

reply to my question as to his right to do so was instructive, as throwing light upon an incident in the life of our Lord, as to which some difficulty has been felt.

"In the early spring, when the first leaves appear, an immense number of small figs are produced, which do not ripen, but fall from the branches, crude and immature, to the ground. To these we find a reference in Rev. 6:13. The true crop is not produced till later in the year. This first crude, 'untimely' growth, though of no commercial value, is yet plucked and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. Like the wild fruit of our hedgerows

it is free to all passersby. It was just at this early season, before the feast of the Passover, that our Lord and his disciples, having walked from Bethany, 'hungred.' Seeing a fig tree 'afar off having leaves' they sought fruit, but found none. Seeing leaves they had a right to expect fruit. Finding fruit they would have had right to pluck it, 'for the time of figs was not yet'—the true and valuable crop was not yet produced. This incident he turned into a solemn lesson of warning to the Jews, etc., etc."

Yours humbly in him and his service,

WILLIAM SMITH.

A DONATION OF MIRACLE WHEAT

Brother Bohnet writes us that he has gradually accumulated a crop of miracle wheat from the few grains he obtained as a start. He prefers that the first opportunity for obtaining this wheat shall go to THE WATCH TOWER readers. He will sell it for \$1 per pound, including postage, and give the entire proceeds to our Society. All orders for this wheat should be addressed, Miracle Wheat Bohnet, 17 Hicks street, Brooklyn, N. Y. This will keep mail on this subject separate from his personal mail and from ours.

Brother Bohnet promises to be ready to ship this wheat by August 1. He says miracle wheat should be sowed one-fourth as thick as common wheat. Ordinarily it should produce from ten to fifteen times as much proportionately to

the amount sown. To save keeping account, money should accompany the order. WATCH TOWER readers will have the preference up to August 15, after which orders will be attended to indiscriminately, so long as the supply holds out. This wheat should be sown in the fall.

BRITISH VISITS OF BROTHER FRANK DRAPER

Nottingham, Eng., July 22, 23; Hucknall, Eng., July 24; Bolsover, Eng., July 25; East Kirkby, Eng., July 26; Sheffield, Eng., July 27, 28; Bradford, Eng., July 29, 30; Dewsbury, Eng., July 31; Otley, Eng., Aug. 1, 2; Grimsby, Eng., Aug. 3; Eston, Eng., Aug. 4; Middlesboro, Eng., Aug. 5, 6; Bedlington, Eng., Aug. 7.

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VIEWS FROM THE WATCH TOWER

UNREST IN EUROPE

The following "United Press" report from London seems to give a very moderate view of the Old World's affairs:—

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself—hitherto perhaps the most remarkable social upheaval in the world's history—was so significant as the present movement of the masses against the classes.

"Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the land-hunger which has been increasing among the English masses for forty years past has intensified popular hostility against those representatives of the upper classes (which substantially means all of them) who have selfishly monopolized the land for their own pleasures.

"Recent advanced legislation, tending toward the breaking up of the great landed estates, has made matters worse, too, instead of better. The people who want land are angrier than they were before, because they have secured only a part of what they consider their due, while the landed aristocracy is furious over having had to relinquish even a fraction of its possessions.

"The change that has come over rural England in the past three decades, is, in fact, nothing short of marvelous. In the old days, if a villager failed to doff his hat to the parson or the squire, or if his wife omitted a reverential courtesy to them, it was a foregone conclusion that that couple would be driven from the village forthwith, or that at any rate, if they remained, their lives would be made intolerable. To-day, even in cases where the farm laborer retains an outward appearance of respect for those above him, he looks on the latter as his natural enemies, and never misses a chance of voting against them at the polls. More than this, he has reached a point where he not only disputes the aristocracy's title to monopolize the land which he thinks should be his own, but refuses to acknowledge its superiority over him in any form.

"In the towns, of course, where radicalism has long been rampant, the ruling classes have been hated for a much greater length of time than in the country. But whereas they were merely hated fifty years ago, their very right to exist is now disputed. Popular education and popular newspapers have been mainly responsible for the growth of this feeling. The average mechanic who has to work hard for small wages, denies the right of another to live in idleness upon what his father left him. The present-day British workmen's creed is that everyone in the world ought to start equal.

"To a large extent, the growth of this sentiment has been

at the bottom of recent labor troubles in England. Complaints have been made everywhere that the labor unionists have refused to obey their own chief's orders and have thus precipitated useless strikes. But this is only partly true. Leaving out the fact that most of the labor leaders belong to a passing generation, and are not in as close touch as they should be with the rank-and-file, there is quite a different reason for the men's unmanageability. And this reason is that the feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.

"In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist.' They use the word as a term of reproach, but the truth is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists and not many of them are.

"In Germany they do admit—assent it in fact. And the spread of Socialism in the Fatherland is making the old aristocracy shake in its shoes. No one there would be surprised by a Socialist victory at any election and when the Socialists secure control of the Reichstag the aristocracy's—and the monarchy's—days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions—with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

"In Austria-Hungary an identical process is at work. The dear-food riots—the revolt against the excessive cost of living—are the first expressions of the popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not against an aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor—and the middle classes—grow poorer every day. Concessions in one particular trade will do no good in France. What is needed is a change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to 'pull' the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the

Russian workman thinks nothing and knows nothing about the working of economic laws. All he knows is that for centuries he and his ancestors have been down-trodden—and he sees clearly who the people are who have been responsible for it. He simply takes the position that, if he can remove these people, it will be all the better for him.

"The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of the increased cost of living upon which all are fighting. Those who are responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

"One thing, however, is becoming increasingly clear. It is that, so far as the working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

"The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can put matters straight with these people, then in the opinion of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

"Naturally the upper classes are not insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrators. In every case these appeals were made by the wealthy under the guise of appeals for the maintenance of law and order. In reality, it is understood on all hands that the aristocracy throughout Europe realizes that it is in the last ditch. Hence its anxiety to put the popular movement down at all costs.

"The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. And when the people that do the work begin to know their real strength, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule."

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above \$1,000—a figure about on a par with that of the unskilled laborer, human documents like one printed by *The Standard* (Baptist, Chicago) need cause no surprise. It comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us that the letter was not intended for publication; and the early part of it shows that it was addressed to an old friend of seminary days, who, with the writer, had "talked of the future and painted pictures of what we were to do for the kingdom of God." Twenty-five years have passed and the old friend is given the reasons that led to this man's decision to desert the active ministry. Thus:—

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with any expectation of making a fortune, but I do want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shabby almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food, no coal, and were about to be put upon the street because they could not pay the rent. We raised some \$30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now?

"Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay up a little each year. We did get \$500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had \$1,000 per year from the church at B—. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and

failed. Once the church thought of increasing the pastor's salary, but Deacon Edmunds argued that the minister should trust God; said that when he began life he had an income of only \$200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Savior of the world and His self-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than \$200,000. Then I was called to this field at \$1,200 per year. I have been here seven years, and there has never been a month since the beginning when my salary has been paid promptly. At times the church has owed me \$600 and \$700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and twisted and wiggled until my soul was raw. I've had enough.

"Through all these years a conviction has been growing within me that the average church-member cares precious little about the kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work. It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer-meeting. A large percentage seldom attended church in the morning, and a pitifully small number in the evening. It did not seem to mean anything to them that they had dedicated themselves to the service of Christ.

"I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love him; I shall still try to serve him.

"Judge me leniently, old man, for I cannot bear to lose your friendship."—*Literary Digest*.

THE CAUSE OF PORTUGAL'S REVOLUTION

A Portuguese resident in London, being questioned by the *Daily Mirror* as to the reasons for the intense hatred evinced by the people of Portugal against the church, replied to the following effect:—

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe four hundred years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the state.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments—all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods—sometimes all they possess—to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him."

The situation described by a dispatch to the *New York Sun* is this:—

"Popular feeling against the church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but Quelhaes has been the scene of shameful vandalism by a mob. The accounts of the origin of the trouble there are conflicting.

"The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits with-

out the least provocation, but they admit that the Jesuits fired rifles in self-defense. Whoever was initially to blame, the seizure of the convent by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

"There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

"Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with senseless fury, while everything that was regarded as worth stealing was looted. Disgusting acts of ribaldry and defilement were also committed by the mob.

"It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of the revolution far more than hostility to the monarchy. A similar orgy was enacted at the Trinas Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly."

RAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. Death follows it in from three to six days.

This black death plague is said to be of the same kind as that which so devastated Europe in the Middle ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the nostrils, throat and lungs, rather than the glands. It is so deadly that the physicians who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping from the press:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and China from fleeing, but, despite this order, refugees are finding their way into Vladivostok and Shanghai. Traffic upon the Chinese Eastern Railway is practically dead. Advices from Kuang-Chang-Tsu, Mukden, Harbin, Feng Hua and other towns in Manchuria, state that the plague has made steady headway despite efforts of the Chinese and Japanese to head it off. Along the great wall conditions are appalling."

The poor world needs the intervention of divine power; although medical knowledge has greatly increased in recent years we recognize more and more that only power divine can release humanity from the bonds of sin and death.

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is

said that he has already established a factory in which twenty-four men are kept busily employed. A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind—now, because we are entering the day of his preparation.

PRESENT-DAY NEEDS OF METHODISM

The *Rochester (N. Y.) Times* says that "at a meeting of the Methodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the devil. He said that the teachings of the ministers should either enforce Paragraph 248, respecting card playing and dancing, or should strike it from the book.

"Methodism is fast losing her reason for existing, by the dropping of many things which have distinguished her from other denominations in the past. Methodism must retain her progressive character and still do that branch of work of evangelizing the world that only she seems fitted to do, or she will fail and cease to exist.

PRAYER MEETING OBSOLETE

"In the past, the prayer-meeting was the starting point of the revival. Today the average small church prayer-meeting is a waste of time, and a burden to the flesh and the revival is no more. Too many of our laymen have too much faith in the ability of their wives to do the praying for the household.

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church than Paragraph 248. I believe in being charitable, but the day is here when we need some young people ourselves. I am not discussing the right or wrong of dancing. But it sounds foolish for a Methodist minister to stand in his pulpit and say that dancing is right when the ban-book says that is one of the things for which a man can be tried for immoral conduct. It sounds just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the devil's best snare. If dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent.

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy itself. Enforce Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."

DARWIN'S EVOLUTION THEORY FALLING

The following very interesting article is from the pen of William Hanna Thomson, M. D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The Doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development of any kind, are quite in opposition to the Evolution theory.

The below extracts are from the *New York Times*:—

THE ORIGIN OF SPECIES

"As to the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable, and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is

plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

AN ELEPHANT FIRST MICROSCOPIC

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch

sight of them, however it be aided by a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosomes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent from the first elephant.

"As a result, the absolute absurdity of the supposition of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all the years of its geological period.

"Reproduction of like from like by means of an inconceivably complex series of connected changes is a characteristic of life only. It has not a single analogue in the non-living kingdom. There is no such thing as hereditary fire, though it may spread, any more than a hereditary glacier, however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance—that only deity of the materialist—anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

HEREDITY IN THE BLOOD

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of Iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever, and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the 'how' of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"But this research now resembles exploring a strange

world, to describe which a new language has to be invented which none but these scientific leaders can understand, while they speak of antigens, amboceptors, complements, enzymes, lysins, precipitins, agglutinins, toxins, anti-toxins, anti-anti-toxins, etc. Nor are these at all fancy names, for they refer to subjects which already have been shown to have great practical bearing in the preservation of human beings from disease and death.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the makeup of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question—Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an antivenom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wassermann of Vienna to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses, and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

\$30,000,000 TO CONVERT THE WORLD IS THE PROPOSITION A JOKE?

For a year newspapers have been circulating reports in re a Laymen's Missionary Movement for the conversion of the world. Like all modern propositions the financial end of this matter protruded first. It is proposed to raise thirty million dollars and to invest this and to use the accrued interest in telling the heathen that all of their forefathers have gone to eternal torment because they never heard of "the

only Name given under heaven or amongst men whereby they must be saved"; and in telling them also that unless they become better Christians than are nine-tenths of so-called Christendom they also will spend eternity in torture. The heathen are expected to like this message and to assent that it is "good tidings of great joy"!

Perhaps the friends of the movement will say, No, you

misapprehend our intentions. We will send out up-to-date missionaries who will preach the same message as in New York, namely, the higher criticism of the Bible, which repudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the evolution theory that, instead of man's falling from the image of God downward into sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of mental and moral superiority; we will teach them also of the necessity of love for God and for their fellowmen. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade with them and increase our national exports.

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next?

The next thing will be to treat them as we do the converted and civilized people at home—send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And when then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of God's word and character—of his love and mercy and of the really "good tidings of great joy which shall be unto all people" when Messiah's kingdom shall be established and bring order out of present confusion!—when the spiritual seed of Abraham shall be glorified in the first resurrection and dispense God's blessings, through natural Israel, to all the families of the earth. There would be comfort and help and cheer in such a message; it would be sure to do good to many. And it would be worth the money because in presenting the true God and his exalted character one would be setting before the heathen a grand ideal. But we can have no sympathy with the scaring of the heathen with doctrines which those contributing the thirty million dollars do not for a moment believe. Nor can we have sympathy with the presentation of evolution and higher criticism.

The most astounding thing connected with this proposition is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men can delude themselves or be deluded by others into supporting such a foolish position, which even a child in mathematical calculation should be able to see through. Let us look into it, prejudiced in its favor because it has the support of such honorable men as Bishop Talbot, Bishop Greer, Mr. John R. Mott, Mr. Wm. J. Schieffelin, Mr. J. Campbell White and Mr. Evan E. Olcott.

HEATHEN DOUBLED IN A CENTURY

These talented men surely know that the Government statistics show that there are twice as many heathen in the world today as there were a century ago. One hundred years ago the heathen numbered six hundred millions. Today they number twelve hundred millions. The average man or woman has little conception of the numbers implied in the word million, and less of what a hundred millions would signify, and still less of what twelve hundred millions would mean; but the above-mentioned talented gentlemen surely can comprehend figures better than the average of mankind. They therefore have some conception of the immense work they propose to do in a few years and with the interest on thirty millions of dollars!

The interest at four per cent. would amount to one million two hundred thousand dollars per year. How many would this convert? Let us look again at the statistics. We happen to have some just at hand from our Methodist brethren, and they surely are as wise and frugal as any denomination in the handling of their missionary work. Their report, according to the *Toronto Telegram*, shows that the cost of conversions among the heathen during the first seventeen years of their work reached one hundred thousand dollars each. According to this figure the fund proposed would convert exactly twelve heathen out of the twelve hundred millions!

Here is the item:

GIVE US ENOUGH MONEY AND WE WILL CONVERT THE WORLD

"One hundred thousand dollars a convert was the price paid by the Methodist Episcopal Church in the foreign mis-

sionary fields in the seventeen years following its taking up of that work, according to figures given out at the Maine State Conference. The church entered the foreign missionary field in 1858, and in seventeen years expended in that direction \$700,000. In that period there were seven conversions."—*Toronto (Can.) Evening Telegram*.

APPRECIATE A GOD OF LOVE

Missionaries going to foreign lands are surprised to find the heathen much more intelligent than they had supposed—much better reasoners. They find it difficult to explain the message which they carry because that message is so overloaded with error as to be inconsistent to all reasonable minds, unless the mind be so saturated with error from infancy that it has lost its proper acumen. We long to see the true message and the rightful interpretation of God's Word sent to the heathen—and we long to see it more widely known in so-called Christendom.

OUR MISSIONARY WORK IN INDIA

From childhood the writer has had a broad sympathy for the heathen and an earnest desire for their uplift, which must include their knowledge of Christ. His intention was to be a missionary to the heathen until he discovered two things:—

(1) That God has a future time for dealing with the whole world, including the heathen, under Messiah's kingdom of glory, light and power, and that God's present work is the selection or election of the church to be members of the Messianic body, of which Christ is the Head—in all a "little flock," all saintly.

(2) He discerned, in divine providence, that although God is no respecter of persons he has evidently designed the gathering of the majority of the "elect" from amongst the Semitic and the Aryan races of Europe and America. And, desiring to follow the leadings of divine providence, and thus to be a co-worker with God, he turned his special attention to the gathering of "the elect" and has been using his energies chiefly where this "elect" class are mostly to be expected—in civilized lands.

However, in God's providence, the writer, less than two years ago, became acquainted with a native of India, Mr. Devasahayam, through whose instrumentality a considerable work of grace is already under way in Travancore District, India. This is not the work of dishonoring the divine name by misrepresenting the divine character and plan and telling the poor heathen that they have been foreordained and predestinated to eternal torture, except a lucky few; neither is it the message of evolution and higher criticism and humanitarianism. On the contrary, it is the telling of the sweet story of the old, old Book, rightly interpreted—the story of the love of God, of the sacrifice of Jesus, of the election of the church class to be joint-heirs with Christ in his kingdom, and of the blessing that is yet to come to all nations as the result of the redemption and the kingdom which Messiah will shortly establish, when the elect church shall have been completed.

IGNORANT FAITH—INFIDELITY—TRUE FAITH

The story of Mr. Devasahayam and his work well illustrates the power of the truth, in contrast with false doctrine and higher criticism. Mr. Devasahayam's father was a native missionary in Madras. The son, of religious mind, determined to follow his father's footsteps and be a missionary to his people. He appreciated the value of education and in the providence of God reached America and, under letters of introduction, entered the Methodist college at Delaware, Ohio.

His father was attached to the Methodist body and the son, also, gave to it his adherence. A four-years' course was sufficient to do for him what it does for nearly every young man who passes through any modern college in this, our day—it destroyed his faith in the Bible as the inspired Word of God. Thus set adrift from his original convictions he was too honest to accept the invitation of the Methodist church to go to his home land and preach to his heathen countrymen what neither he nor the educated Methodist professors, ministers and missionaries believe. He declined the offer and took up lecturing in churches, describing the manners, customs, clothing, etc., in India.

About this time Mr. Devasahayam came in contact with some whom he believed manifested not only a great deal of honesty in their discussion of the Bible, but also a great deal of knowledge respecting the precious Book. He cultivated their acquaintance, made inquiries respecting their views and was presented with six volumes of *STUDIES IN THE SCRIPTURES*. The careful and prayerful reading of these six volumes converted Mr. Devasahayam from his higher critical infidelity and evolution theories back to the Bible—not, as before, in mysticism and superstition, mis-called faith, but to an intelligent, rational, logical understanding of the divine Word. This was what his soul had been hungering and thirsting after.

He gave himself wholly to the Lord and returned to his native land a representative of the International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of providence, we have co-operated with Mr. Devasahayam and are still co-operating. Our means are limited and our support of his work is necessarily limited. But so long as it seems to have the divine blessing we wish to show no partiality as between India and Europe and America.

The people of Travancore District are extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief article of food. We forewarned Brother Devasahayam that money must not be spent in this manner—that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the truth.

The message of the love of God and the election of the church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. Although we give no rice, the report is that many of the "rice-Christians" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the love of God. The natives of this district seem to be childlike and need to be restrained from baptism, to make sure that they understand its real import as signifying a full burial or immersion of the will into the will of Christ—to be dead with him to all earthly hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may surprise some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the divine character and the divine Word and misrepresenting to the heathen their real belief are angry with Brother Devasahayam and his more successful work. His name has been published in Methodist journals with the suggestions that he is an enemy and should be opposed in every way that civilized laws will permit.

Is it not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not the divine Word—people who do not believe in either eternal torment or purgatorial sufferings—people who do not believe that Adam fell from divine likeness and needed to be redeemed that he might be restored thereto—that these people insist on misrepresenting themselves and God and the Bible and are angry and at war with those who do believe the Bible and who show clearly its teachings of the love of God and his provision through Jesus for the blessing of all the families of the earth, with an opportunity to each individual to return to harmony with God?

Somewhat similarly, in God's providence, a few years ago a little work was started in South Africa.

THE GOOD TIDINGS IN AFRICA

The readiness of the heathen to hear the truth is in such sharp contrast with the unsuccess of the bad tidings amongst them as to be a lesson in itself. We cannot doubt that if the true message of God's Word were understood by Christendom, and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity. But we are not worrying ourselves about this matter. God is at the helm. As he opens the door in any direction we will seek to enter it, relying on his

wisdom and providence. Where the door is closed in any manner we will not fret. The heathen are just as happy in their ignorance as the majority of Catholics and Protestants of Europe and America are in their ignorance. And the ignorance, so far as God and the Bible are concerned, is very nearly the same. Indeed, when the truth shall come to be proclaimed under Messiah's kingdom, to every creature, the heathen will have much less to unlearn and thus will have an advantage over many now supposed to be more highly favored.

DOCTRINAL ERROR HARMFUL

Darkness covers Christendom and gross darkness heathendom. Into very few hearts, comparatively, has the light of the knowledge of the glory of God penetrated. Let no one misunderstand us as being opposed to Christian missions. Nothing would please us more than to know of true Christian missions both in civilized and uncivilized lands. But since these missions have un-Christian and un-Biblical creeds and doctrines, we oppose that feature. Far better would it be to have missions without doctrines and denominational control—missions of civilization, which would undertake to truthfully instruct the heathen along lines of moral living, to provide them hospitals and schools, etc., and to teach them the Golden Rule—than to have missions whose creeds and doctrines slander and misrepresent God and his Word! To the extent that missions are doing such a humanitarian work they are doing good. To the extent that they are sowing doctrinal error they are harmful.

The little work started in Africa, too, is progressing, although there also the opposition of the missionaries is intense. One of our native laborers was first thrown into prison and afterward deported from the country at the request of the missionaries of the Scotch Presbyterian church, who were jealous of his success and alarmed to see the natives leaving their well-sustained missions for the simple truths preached by our native brother, Elliott Kamwana. However, in his stead, God seems to be raising up others, and perhaps some of the "very elect" may be found as samples for the kingdom even in so unpropitious surroundings as are presented in Dark Africa.

GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between the true Gospel of God's Word and the bad tidings of great misery, erroneously labeled gospel. Man's thought is, 'Give us money enough and we will convert the world.' And hundreds of apparently wise people are deluded into upholding such a proposition. How foolish to think that the conversion of the world has been delayed all these centuries for lack of thirty millions of dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

A comparatively few dollars, which, in God's providence, come into the treasury of the Watch Tower Bible & Tract Society are, under his blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the ripening of them for the garner, to which they will be transported shortly by a share in the first resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then Satan shall be bound for a thousand years. Then the Messianic kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy. And then the wilful rejector and opposer shall be cut off in the second death, from which there will be no resurrection, no recovery—they will be taken and destroyed as brute beasts.—2 Pet. 2:12.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 John 4:12.

There is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of his Spirit, having been begotten to his disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as he has loved us—to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who tres-

pass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10) The divine law which the Apostle had specially before his mind was the law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18) This law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word therefore in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." The law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish law and not the law of the new creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the law as given to the new creature by the Lord; but it would fill the law of justice given to the Jews.

But our Lord magnified that law and also gave us a new command. The love that would be in his followers, his disciples, was shown in his words, "Love one another as I have loved you." (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of sacrifice. We who are in the body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the new creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the law in our minds. But while our minds are perfect, we find imperfections of the

flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of his will and profit by all the experiences which he permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and he has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the previous blood of Jesus to cleanse us. When we have our new bodies we shall be continually in his love and always pleasing to him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and he accepted us as new creatures in Christ and begat us with the holy Spirit, it was because we surrendered self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways; in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the old creature—wrong conditions from which we thought we had escaped. In proportion as the old creature triumphs the New creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which he has established and to which he requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

FINDING A LOST BIBLE

JULY 30.—2 Chron. 34:14-33.

"Thy Word have I hid in mine heart that I might not sin against Thee."—Psa. 119:11.

In conjunction with Josiah's reformation and cleansing of the temple, a copy of the book of the Law was found. Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount, so that evidently the king had never seen, perhaps had never heard of the divine law up to this time. If this should seem strange to us for the moment, let us remember that today we have Bibles by the millions, where-

as in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the

Almighty and his laws and became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the nation into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep—all that the king knew how to do.

THE BIBLE LOST TODAY

It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you say, Have we lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer—they are the inspired Word of the Almighty no longer! They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them—this is done even by ministers, who privately confess that they have no faith in the Bible—that they have no more faith in the Bible than in Shakespeare. And the number of

religious teachers who have thus rejected the Word of God as the divinely inspired Message is much greater than the majority of people surmise. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers.

How did the Word of the Lord come to be thus lost?

We answer that history shows a long period called the dark ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity.

But alas! the errors, the darkness, the superstition of the dark ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers, however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the superstitions of the darker past they discarded the Bible as a part of those superstitions, and supposedly their basis. As a result, school men, college professors, doctors of divinity, etc., have charged up against the Word of God various doctrines which it does not teach—amongst others purgatory and eternal torment for all except the "very elect."

Now, in due time, the Word of God is being found. The dust of the dark ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. We are seeing fulfilled before us God's promise that the path of the just will "shine more and more unto the perfect day." Its bright shining at the present time betokens that the new day, the new era of Messiah's kingdom is nigh.

NO CROSS, NO CROWN

O blessed crown of glory!
O crown of righteousness!
O crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
"The crown is yours, beloved,
If you the cross will bear."

"What is the cross?" I questioned.
"'Tis bearing every day
The trials which the Father
Permits along the way:
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love him
Revile you, more and more.

"The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

"And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.

They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

"The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour—
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread."

And then I answered, "Master,
I've counted all the cost;
And deem it highest honor
To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of thee.

"And when the cross grows heavy,
By faith, I gaze upon
The crown thou art reserving
For those who overcome—
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal,
I'm striving to possess."

—SISTER DONEY.

"THE LORD IS MY SHEPHERD"

The prophet David wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David—The Christ, of which Jesus is the Head and the church his body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their pres-

ent environment, in which the great adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from