

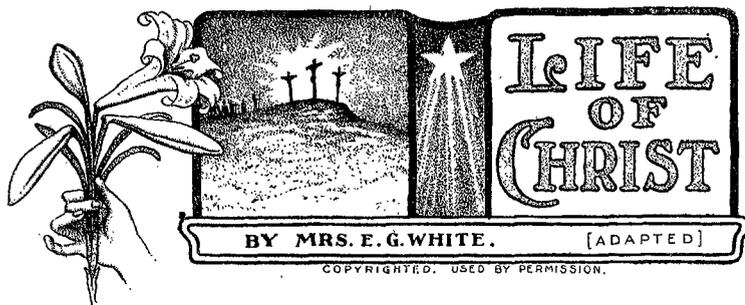
The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

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NO. 3.



CHRIST'S AGONY, BETRAYAL, AND ARREST.

THE Saviour's life on earth was a life of prayer. Many were the hours He spent alone with God. Often did He send up His earnest petitions to His heavenly Father. Thus He received strength and wisdom to sustain Him in His work, and to keep Him from falling under the temptations of Satan.

After eating the passover supper with His disciples, Jesus went with them to the garden of Gethsemane, where He often went to pray. As He walked, He talked with them, and taught them; but as they neared the garden, He became strangely silent.

All His life, Jesus had lived in the presence of His Father. The Spirit of God had been His constant guide and support. He always gave God the glory for His works on earth, and said, "I can of Mine own self do nothing." John 5:30.

We can do nothing of ourselves. It is only by relying on Christ for all our strength that we can overcome, and do His will on earth. We must have the same simple, child-like trust in Him that He had in His Father. Christ said, "Without Me ye can do nothing." John 15:5.

The terrible night of agony for the Saviour began as they neared the garden. It seemed that the presence of God, which had been His support, was no longer with Him. He was beginning to feel what it was to be shut out from His Father.

Christ must bear the sins of the world. As they were now laid upon Him, they seemed more than He could endure. The guilt of sin was so terrible, He was tempted to fear that God could no longer love Him.

As He felt the awful displeasure of the Father against evil, the words

were forced from Him, "My soul is exceeding sorrowful, even unto death."

Near the gate of the garden, Jesus had left all His disciples except Peter, James, and John, and He had gone into the garden with these three. They were His most earnest followers, and had been His closest companions. But He could not bear that even they should witness the suffering He was to endure. He said to them:—

"Tarry ye here, and watch with Me." Matthew 26:38.

He went a short distance from them, and fell prostrate upon the ground. He felt that by sin He was being separated from the Father. The gulf between them appeared so broad, so black, so deep, that He shuddered before it.

Christ was not suffering for His own sins, but for the sins of the world. He was feeling the displeasure of God against sin as the sinner will feel it in the great judgment day.

In His agony, Christ clung to the cold ground. From His pale lips came the bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." Matthew 26:39.

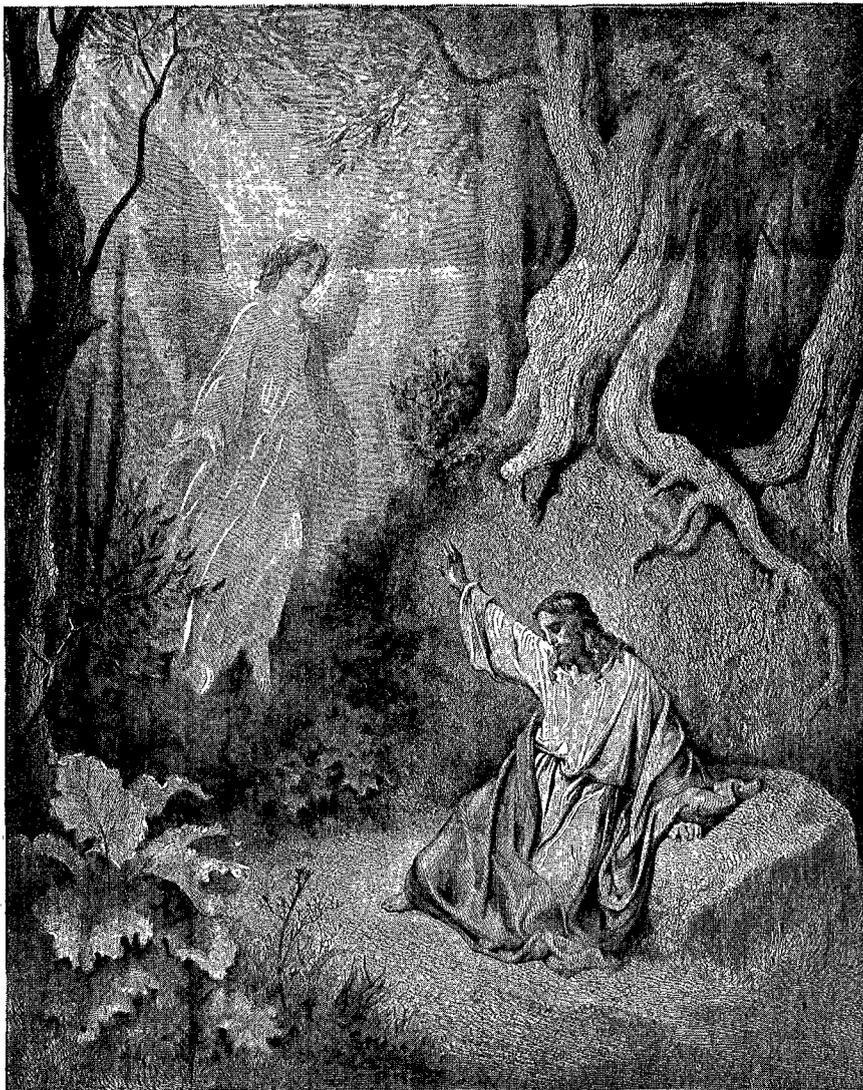
For an hour Christ bore this terrible suffering alone. Then He came to the disciples, hoping for some word of sympathy. But no sympathy awaited Him, for they were asleep. They awoke at the sound of His voice, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, He said:—

"Simon, sleepest thou? Couldst not thou watch one hour?" Mark 14:37.

Just before He bent His footsteps to the garden, Christ had said to the disciples, "All ye shall be offended because of Me this night." They had given Him the strongest assurance that they would go with Him to prison and to death. And poor, self-sufficient Peter had added, "Although all shall be offended, yet will not I." Mark 14:27, 29.

But the disciples trusted to themselves. They did not look to the Mighty Helper as Christ had counselled them to do. So when the Saviour was most in need of their sympathy and prayers, they were found asleep. Even Peter was sleeping.

And John, the loving disciple who had leaned upon the breast of Jesus, was asleep. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his loved Saviour in the time of His great agony. The Redeemer had spent whole nights in praying



The Agony in the Garden.



for His disciples, that their faith might not fail in the hour of trial. Yet they could not remain awake with Him even one hour.

Had Christ now asked James and John, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have answered so readily as they did before, "We can."

Mark 10: 38, 39.

The Saviour's heart was filled with pity and sympathy at the weakness of His disciples. He feared that they could not endure the test which His suffering and death would bring upon them. Yet

He did not sternly reprove them for their weakness. He thought of the trials that were before them, and said:—

"Watch and pray that ye enter not into temptation."

He made an excuse for their failure in duty toward Him: "The spirit indeed is willing, but the flesh is weak." Matthew 26:41. What an example of the tender, loving pity of the Saviour!

Again the Son of God was seized with superhuman agony. Fainting and exhausted, He staggered back, and prayed as before: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Matthew 26:42.

The agony of this prayer forced drops of blood from His pores. Again He sought the disciples for sympathy, and again He found them sleeping. His presence aroused them. They looked upon His face with fear, for it was stained with blood. They could not understand the anguish of mind which His face expressed.

The third time He sought the place of prayer. A horror of great darkness overcame Him. He had lost the presence of His Father. Without this, He feared that in His human nature He could not endure the test.

The third time He prays the same prayer as before. Angels long to bring relief, but it may not be. The Son of God must drink this cup, or the world will be lost forever. He sees the helplessness of man. He sees the power of sin. The woes of a doomed world pass in review before Him.

He makes the final decision. He will save man at any cost to Himself. He has left the courts of Heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and He will not turn from His purpose. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done."



The Saviour now falls dying to the ground. No disciple is there, to place his hand tenderly beneath his Master's head, and bathe that brow, marred indeed more than the sons of men. Christ is alone; of all the people there are none with Him.

But God suffers with His Son. Angels beheld the Saviour's agony. There is silence in Heaven. No harp is touched. Could men have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.

A mighty angel now comes to the side of Christ. He lifts the head of the divine sufferer upon his bosom, and points toward Heaven. He tells Him that He has come off victor over Satan. As the result, millions will be victors in His glorious kingdom.

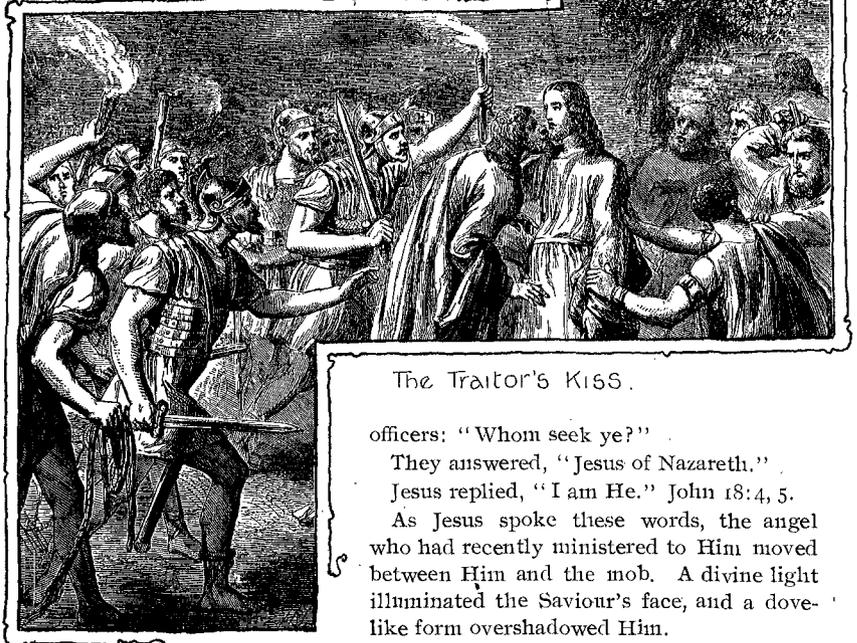
A heavenly peace rests upon the Saviour's blood-stained face. He has borne that which no human being can ever bear; for He has tasted the sufferings of death for every man.

Again Christ sought His disciples, and again He found them sleeping. Had they remained awake, watching and praying with their Saviour, they would have received help for the trial before them. Missing this, they had no strength in their hour of need.

Looking sorrowfully on them, Christ said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even as He spoke these words, He heard the footsteps of the mob in search of Him, and said: "Rise, let us be going; behold, he is at hand that doth betray Me." Matthew 26:45, 46.

No traces of His recent suffering were to be seen as the Saviour stepped forth to meet His betrayer. Standing in advance of His disciples, He asked the



The Traitor's Kiss.

officers: "Whom seek ye?"

They answered, "Jesus of Nazareth."

Jesus replied, "I am He." John 18:4, 5.

As Jesus spoke these words, the angel who had recently ministered to Him moved between Him and the mob. A divine light illuminated the Saviour's face, and a dove-like form overshadowed Him.

In the presence of this divine glory the murderous throng could not stand for a moment. They staggered back. The priests, elders, and soldiers dropped as dead men to the ground.

The angel withdrew, and the light faded away. Jesus could have escaped, but He remained, calm and self-possessed. His disciples were too much amazed to utter a word.

The Roman soldiers soon started to their feet. With the priests and Judas, they gathered about Christ. They seemed ashamed of their weakness, and fearful that He would escape. Again the question was asked by the Redeemer: "Whom seek ye?"

Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He. If therefore ye seek Me, let these [pointing to His disciples] go their way." John 18:7, 8.

In this hour of trial, Christ's thoughts were for His beloved disciples. He did not wish to have them suffer, even though He must go to prison and to death.

Judas, the betrayer, did not forget the part he was to act. He came close to Jesus, and kissed Him.

Jesus said to him, "Friend, wherefore art thou come?"

Matthew 26:50. His voice trembled as He added, "Betrayest thou the Son of man with a kiss?" Luke 22:48.

These gentle words should have touched the heart of Judas; but all tenderness and honor seemed to have left him. Judas had yielded himself to the control of Satan. He stood boldly before the Lord, and was not ashamed to give Him up to the cruel mob.

Christ did not refuse the traitor's kiss. In this He gave us an example of forbearance, love and pity. If we are His disciples, we must treat our enemies as He treated Judas.

The murderous throng became bold as they saw Judas touch the form which had so recently been glorified before their eyes. They now laid hold of the Saviour, and bound those hands that had ever been employed in doing good.

The disciples did not think that Christ would allow Himself to be taken. They knew that the power which could strike down the mob as dead men could keep them helpless till Christ and His companions should escape.

They were disappointed and indignant as they saw the cords brought forth to bind the hands of Him whom they loved. Peter, in his anger, rashly drew his sword, and tried to defend his Master. But he only cut off an ear of the high priest's servant.

When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far" (Luke 22:51), He touched the wounded ear, and it was instantly made whole.

He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matthew 26:52-54. "The cup which My Father hath given Me, shall I not drink it?" John 18:11.

Christ then turned to the chief priests and the captains of the temple, who were with the mob, and said, "Are ye come out, as against a thief, with swords and with staves to take Me? I was daily with you in the temple teaching, and ye took Me not; but the Scripture must be fulfilled." Mark 14:48,49.

The disciples were offended when they saw that the Saviour made no effort to deliver Himself from His enemies. They blamed Him for not doing so. They could not understand His submission to the mob, and, terror-stricken, they forsook Him and fled.

Christ had foretold this desertion. "Behold," He had said, "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." John 16:32.

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:1-5.

BAPTIZED FOR THE DEAD.*

"There are people going about teaching that a living person may be baptized for the dead, even though they (the dead) be unbelievers; and they quote 1 Cor. 15:29 as their authority. For the benefit of a few readers who are troubled, I shall be glad if you will explain this verse in the Corner as soon as you can."

YOU doubtless mean that the dead for whom some are baptized were unbelievers; for dead people can be neither believers nor unbelievers, since "the dead know not anything." But this is only incidental to our subject.

The teaching to which you refer is no new thing; there are many who have supposed that they could be baptized for dead friends who had died in unbelief, and that their baptism would be counted by the Lord the same as though the dead friends had been baptized. Some have, therefore, been baptized many times, according to the number of friends they wished to save by proxy. It is easy to see that if this notion were correct there need not be a soul lost, no matter how little belief there might be in the world, if there were only a few willing to undergo baptism an indefinite number of times. It will also be perceived that this teaching is simply the Roman Catholic doctrine of purgatory under another form. That the teaching in question is wholly fanciful, having no shadow of warrant in Scripture, will also be apparent to anybody who gives it any real thought.

Our only course is to study the text in its connection. The fifteenth chapter of First Corinthians is wholly devoted to the resurrection. The apostle is combating the idea, advanced by some, that there is no resurrection, and he shows that there is, by the fact that Christ is risen from the dead, and "become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." Verses 20-23.

Then he proceeds to tell that Christ must reign until all His enemies are put under His feet, when all things will be subject to God the Father; and then comes the question, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Verse 29.

A short study of baptism will make this perfectly plain. One or two texts will be sufficient. Read Rom. 6:3-5. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Baptism has reference solely to Christ and the person baptized. Only those who believe are to be baptized, and nobody can believe for another. It is evident from the text just quoted that "the dead" for whom we are baptized is Jesus Christ; and the virtue of being baptized into His name, even into Him, is that He is not dead, but risen from the dead. And here we have the identical argument set forth in 1 Cor. 15:28. We are "baptized for

the dead," — Christ, — because "He ever liveth," and "if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

If Christ were not risen, baptism would be a farce, and Christianity a sham, and there would be no salvation from sin; but His life is proof against sin, and victorious over the grave, and therefore it is sure salvation from sin and death to all who are hidden in it. When one has once died with Christ, and has risen with Him from the dead, he need no longer fear death; he is "immune," and having passed through death, and been saved from it, he is also freed from sin, its cause.

It will readily be seen that the whole virtue of baptism lies in the self-existent power of Christ, — that He could lay down His life, and take it up again. No person who did not possess this power could impart the slightest virtue to any who might be baptized in His name; neither could any living mortal impart any virtue to any other man, living or dead, by being baptized; since no one has any life to spare. Indeed, no man possesses any life of his own, but all that he has is only lent to him. But Christ has enough life to supply the universe, and still have as much left; therefore "whosoever will" may be buried in His life, and find eternity of life in righteousness.

THE HOLY SPIRIT:

A VERY important part of religion is a knowledge of the Holy Spirit. Men, when first awakened to regard divine things, often imagine that their own endeavors are to produce in them those graces which real religion displays. The word of God, on the other hand, represents them as formed by the Holy Spirit. The Holy Spirit is promised to them that ask for His aid. The Christian is "born of the Spirit." By the power of the Holy Spirit "the love of God is shed abroad in the heart." By Him hope abounds in the believer, his mind is enlightened, he is sanctified and strengthened by the Spirit of God. By the Spirit he is taught to cry, "Abba, Father;" and "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are the fruits of the Spirit.

All the graces of the Christian character, all the parts of holiness, are thus produced by the Spirit of God, and while you are assured that "without holiness no man shall see the Lord," you are taught to look to God for His Spirit to form your heart anew. While it is to be your aim to glorify God in all things, your dependence for ability to do so is to be on the promised Spirit. Yet think not that on this account sloth and negligence in religious matters will be excused. The abuse which Satan and the world would have you make of this evangelical doctrine is, that if the work is thus God's, you need not trouble yourself respecting it. A sure guide, the Lord Himself, makes a widely different inference. That He "works in you, both to will and to do," is made by Him the reason why you "should work out your salvation with fear and trembling."—Selected.

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THE EASTERN QUESTION.

We often hear the expression, "The Eastern Question," but how many are there who really know just what is involved in it?

Politically, the Eastern question is the problem of getting the Turk out of Europe, and of dividing up his European estate without plunging the world into a most destructive war.

So difficult is this question that it is generally regarded as incapable of solution, so far at least as expelling the Turk from Europe, and at the same time preserving peace to Europe, is concerned.

This is not because the Turk must be expelled by force of arms. It seems entirely reasonable that were Europe agreed upon a division of European Turkey, and were the powers to serve notice to that effect upon the Porte, the Turk would "fold his tents and silently steal away."

But this the powers will never do. They will never do it, first, because they each want Constantinople, and only one can have it. Again, they will never do it, because Turkey is owing large sums of money to capitalists all over Europe, and each government feels in duty and in interest bound to see that the rightful claims of its subjects are enforced.

But notwithstanding all this there seems to be almost universal agreement that sooner or later the Turk must retire from European soil. Indeed, the Turks themselves take this view of the situation, and expect some day to return to Asia, whence they came originally.

It is really the Eastern question that has led to the present condition of affairs in the various European countries touching immense military and naval establishments. Each country feels that it must maintain an army and navy large enough to demand a share of the spoils. Universal war must inevitably result, hence the feverish anxiety everywhere when any new complication arises or any incident threatens to disturb the friendly relations of the great Powers.

But we are not left to grope in the darkness of political probabilities touching this question. The Scriptures of truth have spoken upon it most unmistakably.

The prophecy of Daniel tells us the final outcome of the Eastern Question, and from that source we learn that vastly more is involved than even the wisest statesman foresees.

The eleventh chapter of Daniel gives us an outline of the history of Medo-Persian from Darius the Mede (cir. B. C. 534), to the end of time.

Three kings were to "stand up," or rule in Persia, as we are told in Dan. 11:2. Then that kingdom was to be overthrown by Grecia. This introduces Alexander the Great.

As foretold in verse 4, Alexander's kingdom was after his death divided into four parts, "toward the four winds of heaven"—North, South, East, and West. This actually occurred. But after a time the North and the West united, and absorbed the East, so that only two divi-

sions remained; and all through the remainder of the prophecy these two parts are referred to as "the king of the North" and "the king of the South."

What is now European Turkey was originally "the king of the North;" while by "king of the South" Egypt is intended; so whatever power rules in that territory is for the time being "the king of the North" or "the king of the South," as the case may be.

Passing over the long history condensed into the brief space embraced in the eleventh chapter of Daniel, from the fourth to the fortieth verses, we come at once to Napoleon's attempt to conquer and to hold Egypt, a little more than a century ago. He failed because Turkey was helped by other powers.

Verse 44 introduces the Crimean war, and now we stand between verses 44 and 45. The next event in this line of prophecy is the withdrawal of the Turk from Europe and the removal of his capital to Jerusalem, on Mount Zion, between the Dead Sea on the east, and the Mediterranean on the west. Prophecy foretells it; the whole world expects it, judging merely from political conditions. How much longer, think you, can it be delayed?

But what is to follow the removal of the Turkish capital from Constantinople to Jerusalem? The first verse of the twelfth chapter tells: "At that time shall Michael stand up," or begin to reign, as we have seen is the meaning of the term.

Turning to Jude 9 and to 1 Thess. 4:16, and carefully comparing these texts, we learn that Michael is Christ. See also Dan. 10:21. The last act in the tragedy of earth's history is then just before us. As surely as God's word is the truth, so surely will the driving of the Turk from Europe, and his occupation of Jerusalem as his capital, be the signal for the battle of Armageddon and the second coming of our Lord Jesus Christ. And all this is bound up in the Eastern question.

SOME INTERESTING HISTORY.

THE ninth chapter of Genesis deserves more than passing notice in the brief review we are giving of that book.

Here the earth is again given to the children of men. The flood has purged the earth of many of the traces of sin, and Noah becomes the second head of the race.

Here we find the first permission given to eat flesh. Here also is a positive **Blood Forbidden** commandment to abstain from the eating of blood; and this prohibition as we learn from Acts 15:20, is still in full force.

The blood is charged not only with the living material which builds up new cells, thus supplying the continual waste going on in every part of the body, but it likewise takes up and carries away the broken down tissue, the effete matter, cast into it on its journey through the circulatory system. This makes it totally unfit for food, and it is just as wrong to eat it now as it was when first forbidden.

After the flood God gave the rainbow as a sign that He would not again bring a flood upon the earth. The rainbow always appears in connection with rain when the conditions are favorable, and God wants the common every-day things to remind us of Him and of His promises.

We have an interesting example of this in Jer. 31:35,36, where the regular recurrence of day and night and of the seasons is given as a pledge of God's covenant with His people. It is by thus comparing of Scripture with Scripture that we are enabled to understand the full significance and force of many texts.

The tenth chapter of Genesis is by many thought to be dull and uninteresting, but with proper historical helps it becomes one of the most interesting in all the Bible. One noted scholar has termed this chapter "the most ancient, the most precious, the most complete document which we possess on the distribution of the ancient nations of the world." And the beauty of it is that scientific research confirms it in every particular.

The eleventh chapter of Genesis tells us of the building of the tower of Babel, and of **Babel** the confusion of tongues. Babel means confusion. From this name comes Babylon, that great city on the river Euphrates, the capital and metropolis of the empire of the same name. It was this kingdom that was represented by the head of gold in the image of Dan. 2:32, and by the lion with eagle's wings in Dan. 7:4.

Because Babel means confusion the city of Babylon stands in the Scriptures as the symbol of confusion. In Revelation 17, the papal church and all the corrupt churches which have from time come out from her but which have not separated from her doctrines and practices, are called Babylon. In the fourth verse of the following chapter God's people are called to come out of Babylon, to separate themselves from the fallen churches.

Thus again we see how New Testament truth is enforced by Old Testament history.

The first mention of Abraham is found in the latter part of the eleventh chapter of Genesis. The twelfth tells of his call to go into Canaan and of his visit to Egypt. While in Egypt Abraham, or Abram, as he was then called, committed a most grievous offense in deceiving the king, and was fittingly rebuked by that heathen ruler.

One feature peculiar to the Bible is that it tells the faults as well as the virtues of its characters. Were this not so we might think of these men as unlike ourselves; but God wants us to know that they were men of like passions, and that there has no temptation overtaken us except such as is common to man.

Abram might well have trusted God, for it was by the divine interposition that he was saved from utter ruin and probably from death in Egypt. Thus in all this history we can read the great truth that "God is love."

The light of centuries is concentrated, as it were, upon the path of those who live in these last days. The Lord has a mighty work to do in the earth, and He wants every believer in present truth to become a co-laborer with Him for the accomplishment of this work. A like opportunity will never come again.

Time is swiftly passing, and a world is to be warned. Eternity with its stern realities will soon be here. "Hold fast that thou hast, that no man take thy crown." But the gift of God can be retained only by imparting to others. "Give and it shall be given unto you" is the gospel rule.



THE FIRST PERSECUTION.

International S. S. Lesson for Feb. 2.

GOLDEN TEXT: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

SCRIPTURE: ACTS 4:1-12.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of your builders, which is become the head of the corner.

12 Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

THE student should read carefully not only the twelve verses of the lesson, but also the remainder of the narrative as it is told in verses 13 to 21.

It will be observed that the rulers were sincere in what they did; they were not angry but "grieved." The "peace" of the city was being disturbed. The minds of the people were being stirred up. This was contrary to the Roman law, which was the law of Judea at that time. The law was:—

"Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."

As we now know, Christianity was only the fruit of which "Judaism" was the flower; but in the eyes of the rulers, both Jews and Gentiles, the gospel of Jesus Christ was a new religion; Jesus was "another God."

Taking this view of the matter, which was the legally correct view, the rulers did only their duty in forbidding the preaching of the gospel. The following instruction was given by a Roman emperor to one of his governors:

"Worship the gods with all respect according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce *anything whatever* alien to our customs in this particular."

Judaism was permitted, but Christianity was forbidden, hence the apostles were outlaws, legally subject to the severest penalties.

But though opposed by the law, the apostles did not cease to preach Jesus. To have done so would have been to abandon the field and to disregard the great commission under which they were acting. Therefore, when forbidden by the rulers to speak any more in the name of

Jesus, Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

This was bold language, but what else could the apostles have said? They had a duty to do: Jesus said, preach; the rulers said, do not preach. Which should they obey? The rule in all such cases is thus stated in Acts 5:29. "We ought to obey God rather than men." Here, then, is the only safe ground.

By preaching the gospel the apostles stirred up the people; and this is just what Jesus declared it would do. He said:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

The gospel is truth, and truth and error can not dwell together in peace. There can be no compromise between them. When the apostles preached, they did not present the gospel as merely one of a number of systems of religion all of which were good; they presented it as the only system of any value. They did not urge men merely to believe in Christ and worship Jehovah, but they besought them to turn away from dumb idols. To the people who were about to sacrifice to them at Antioch, the apostles said: "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

Such preaching very naturally gave offense, especially to the heathen priests; and wherever the apostles went, tumult was stirred up against them, as in the instance already mentioned, and also at Thessalonica, where it was said, "These that have turned the world upside down are come hither also." But the fact that the disciples were "disturbers of the peace" was no fault of theirs, nor of the gospel. They were the aggressors only in this, that they taught the truth.

But it was not alone by teaching a "new" religion that the apostles and early Christians made themselves strange to all the world besides. They preserved a separation from the world too little known in the church of to-day.

"The early Christians uniformly held that they as Christians belonged to a kingdom which was in, but not of, the world—a kingdom for which no earthly potentate had right or power to legislate; and this living faith loosened the bond of allegiance and dissolved the sense of obligation to all human authority, and was the negation of the lawfulness of temporal government over the subjects of the kingdom for which they recognized no king but Christ. While . . . yielding ready obedience to all laws and customs which did not come in conflict with the higher law of the kingdom [of heaven] or the rights of conscience, they universally regarded these laws as extraneous to their own organization, foreign statutes, imposed upon them from without; and, being solicitous to render unto God the things which are God's, they quietly assumed the right to judge for themselves whether any law, regulation, or custom, prescribed by the sovereign power, or other human authority, was or was not such as they might conscientiously obey.

The logical tendency of Christianity was, therefore, to originate the idea of personal liberty for all men, unknown to the world

before; to repudiate the heathen doctrine of the divine character and right of kings; to sit in judgment upon their laws, and intelligently to obey, or refuse to obey, them; in a word, to cultivate and exercise, as a matter of religious faith, that spirit of personal independence, both of action and of thought, which we in latter times denominate democracy."

To despotic pagan rulers this attitude was simply intolerable. The acceptance of the gospel was a veritable declaration of independence on the part of every man who embraced it. The Christian, though obedient to every just requirement of the civil authorities, acknowledged no allegiance except to the Lord Jesus Christ. Even the service he rendered to Cæsar was not from fear of civil wrath, but from conscience toward God. While a pagan, the individual was Cæsar's slave; after his conversion to Christ, he was the Lord's free man.

But no Christian in those days ever thought of advancing the interests of the Redeemer's kingdom by political power. Christ's followers of that early day were one and all willing to bide their Lord's time. Their sole mission was to win new subjects to the King. It was His to give them the kingdom, even as He had given them the earnest of the kingdom. It was not until about the time of Constantine that there arose in the church that which Neander describes as "a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments."

The very essence of this false theocratical theory was then, as it still is, the idea that it is the duty of Christ's church to take "the world for God," using for this purpose not spiritual means merely, but seizing upon, and using to this end, political power as well. The sequel to the adoption of this theory by the church in the fourth century may be read in the history of the Papacy, the Holy Roman Empire, and the Dark Ages. Nothing could have been more foreign to the spirit of the gospel then; nothing is more foreign to the spirit of the gospel now. And yet, notwithstanding the warnings of all the dark history of the past, we find the church of to-day permeated by this same false theocratical theory. "The world for Christ," is the war-cry of modern popular Christianity. The means by which it is hoped to achieve this result, were avowed some years since by a prominent leader in religious thought and work, in the words, "Christ must enter the realm of law through the gateway of politics." But the divine plan is still, as it has ever been, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." The logic of anything else is religious persecution.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart."

THE PARABLE OF THE FOOLISH RICH MAN.

Lesson for Feb. 1.

SCRIPTURE: Luke 12: 13-36.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the lily grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approaches, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

THE very first lesson to be learned from this Scripture is that Christ's mission to this world was in no sense political.

Jesus could not have assumed the role of a judge to adjudicate such differences without on the one hand fostering selfishness, and on the other usurping civil power.

Christ did not come to participate in civil affairs. He claimed no such function, and "as He is so are we in this world." The Christian's citizenship is in heaven. See Phil. 3:20, R. V. "He that saith he abideth in Him, ought himself also so to walk, even as He walked."

The Saviour never lost an opportunity to teach a useful lesson. The demand made by this man for part of the inheritance revealed in him a grasping, covetous nature; hence the warning against covetousness enforced by the parable of the foolish rich man.

It is not wrong to have this world's goods, but having them it is wrong not to use them to the glory of God. The foolish rich man thought only of himself. He ought to have planned to do good with his property, but in-

stead his mind was upon his own ease and comfort.

Those who have an abundance should seek to relieve those less favorably situated. This is not to say that alms should be distributed indiscriminatey, but it is often possible to help those who are in need to help themselves; and this it is every man's duty to do to the extent of his opportunity and ability. Whether he has much or little, no man has any right to shut himself up to himself, saying, "I am not my brother's keeper." We are to do good unto all men.

The Bible teaches industry and thrift, but not anxious thought for our bodies. It is the duty of every one to seek first the kingdom of God and His righteousness. The promise is that all necessary things shall be added. We are given this life to prepare for the future life which measures with the life of God.

TRUE RELIGION.

CHRISTIAN believers must put themselves into contact with the unsaved. The salt is brought into contact with the substance to be preserved. A cloister religion is not the religion of the Bible.

A religion that must be walled in from the world; a religion so effeminate that the scorching rays of the sun must not touch it, nor the cold winds of adversity strike it; a religion so sensitive that it can not enter the marts of trade; that it can not find rest and recreation in innocent pleasures; that it can not go into the streets and lanes of the thronged city, or into the high-ways and by-ways of rural districts; that it can not enter the cold and damp cellar, or the highest rickety old garret; a religion that can not go anywhere that the Master would have gone, suffer anything that He would have suffered for the sake of the most degraded soul; a religion that can not be eyes to the blind, feet to the lame, strength to the weak, comfort to the sorrowing, and a blessing to the world, is not the religion for sin-sick, sin-ruined, and care-burdened humanity!

The Saviour does not intimate that the professed Christian should leave the avenues of business, the farm, the shop, the railroad, the newspaper, the bar, the senate, the arena of professional strife; but rather that he should take the spirit of religion into his business and be a living witness of the power of divine grace.

Every Christian that enters the marts of trade with one eye upon his business, and the other upon his own conduct in it and with reference to others, and who always subordinates the lower to the higher, business to religion, gain to Christian integrity, will be a preacher of righteousness to the hard-fisted and unscrupulous men of the world.

If there is a business, the success of which will not admit of severe integrity, then there is a business into which Christian people should not enter. Principle, character, religion, must not be sacrificed upon the altar of unrighteous mammon or on unholy ambition. Jesus first; the world afterward.

If you would save men, meet them. If you would prove to them the value and the power of religion, manifest its essential characteristics at home and abroad, on the streets and in the shops, in leisure and in business. Religion first, always, everywhere.—*Eliza Tinker.*

The Household

TEACH THEM KINDNESS.

MOTHERS frequently tell their babies to slap back when they are slapped, to punish "naughty brother" or "naughty sister," this ill-advised counsel implanting the idea of retaliation, which is in direct opposition to true Christian principles.

Parents place whips and pistols and toy weapons of other sorts in their little ones' hands, and cheer and approve them when they strike each other, or strike pussy or the dog. What wonder that when they grow a little older they fight and quarrel among themselves, and come to blows—blows were applauded so short a time ago, and they remember.

Teach them from their very cradle to be merciful, forbearing, and forgiving. You will not make them too spiritless. The instinct of self-defense is strong in most natures. If the child is lacking in this instinct—is very timid and apt to be imposed on—he can be taught self-esteem, and the way to hold his own, without teaching revenge or aggressiveness.—*Sunny South.*

BAKED OR BROILED MUSH.

STIR sufficient cornmeal into actually boiling water to make a rather thin gruel, about half a cupful to a pint. Boil carefully for two or three hours, then turn into a mold. Stand aside over night. When ready to use turn out and cut into slices; place in a shallow baking-pan, the bottom of which has been dusted with gluten or sifted granola. Dust the mush lightly with salt; then brush the top with egg, and put it into a quick oven until it is golden brown. It may be broiled by simply being dipped into the white of an egg and water, and broiled over a clear fire. If egg is not convenient the mush may be brushed with milk and baked. These are to aid in browning.—*Mrs. S. T. Roser, in Ladies Home Journal.*

CORN BREAD.

TO ONE quart of bread sponge add salt, and a little more sugar than for white bread. Of half and half white flour and cornmeal make a rather soft dough. Knead well and set to rise. When risen add the yolks of two or three eggs. A trifle of flour may be required but the dough must be very soft. Put in a tin and when light bake slowly but very thoroughly. If the eggs do not make richness enough, a portion of nut meal may be added.—*Mrs. D. A. Fitch.*

SHIRRED EGGS.

Break two eggs into the dish in which they are to be served. Cook in a moderate oven or steamer from four to eight minutes. This is a very economical method of cooking eggs, as none of the white is lost as in poaching. Eggs that are not fresh enough to poach well, serve much better in this way. A small sprig of parsley added just before serving, also tends to make them appetizing.—*The Hygienic Caterer.*

Cheerfulness aids digestion.

THE UNSPOKEN WORDS.

IT was the hour when the street was full of weary workers returning from the day's labor. A little girl stood at the entrance of an alley, looking down the street with a show of expectancy in her bright young face. Somebody was coming, surely, and in a few moments a man wearing the garb of a day laborer came in sight. Instantly the little girl came to his side and looked up into his face with a loving expression which told how glad she was to see her father coming home.

The man glanced at the child, but did not say a word, or take the little hand that evidently had hoped to be placed in his. The alley was the short cut to the home in the tenement building, two blocks away. They walked side by side, not a word being spoken, the child evidently too timid to speak if the father did not. The person who had been interested in this meeting followed on, and could not help saying in a cheery voice to the father, "Why don't you speak to the little girl and tell her you are glad she came to meet you, and take her hand?" "Oh, she knows it without saying it," he replied in a gruff voice. Yes, that is the way so much cheer that would make life so much happier and easier for others is lost, the words are not spoken. We take it for granted our dear ones know the unspoken words we ought to speak. We do not say them when we should. In our homes with our loved ones how often we forget to say the words of commendation that are due them for kindness and self-sacrifice made in our behalf!

How many there are in the world who have unselfishly tried to do their best for us, to whom no words of commendation have been given!

A little boy, not long since, came rushing into the house with a bunch of flowers which he had gathered for mother. He was only a mite of a boy, and did not know that a bit of golden-rod and a piece of "butter and eggs," covered with the dust, and blighted by the adverse circumstances of growing in a city's vacant lot, could not have much value. But to him they were flowers, and it was getting cold weather, and there would not be many more to get for mother. But mother was out, and the thoughtless sister laughed and said, "Mother won't care for those things. They are horrid." The child's enthusiasm was chilled, and he threw his precious offering away. It is the motive, not the value of the offering, that counts with our loved ones when they give the best they can.

Thank God there are many true, good souls who speak the words of cheer and appreciation even to the little child; and how our hearts cling to them! What joy they are to us when the days are dark and the burdens heavy to bear! We may not have many of this world's goods to give to our friends, but we can always give them kind words and loving ministrations at times when they need them. How often have weeping friends stood by the silent forms of those they loved, and vainly wished they had spoken the words of love and appreciation that the dear ones merited in life! Let us be more thoughtful in our homes to speak words that will make the atmosphere of the home "sweet and pleasant" while the dear ones are still spared to us. Let us all try to dwell daily in

the light of love and cheer, and not think of our own disappointments and troubles, but be always on the lookout to make "hospices of rest" and cheer for others. In the words of poor Jeanie Deans, "When the hour of trouble comes, as come it does, and the hour of death comes, as come it must to high and low, it is not what we have done for ourselves, but what we have done for others, that we think on most pleasantly."—*Susan Teall Perry, in Christian Work.*

FAMILY WORSHIP.

FAMILY prayer is a natural and necessary acknowledgment of the dependence of families upon God, and of the innumerable obligations they are under to His goodness. The union of mankind in families is ascribed to God, and is a distinguished mark of His loving kindness. "He setteth the solitary in families." "He maketh the barren woman to keep house, and to be a joyful mother of children." The ties of domestic society are of His forming; the birth and preservation of children are eminent instances of His favor and beneficence. It is surely incumbent on families, then, to acknowledge Him in their domestic relation.

Every family is a separate community, placed under one head, and governed by laws independent of foreign control. This sort of society is bound together by ties the most tender and sacred. Every other social bond in which men are united is loose and incidental compared to that which unites the members of the same family.

Supposing the justice of these observations to be admitted, they conclude with the greatest force in favour of the obligation of family worship. Does the duty of social worship result from man's being placed in society? Here is the closest and most intimate society. Is it right that mercies received in common shall be publicly acknowledged; that the interposition of divine goodness we in common want should be implored in company with each other? Here is a perfect identity of wants and necessities; a closer conjunction of interests than can possibly subsist in any other situation. In an affectionate and well-ordered family, that quick sympathy is felt which pervades the members of the body; if one member suffer, all suffer with it; or if one member be honoured, all the members rejoice with it.

No earthly blessing can befall the head of a family in which its members do not share the benefit; no calamity can befall him without spreading sadness and distress through the household. Whatever is suffered, or whatever is enjoyed, extends its influence through the whole circle. Whoever, consequently, reflects on the true foundation of social worship must perceive that the arguments which evince its propriety apply to the worship of families with still greater cogency, in proportion as the ties of domestic union are more close and intimate than all others. Family religion is the natural result of the social nature of man, when sanctified by divine grace; that it is, in truth, a most important branch of social religion viewed in that light, it is clearly comprehended within the extent of the injunction, of "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."—*Robert Hall.*

CURRENT EVENTS

An earthquake in the State of Guerrero, Mexico, on the 16th inst. wrecked several towns and destroyed probably 300 lives.

Mr. Webster Davis will soon present a petition to Congress signed by 212,604 citizens of the South and West asking for an expression of national sympathy for the Boers.

January 20, a naval battle between three government vessels on one side and three rebel vessels on the other, was fought in the harbor of Panama. The governor of Panama was killed during the action.

In the United States in 1900 there were 357 establishments making cottonseed oil, and using during that year 2,479,386 tons of seed, costing \$28,632,616. The total value of the product was \$42,411,835. In 1857 cottonseed was deemed a nuisance, and penalties were imposed for failure to destroy all the seed from gins, so that it would not injure the health of the people by decomposition.

The New York *World* states that Andrew Carnegie will be made a party to a suit for property valued at \$2,000,000, which will be brought against the wife of his brother by heirs of Robert Stafford, the Sea Island Cotton King. The suit will be to secure title to Cumberland Island off the coast of Georgia, which Mrs. Carnegie and his sister-in-law have made a beautiful park and mid-sea home.

A recent issue of the Atlanta *Constitution* says: "Sooner or later we must reach an ultimatum with the Filipinos. Already the islands and their incidents have cost us nearly \$500,000,000. How long the people of this nation will consent to pay out a half million of dollars every day to prolong this experiment in imperial colonialism is an unguessable conundrum. But that they will tire of it eventually is certain."

The census of 1900 reveals the fact that the large cities, taken collectively, are growing nearly twice as rapidly as the rest of the country. The percentage of the population of Northern States living in large cities is nearly three times as great as the corresponding percentage in the South. Of the total population of 75,994,575 in continental United States, 19,718,312, or 25.9 per cent. live in cities of 25,000 inhabitants or more.

The census bureau at Washington recently issued a report announcing that the population of the entire United States, including all outlying possessions, was 84,233,069 in the census year 1900. This is itemized as follows: Continental United States, or United States proper, 75,994,575; Philippines, 6,961,339; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,219. The report announces that the 12th census only extended to Alaska and Hawaii outside of "Continental United States," but that the figures for the rest of the United States domain are taken from the best available sources.

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Always endeavor to be just what you wish to appear.

Kindness is Christlike. Unkindness is unchristlike.

An ungoverned temper is a reproach to the Christian name.

"He that is slow to anger is better than the mighty; and he that ruleth his own spirit, than he that taketh a city."

A hundred years ago there were less than 200 Protestant missionaries in the world. To-day there are more than 10,000.

Marconi, the inventor of wireless telegraphy, thinks that a rate of one cent per word for trans-Atlantic messages is not beyond the range of possibility. The present rate to England is twenty-five cents per word.

Of the vast area of Siberia the *Springfield Republican* says: "The United States and all its possessions, and all Europe, except Russia, could be put into Siberia, with land enough left to make 35 states like Connecticut.

Savings bank deposits in this country are now the largest in the world, reaching \$2,310,660,000. These deposits have doubled in about 15 years. Germany is the next largest, \$1,900,000,000; Austria-Hungary, \$1,201,240,000; France \$854,220,000, and the United Kingdom \$829,020,000.

A French naturalist asserts that if the world should become birdless man could not inhabit it after nine years' time, in spite of all the sprays and poisons that could be manufactured for the destruction of insects. The insects and slugs would simply eat all the orchards and crops in that time.

The Literary Digest of January 11, 1902, quotes from *The Investor* some very interesting and significant financial statistics. One item almost startling in its significance is that "the United States Metals Selling Company earned at least 40 per cent. last year; that is, \$2,000,000 on a capitalization of \$5,000,000." This item is valuable as a commentary on Jas. 5:1-4.

It is announced from Rome that "negotiations are progressing satisfactorily for the accrediting of an American representative to the Vatican. The necessity for such a representative," it is stated, "is doubly felt now that Cuba and the Philippines are under American control." This is one of the many straws showing the direction of the wind. It is decidedly church-and-state-wise.

Ireland has had many long-lived people. The oldest person now living there is said to be an old woman named McIvor, who was born near Londonderry in 1792, and who remembers the Irish rebellion of 1798 and Napoleon's wars.

She has lived a hard life, breaking stones in a quarry and tending cattle in her younger days, while living in a rough tent. Now she is more comfortable, and lives in a little hut.

During the year 1901 there have been 5,057 miles of new railroad built in the United States. Tennessee shows up well among the Southern states in this respect. Texas leads, with a mileage of 584. Georgia is next, with 203 miles. In Louisiana 161 miles were built, and in the Indian Territory 157. Tennessee comes next, with 125 miles. There were more miles of railroad built during 1901 than for any year during the last 11.

The Montauk, the first of Chicago's tall steel buildings, is to be razed to make room for further improvements. The building was put up 15 years ago, when people stood aghast at its 9½ stories, insisting that the project was a criminally reckless experiment. When completed it was with difficulty that its upper stories could be rented, so certain was the public that business could not be carried on safely so far from the ground. The building is said to be in perfect condition to-day.

The *Springfield, Mass., Republican* remarks that "the first year of the term of Sheriff Pearson, of Cumberland County, Me., who is a clergyman and was elected on a platform calling for the rigid enforcement of the prohibitory law in Portland, balances up not unfavorably to the sheriff. While he has not stopped the use of alcoholic drinks, or stopped entirely their sale, he appears to have rendered any open traffic in liquors impossible. 'Pocket peddling' is now resorted to by liquor dealers, but that can not be very remunerative."

A recent New York dispatch says that "to clip from twenty-four to thirty-six hours from the record time for crossing the Atlantic is the promise of the New York & European Steamship Company, a new trans-Atlantic steamship line, which offers assurances of a speedy fulfillment of its pledge. This company expects by substituting the turbine engine for that now in use, to secure a constant speed of thirty knots an hour in its new boats. Such a speed will mean that passengers can be carried from this country to Europe in a little more than four days."

Cardinal Gibbons was present at a White House reception in Washington on the night of 14th inst. He was "resplendent," says a press dispatch, "in his robes of cardinal silk and with his jeweled cross worn conspicuously on his breast. After he had paid his respects to the President and Mrs. Roosevelt he passed into the east room. Here he was the center of attraction. The diplomats from Catholic countries and others crowded around the cardinal, and each one, as he was presented to the prelate, knelt and kissed the signet ring. Never in the memory of the oldest White House employe has a similar incident occurred."

According to the reading of the Revised Version, "Faith is the assurance of things hoped for, the proving of things not seen." Heb. 11:1. Faith feels sure that God's promises are true, and depending upon those promises proves their truth. The man with the withered hand is a case in point. He believed that Jesus could heal him. When the command came, "Stretch forth thine hand," the poor, afflicted man's faith

grasped the power in the implied promise, and in obeying proved that unseen power. Faith therefore is more than belief; it is belief that obeys. Devils believe and tremble. It is our privilege to believe and do.

In 1900 there was about one boiler explosion daily, on the average, in the United States, and there were 788 victims of explosions during the year. In Great Britain during the same year there were only twenty-four persons killed by boiler explosions and only sixty-five wounded—eighty-nine victims. Even taking into consideration the fact that our population is about twice that of Great Britain and that consequently we have probably twice as many steam boilers in use, the percentage of safety is decidedly in favor of our English cousins. The difference is doubtless due to more rigid inspection and strict regulations generally.

The *Chicago Times-Herald* of the 19th inst. is authority for the statement that Prof. C. W. Pearson, of the chair of English Literature in Northwestern University, which is conducted under Methodist auspices, has made a statement of his belief that Biblical infallibility is a superstitious and hurtful tradition, and that the Biblical stories of Christ's bringing the dead to life, of His walking on the water and of feeding the multitude with the loaves and fishes, are poetic fancies, incredible and untrue.

According to the same authority, Prof. Pearson declares that the policy of the Methodist Church is one of inactivity, obstruction, and Jesuitical silence on the views in which the leaders and scholars of the church have gradually come to believe, but which are not held by the body of the church. He says that most of the present teaching is evasive, and that most of the Sunday-school teaching is almost farcical and entirely inadequate.

But how could any religious teaching be otherwise than farcical if it be held by the teachers that the Bible itself is farcical?

Capt. Guy Burrows, who retired recently from the employ of the Congo Free State government, after six years' service, declared in an interview with a representative of the Associated Press in London a few days since, that the conditions prevailing in the Congo Free State are a disgrace to civilization, and far worse than ever before. He pictured atrocities of the most horrible character perpetrated on the natives by officials and whites who had concessions of rubber land. As a typical case of the means employed by the Free State Government, Capt. Burrows corroborates the statement of an American missionary to the effect that the officials employed 500 cannibals, to whom they issued rifles, to "massacre and capture unarmed natives who had rebelled against their brutal methods." "I have sworn testimony," said Burrows, "of the Belgians' handing over natives to cannibal tribes for the express purpose of being eaten. Forced labor prevails everywhere, and 'shotgun rule' is the truest description of the present administration.

"The companies deriving wealth from the collection of rubber are all more or less state enterprises, as a third and half the shares in them are invariably held by the Government. While the present system for the collection of rubber and the recruiting of natives continue, the Congo Free State will remain a disgrace to the white man's work in Africa."