be a Christian is to be Christlike. Character, not profession, is the touchstone of genuine religion.

Interchangeable 1000 Mile Tickets

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

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