

# The Headlight.

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A LOCAL opinion campaign is soon to be inaugurated in Dallas and Tarrant counties.

The Mount Pleasant Times says when a woman engages in the newspaper business, she generally succeeds better than a man because she has a natural inclination to tell things.

J. L. LADD has leased the Bay City Tribune to Mr. Hardy, recently of Iowa. Mr. Ladd will give his entire time to the management of his extensive real estate business in that section.

On the occasion of the death of the governor, lieutenant-governor, speaker of the house, heads of the departments and "no one else" occupied seats on the platform.

The Bailey organs say that the senator will explain his utterances against the improvement to the Trinity. He has had practice enough in the use of the wig on to every curve in "the sinuosity of explanation."

The alleged confession of the soldier boy about the Brownsville matter, brings to mind the French phrase, in every trouble "cherchez la femme." Some Texas politicians change this to "Look for the heart."

Another million more bales of American cotton have been taken by spinners throughout the world since September 1, 1906, than in the same length of time the year previous. About 2,250,000 more bales have been received at all United States ports.

The new game law changes the open season for quail doves, etc. from December 1st to March 1st. The present law opens the season November 1 and closes it February 1. In the new law prairie chickens are protected for a period of five years, and the limit put on wild turkeys is only three each year, and only three bucks can be killed each year.

The special train that carried the members of the legislature to Fort Worth and on to Gainesville and return last week was furnished free by the railroad and the Pullman company. Somebody will have to pay for that train, for the railroads are not running free trains. -Italy News-Herald.

Hotel entertainment was also free. Joe said he had money enough to run the elections, and it was once said that on the occasion of a big banquet for Houston capitalist the honoree paid the bills.

Occupation Tax Dead. Austin, March 29. -The end which merchants of Texas have been seeking for nine years - the repeal of the occupation tax law - is now an accomplished fact. The senate passed the bill finally and within an hour the governor had signed it.

## ACHAN AND HIS WEDGE OF GOLD

A STORY OF THE CONQUEST OF CANAAN

By the "Highway and Byway" Preacher.

Scripture Authority: - Joshua, chapter 7.

SEMONETTE.

"Make confession unto God." This Achan had to do. This every soul must needs do.

But confession at the judgment bar of God and confession at the mercy seat of God are not the same thing.

Confession at the judgment bar of God is a confession of guilt which is wrung from the unrepentant heart brings with it no claim for mercy.

Confession at the mercy seat of God is a confession of guilt which is wrung from the repentant heart as it pours out its confession of guilt may claim the promise: "If we confess our sins, God is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

It is a solemn thought that all things are to be revealed before God. (Luke 12:2-3.) We shall all stand before the judgment seat of Christ. For it is written: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Let us fix this thought in mind, then, O soul: That confession of the hidden things of thy heart and life must be made to God. It may be delayed, but it cannot be evaded. It must come.

When? The time, the place, the manner, the choosing of words.

"To-day if ye will hear his voice." "Now is the accepted time." "This is God's call to confession."

His voice sounds out from the mercy seat where Christ crucified one stands to blot out the transgression and save from sin.

"Choose you this day." Will you unfold your heart and life to God and receive his mercy and grace, or will you withhold your heart and life from God and turn a deaf ear to his cry as he pleads: "Turn ye, turn ye, for why will ye die?"

For such there waiteth the day of wrath and vengeance from God. The day of grace sinners away, the soul at last appear before God, there to make confession to the sins of the life and the heart. It will no longer be a matter of choice, but of absolute necessity, for the searching eye of God will discover every hidden thing.

But oh, how vastly different will that scene be from that which it might have been the privilege of the soul to enjoy. No longer does the voice of God sound forth from his seat of mercy. The day of mercy has passed. The day of judgment has come, and the guilty soul can find no refuge in which to hide. The confession is wrung from the unrepentant heart, and the voice of God sounds from the judgment seat saying: "Depart from me, ye that work iniquity."

THE STORY.

ACHAN looked about him. No other Israelite was in sight. In his eagerness to get into the midst of Jericho he had left his comrades quite in the rear, and as he went about applying the torch that the city might be burned as the Lord had commanded, curiosity led him to enter a wing of what was evidently the king's palace, and there before his eyes were scattered many rich garments.

"They had gathered their treasure, and then had to leave it behind in their effort to escape," muttered Achan as he stooped and dug his fingers into the silvery pile at his feet, and then let the coins sift through them with a merry smile.

"Beneath the coins thus displaced he caught the gleam of gold and pushing the silver aside, eagerly, there soon lay revealed before him a great bar of rich yellow gold. He took it in his hands. It was more wealth than he had ever held in his hands before, and the wish half formed came into his heart that it belonged to him.

Suddenly a voice seemed to speak right at his elbow, saying: "And ye, in any wise, keep yourselves from the accursed thing, lest ye make yourselves accursed. When ye take of the accursed thing, and so take the camp of Israel a curse, and trouble it."

With a start Achan looked about

him, letting the wedge of gold fall upon a pile of silver with a clatter, but he saw no one, and partly reassured, he turned his eyes again upon the glittering gold at his feet.

"Who was to know if he took just this one piece of gold from the midst of so much?" he asked himself, and his conscience answered back: "That Joshua, or solemnly told us not to touch the accursed thing."

"Yes, but was not the gold and the silver to be gathered and turned into the treasury of the Lord?"

Achan as he reasoned with himself "Surely of all this great pile which I will turn into the treasury they will not notice this one wedge of gold."

"But it all belongs to the Lord," came back the answer in his heart, and again the words of Joshua echoed in his ears:

"Keep yourselves from the accursed thing lest ye make yourselves accursed."

Attempt with himself over his private conscience. Achan stood and began gathering the silver and gold in piles, saying as he did so:

"I will bring so much treasure into the tabernacle that the Lord will be almost more here than I can carry."

In his search for something suitable in which to place the gold and silver his eyes fell upon an exquisite garment.

"That must have belonged to the king," he thought, "and I will take it as my treasure and bring it into the camp."

As he continued gathering the treasures together, his thought was upon that wedge of gold and that fine garment. "I will take these two," he did not go into the tent which he was preparing to deliver to the priests.

The temptation had come, and instead of turning from it resolutely, he dallied with it and let covetous eyes and heart fix themselves upon these treasures.

And now he had finished gathering the gold and silver for the treasury of the Lord, he had appropriated himself that wedge of gold and that garment really belonged to him for his loyalty for turning in such a goodly sum. It never would be known, and as he placed the gold and the garment within the folds of his own clothing his avarice grew, and he placed some of the silver there, also. Then, shouldering his burden, he made his way back to camp and presented himself before the door of the tabernacle, where the priest received his offerings.

He wondered as he went away and sought the occasion of his own tent whether the priest suspected him, for he asked whether this were all - now that gold and silver and garment hidden within his clothing seemed to weigh him down. Fervently he dug deep in the ground underneath his tent and placed the treasure there, and when it was done and the earth replaced, he breathed a sigh of relief and went about his usual tasks of the camp.

That night child slumbers were disturbed by frightful dreams, and he seemed to see Joshua pointing his accusing finger at him and saying in a voice of thunder:

"Where is the accursed thing?"

Once he started up and would have gone and made confession, but he turned back and called himself a fool, saying that no one could know what he had done.

The next day all was excitement in the camp, for Joshua had called for volunteers to go up against the city of Ai.

"We can take the city easily," spoke out confidently the men who had been up to spy upon the place.

Achan heard the words, and there echoed in his heart the words of Joshua:

"Lest ye make the camp of Israel a curse, and trouble it."

"Oh, bother," he exclaimed under his breath, "what difference can the little gold and silver I have in my tent make with these my brethren in their fight upon Ai?"

And, silently, and half solemnly, for his heart was greatly troubled over this thing which he had done, he watched the little company of 3,000 picked men depart in full confidence for Ai. He wanted to shout after the men not to go, but the thought of the gold within his tent and the desire to keep the same held his tongue. No, he would not tell. None should ever know.

In his troubled condition Achan wandered off from the camp, and it was late in the evening when he returned.

He found the camp in disorder, and the people weeping and he learned that defeat had been met at Ai, and 35 of his brethren had been slain.

"Was he responsible?" he asked himself, and then as quickly he tried to defend himself and persuade his troubled conscience that he had done nothing wrong. "And how shall I know if it were?" he added.

He was roused from his troubled thoughts by the cries passing through the camp saying:

"This is the word of Joshua, calling upon the people to sanctify themselves against the morrow, for thus saith the Lord God of Israel: There is an accursed thing in the midst of thee, O Israel; thou canst not stand

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**Fighting the White Plague.**  
The ravages of the white plague upon the ranks of humanity have led to an attack upon it all along the line. The disease has spread and institutions have come into existence to stay its progress and to relieve the suffering of its victims. Notable among these is the Jewish Consumptive Relief Society, of Denver, Col. It is supported by Jewish people alone. Its object is to restore to health poor and indigent consumptives, regardless of race, creed, sect or nationality. It was organized two years ago. Since that it has received 428 applications. It has treated 280, most of whom have sufficiently recovered to return to their homes. One of the features of the society is the emergency case work. An emergency case is one where the patient is in the last stages of the disease, and where his life depends upon proper treatment. The service to this class is free. The equipment consists of thirty-two tents, one administration building and one woman's pavilion. The membership numbers over 12,000, resident in every state of the union and in Canada. The income for 1906 was \$17,000. Christians would do well to follow this noble example.

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