

Official Weathermen Figuring On Observations Taken of Comet



Omaha, Neb., July 8.—The comet is nearly forgotten now, but weathermen are still busy figuring out weather records. The capers were officially observed at Fort Omaha, the principal government balloon station, by Uncle Sam with an expert "comet corps."

To see how much fuss the comet would kick up in the firmament was the object of the experiment. Whether the comet would soak up much moisture in the atmosphere, increase or decrease the air pressure and make his citizens shiver or sweeter was Uncle Sam's chief concern.

It was the first taste of the weather bureau with a comet, and while it is pretty certain that nothing very startling was discovered, it is not improbable that the weather men's records, when finally tabulated and translated, will show us more about the heavenly visitor than all the astronomers found out with their telescopes and cameras.

Delicate instruments to record effects of the comet upon temperature, air pressure and humidity were sent up by balloons. These balloons expanded and burst when they reached a very high altitude, and the baskets containing the recording instruments were gently lowered to the earth's surface in parachutes.

For the return of these baskets to Mount Weather observatory, in Virginia, the government paid \$2 each. It will be there that scientists will make a close study of the records obtained while the comet was hovering near us, and while the earth was going through the tail. It may take some weeks to reach definite conclusions.

These balloons ascended by the only ones of their kind made by the government to watch Halley's comet. They were under the direction of Chas. S. Wood and W. R. Gregg, research observers, who began the comet study on May 5, and will continue sending up the balloons until the comet gets beyond the range of profitable study by balloons.

To record the action of the meteors that separated themselves from the comet and fell into the earth's atmosphere, meteorographs were placed in each basket during the nights of May 18 and May 19. Weighing about two pounds, the meteorographs consisted of a lampblack was used to record tracings of meteors attached to three parts of the observation instrument carried in the basket.

To record temperature, two metals expanding and contracting moved a lever on the record on the cylinder, which was operated by clockwork. Hairs, dried and from which all oil had been extracted, were stretched to record humidity. A piece of metal containing a fluid affected by air pressure completed the list of testing instruments.

WATCHING SURGERY IN ENGLAND

Thirty American Doctors Studying Advanced Methods Abroad.

London, July 8.—The thirty surgeons from the principal hospitals of the United States, who arrived by the Mauretania last Monday for the purpose of watching surgical operations at the chief London and provincial hospitals have had a busy week. They spent Tuesday in Liverpool, where they made a tour of inspection of the Royal Southern Hospital, witnessing a number of serious operations. Wednesday found them in London, where they spent the day at St. Thomas's Hospital. Since then they have visited King's, Middlesex and Guy's Hospitals. Next week they will make a tour of the north of England and Scotland.

Talking with a New York Times correspondent, the Secretary of the American Society of Clinical Surgery, under whose auspices the trip was undertaken, said:

"We choose England for our visit because in no other country, excepting Germany, are the surgeons so skilled, and in no other country are operations so ably performed. We have seen some excellent operations, although practically we have only just arrived. Our trip is to the most possible risk and suffering, and by watching the most expert surgeons at work we are helped in our life's work."

SOME ENEMIES OF THE TREES

Forest Service Fighting Porcupines, Field Mice and Chipmunks.

The latest enemy of the national forests on whom war has been declared by the forestry service is the fretful porcupine. The quill armed rodents are destroying hundreds of fine trees, and the Biological Survey has sent experts to study and devise some way to exterminate the pests.

The destruction of timber by porcupines is worse in the Mount forest than any other place in Colorado at present. The trees in the Mount forest are herbivorous animals are herbivorous, their diet, consisting principally of grass, shrubs and roots, but the heavy snows in the mountains cover all this substance, compelling them to seek other food. As a consequence they go to higher altitudes and eat the bark from the Englemann spruce and lodge pole pine, circling the trees with their sharp teeth and eventually causing them to die. No statistics have been gathered as to the total destruction caused by porcupines, but it has been approximated that many thousands of trees are annually destroyed by them. The fact that a reconnaissance party on the Mount forest recently killed twenty-one porcupines in two days in a comparatively small area will give an idea of the large number of the animals there.

AT TOP—OBSERVERS WOOD AND GREGG WATCHING THE FLIGHT OF BALLOONS WITH A THEODOLITE, RECORDING ALTITUDE AND DIRECTION. AT BOTTOM—BASKET AND INSTRUMENTS SENT WITH BALLOON.

Yesterday Dr. N. Dearborn of the Biological Survey arrived from Washington and left for the Mount forest this morning to study the porcupines and study out some means of either stopping their ravages or exterminating them.

Prof. D. E. Lantz, also of the Biological Survey, accompanied Dr. Dearborn from Washington. He will go to the Pike national forest to study the ravages made by field mice, chipmunks and other rodents in the reforestation where the seed are put in the ground with corn planter the animals dig them up unless they are planted at a depth so great as to prevent germination.

The service has tried experiments of poisoning the seed before it is planted but these methods have proven practically ineffective because of the great damage done by the rodents before they expire, and also because the seed is applied to the outer surface of the seed, which is removed by the animals before eating the kernel.

Experiments will be tried of ridding the area to be seeded of rodents by first scattering poisoned grain, which the field mice and chipmunks eat readily. The ground will then be planted with pine seed. It is believed that this plan will be successful because of the limited area, which the average field mouse or chipmunk ranges over.

MALARIA KILLS 14,000 A YEAR

Costs Almost \$100,000,000 A Year—Science Says It Can Be Cured.

Dr. Searle Harris of Mobile, Ala., said at a recent medical convention that malaria, though decreasing in severity and frequency, continued as one of the most prevalent diseases in some places. Its mortality rate amounted to 25 per cent. of the total number of deaths. In this country in 1900 the number of deaths from malaria was 14,000.

It should be remembered that malaria, as a complication of a number of diseases, is responsible for many deaths which were ascribed to other causes. It seems therefore, that these statistics did not overestimate the number of lives sacrificed to this easily preventable and curable disease. It has been estimated that malaria cost the nation from \$80,000,000 to \$100,000,000 annually.

"Malaria could be entirely eradicated in one year in any community," said Dr. Harris, "without regard to the number of anophelines present, if every person having the disease would take quinine long enough to be completely cured. It is the man and not the mosquito that carries malaria through the winter, thus perpetuating the disease."

"The average physician does not regard malaria as a serious disease. He believes the acute symptoms in a few days, and when the patient dies of malaria he feels that the patient has neglected himself. It is the chronic malarial regions that the disease is most lightly regarded. The seriousness of the disease and the importance of radical cure should be more emphasized. The complications which result from failure to cure are responsible for more deaths than the acute and pernicious forms."

The most marked effect of malaria is seen upon the renal organs and vascular structures, consequently in malarial regions the death rate is high and the mortality from nephritis and various forms of paralysis is inordinately increased. There would be little chronic malaria if acute cases were cured, but there are today probably one or three million persons in the United States who are harboring malarial parasites.

"All authorities agree that quinine is almost a specific when treatment is begun early and continued long enough to eradicate the parasite from the system. The microscope is not always a criterion as to chronic malaria; undoubtedly the disease exists without the presence of the parasites in the peripheral circulation."

"A campaign should be instituted at once against malaria. Being infectious and contagious, this disease should be classed among the reportable diseases, and State and county boards of health should lead in the fight. Money spent in eradicating malaria would yield greater returns than that expended in any other form of philanthropy."

THE MISSION OF DR. BUTLER.

Getting Ideas for Starting Cancer Research Campaign at Columbia.

London, July 4.—President Nicholas Murray Butler of Columbia University, who, with Mrs. Butler, is making a long stay in London, is spending a great deal of time in finding out the most beneficial manner in which to get ideas for starting a cancer research campaign at Columbia. Dr. Butler is consulting many leading cancer specialists of this country in an endeavor to get their views on the subject, one object being not to duplicate in any way the research work which is being done here and elsewhere in Europe. To put it in a nutshell, as President Butler explained, he is getting answers from noted surgeons to this question:

What is the most likely line of research on which to attack cancer and not duplicate the work being done in Great Britain and on the Continent? Later Dr. Butler intends to visit the principal cities of Europe with the idea of getting similar information, and on his return to New York he will lay the results of his mission before the Columbia authorities.

In the past week Dr. Butler paid several visits to the House of Commons dining on separate nights with leading members of the front bench and of the Opposition. He was also present in the distinguished strangers' gallery by invitation of the Speaker of the House during the debate on the Accession bill and the introduction of the budget in the early part of the week he spent three days at Oxford as the guest of Balliol College. He is spending the present week end at the country home of Alfred Mosely.

Referring to Columbia's trouble with Prof. Harry Thurston Peck, Dr. Butler declined to talk, except to say that it was quite correct that Prof. Peck did write the Latin address to the new week, but, as the latter explained, it was well known that the address was not his, but that of Columbia University, and that Prof. Peck was designated to prepare it by reason of his being the most competent to do so.

A notable gathering of prominent men identified with the international peace movement was present at the Westminster Palace Hotel on Thursday, when President Butler delivered an excellent address on "Friendship Between Nations."

The Duke and Duchess of Connaught will probably spend most of the summer at Bagshot, and early in the autumn they will leave for South Africa in order to open the season of hunting. During the early days of November, Their Royal Highnesses, who will be accompanied by Princess Patricia, may very possibly pay some brief visits to places of interest in South Africa and Rhodesia, and when they return to the store for the Duke, it may be necessary for the Royal party to return home after only a short stay in South Africa.

Prince Henry of Battenburg intends spending a few days with the Duke and Duchess of Connaught at Bagshot Park, on the way to Osborne Cottage, Isle of Wight, where Her Royal Highness will pass the rest of the summer.

The Royal yachts Victoria and Albert and Alexandra, which are laid up in Portsmouth Dockyard, are both to be ready for service by the first of July. They will spend the first day of the month at the Palace Hotel, and the Victoria and Albert will carry Queen Alexandra and Princess Victoria to Copenhagen, and thence to Christiania. The Alexandra is to be used by the King and Queen during their visit to the Isle of Wight, when they are to stay at Barton Manor.

The King and Queen of Sweden have returned to Stockholm after absence of several months, and they will spend most of the summer at the Chateau Tullgarn, which is one of the most beautiful Royal country seats in Europe.

Princess Louise is to return next week to the Palace from Rosneath Castle. On July 2, her Royal Highness is to inspect the Kensington Battalion of the London Regiment. Princess Louise will leave town early next month to spend a few weeks at Kent House, her residence near East Cowes, and she is going abroad after her stay in the Isle of Wight.

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People Anxious to See King Take His Place in Public— Queen Alexandra Retains Old Officials.

London, July 8.—There seems to be a very general wish that the King should show himself to his subjects in a public way now that the first six weeks of deep mourning are over. The wonderful outburst of loyalty which came during the fortnight following the death of King Edward is fresh in the mind of everyone. If King George could see his way to some kind of Royal progress during the present summer—modified, of course, to suit the exigencies of Court mourning, there could be little doubt that such a progress would rouse a demonstration of loyalty and affection towards the living monarch as great as the demonstration of grief at the loss of the late King.

With this object in view it has been suggested that King George might prorogue Parliament in person whenever the present session comes to an end. During the earlier years of the reign Queen Victoria constantly prorogued Parliament in person, and were King George to do the same it would be a specially graceful act. Such a prorogation need not necessitate a court and family mourning, as the World. This is an exceptional year, consequently a prorogation in person might be taken as an exceptional act on the part of the King.

When King Edward succeeded Queen Victoria in January, 1901, the opening of Parliament followed in the ordinary course of things a few weeks later. This function King Edward performed in full State, notwithstanding the court and family mourning which was then at its deepest. And, to the great satisfaction of Londoners, Queen Alexandra accompanied the late King on that historic occasion. May we not hope that King George will do the same, and that the opening of Parliament in a manner similar to the opening of it by his late father immediately after his accession, and thus give Londoners an opportunity of demonstrating their loyalty to the new King, which the Queen Mary would, of course, be necessary to complete the satisfaction of the people who have as yet had no opportunity given them of greeting their new King.

Queen Alexandra has asked Colonel George Holford to remain in her service as Equerry in addition to Sir Arthur Davidson. Colonel Holford was originally a brother officer of the late Duke of Clarence and St. Andrew, and when the latter had a separate household assigned to him Colonel Holford was appointed as his Equerry. This appointment was continued by the late King after the death of his eldest son, and it is therefore a natural thing that Queen Alexandra should not wish to sever an association that has extended over so many years. Colonel Holford was at Barri with King Edward during the last weeks of his reign.

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Brooklyn, July 8.—Pastor Russell of the Brooklyn Tabernacle preached today in Brooklyn's largest Auditorium, the Academy of Music, from the above text, to a crowded and attentive audience. He said:

Tomorrow will be celebrated as "Liberty Day" by millions in all parts of the world. To some, of course, it means a holiday, a time of recreation, but to others of us it speaks eloquently of "Liberty enlightening the World." Even the enemies of the Republic must concede that an influence has gone forth from these shores to the uttermost bounds of earth—an influence against tyranny, and in a broad, general way in line with the Golden Rule, which respects the liberties of others as it desires its own to be respected. It is difficult to estimate the weight of influence attaching to the numerous letters going forth from these shores to every country which has a manly heart, and to every village and city. It is difficult to estimate the influence of the newspapers and magazines which go forth from this land breathing the love of liberty. And yet, dear friends, every day and every year, as our ideas mature, we come to see more and more distinctly what constitutes true "liberty," and to distinguish this from "license," which sometimes steals the liberty of liberty, to grossly misinterpret it. It is not surprising that many who come to our shores from lands where personal liberty is almost unknown are inclined to expect more liberty than we can safely accord them. They are obliged to learn gradually the lesson that social liberty signifies, not personal license, but the permission to do only those things which will not interfere with the rights and liberties of others. Indeed, this is the lesson which all must learn in order to be good, useful citizens of this Republic; a lesson therefore to be learned by all who would enjoy true liberty. It is the lesson of self-control; the lesson of minding one's own business; the lesson of doing good unto all men as we have opportunity, the lesson of intruding on the proper rights and privileges of no one else. But alas, how few of the world have come to rightly view the liberty of which we boast!

In the school of Christ that the pupils or disciples of the Lord Jesus may learn of Him the Great Teacher, the important lesson of self-control and liberty, without encroaching upon the rights and liberties of others, is continually practised in the life of the Christian. He is continually reminded of the liberties and rights of others. In the Church, in the home, in business, the rights of others are all too frequently ignored or only partially recognized. It is more important that we learn to recognize the rights and liberties of others than to insist upon our own rights. The former course tends to make us Godlike; the latter cultivates selfishness, and frequently leads us into difficulty unnecessarily. The Apostle's instruction is that so far as possible, we should live peaceably with all men, which often necessitates the voicing of our own rights for the sake of peace.

This matter of insisting upon rights and liberties is moving the world more and more toward contention and strife and hastening it toward the great time of the world's reformation.

The whole social structure, the whole manner of life, is claiming the rights of others while almost totally disregarding the rights of others. We urge, therefore, that kind of love of liberty which is willing to sacrifice in this case to others in order that it may be helpful to others in maintaining their proper liberties. Nor does this signify that the people of God should ignore their own liberty and fight for the liberty of others. Rather, we should stand for the principles of righteousness, and both by word and precept refrain from stirring up violence or jeopardizing the interests of others. Liberty of conscience we should maintain in ourselves and should encourage in others.

"Liberty of Children of God."

St. Paul speaks in our text of the "liberty of the children of God." This primarily, signifies our freedom from the taskmaster, Sin, and the bondage of our wills to God and righteousness. It means a repudiation of liberty to do wrong and the grasping, through Christ, of liberty from bondage to Sin. But, as the Apostle elsewhere explains, we find it impossible to come fully into the full liberty of the children of God, unless we first attain to the full liberty of the children of God, therefore, is not attained in the present life, but will be attained in the resurrection, when we shall be perfected in this connection it is well to note that this is the liberty of the angels also—liberty of freedom from Sin, from the power and domination of error and superstition, and from the bondage of the flesh. All the angels were thus created, and father Adam and mother Eve also were thus created, in the full likeness of the children of God. Some lost their liberty by disobedience; they became slaves to Sin and Death, and have been more or less bound by these conditions from then until now. So, then, "The Liberty of the children of God" is absolute perfection—the ideal condition for which the Church is striving.

The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groans and travaileth in pain together until now." (Romans viii, 22.) In the nineteenth verse he tells us what they are wait-

The Glorious Liberty of the Children of God

"The Creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans viii, 21)

ing for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of His Messianic Kingdom. Then the groaning creature will be set free from the bondage of Sin and Death, under which it now groans and travaileth.

Made Subject to Vanity. The Apostle reminds us, that the slavery of mankind to Sin and Death came upon the world through vanity, or frailty, unwillingly. Our frailties are the result of sin and of the Divine sentence. Father Adam was disobedient and Our Creator, in sentencing him to death, made the dying condition such that all of his children would be involved with him, as sinners, through heredity, and thus share in his dying condition. But God did not subject our race to this dying condition, this slavery to Sin and Death, with the intention of blasting the hope of humanity to all eternity, much less with the expectation of sending Adam and his race into eternal torture. Rather, we are to understand that when God pronounced the death sentence upon our race, intermingled with it was the hope, the desire, on the part of the Creator, that the result of that death sentence should not be man's absolute and eternal destruction, after the manner of the brute beast. In the Divine purpose there mingles a hope—a desire and intention that all of Adam's race who will learn the lesson of righteousness may ultimately be delivered from the bondage of Sin and Death, into the true liberty of children of God. It was to secure, in God's due time, for Adam and his race, liberty from Sin and Death, that Christ died for our sins.

The Creation to Be Delivered. Our minds now turn to the liberty which, by God's grace, came to this nation in 1776; and similarly, some of our nation look to the future that was accorded them by the "Emancipation Proclamation." But these emancipations are nothing in comparison with the great Emancipation which God purposes shall come to all the world of mankind through Christ. Redeemed to Sin through Father Adam's disobedience, "Sold under sin," the purchase of the race by the precious blood of Christ is to be announced by the Great Judge who pronounced the sentence. This is a glorious hope, a glorious prospect, but as yet it is merely a prospect. Only the true Church has as yet been set free; and she waits for perfect freedom through the "First Resurrection." The whole world, "The Wicked One," and still are slaves to Sin and Death conditions in every way.

The arrangement of Divine Providence for this great deliverance of the captive of Sin and Death is wonderful! God's Kingdom is to be established and to exercise His reign of righteousness amongst men for a thousand years! Satan is to be bound into that period, that he may deceive and entrap humanity no more. The knowledge of God and the assistance of Divine power are to be extended to every creature, bond and free, rich and poor, of every age and nation. Every man, woman and child will enjoy the privilege of release from slavery to Sin and Death, through the great Redeemer, but, additionally, all who are in their graves will have the glorious opportunity of being awakened and of being brought to a knowledge of the Truth, that they may be saved by laying hold thereon—by conforming heart and life to the rules of the Kingdom of God's dear Son, and thus attaining eternal life. Truly, that will be a glorious opportunity, when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be a time when, as we have seen, the grand, indeed, to witness during the reign of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary rest, and that they will be advised of the fact—that the Redemption price has been paid by Jesus, and that, therefore, he is fully qualified and empowered to set them free in every sense of the word, and only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

True, the Scriptures indicate that all will not appreciate the privilege of emancipation from the dominion of Sin and Death. It is not for us to speculate as to the number who will ultimately be set free. It is sufficient for us to know that all will be brought to a full opportunity of attaining or rejecting the emancipation privileges. All will be free in the sense that none will die the second Death, except by his own willful, deliberate sympathy with sin and rejection of the righteous and liberal terms of the Great Liberator.

Not Only They but Ourselves. Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the Holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creature, the world) but ourselves also (the spirit-begotten Church of this age), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance) of our Body"—"the Body of Christ, which is the Church" (Verse 23; 1 Corinthians xii, 27).

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Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the Holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creature, the world) but ourselves also (the spirit-begotten Church of this age), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance) of our Body"—"the Body of Christ, which is the Church" (Verse 23; 1 Corinthians xii, 27).

The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groans and travaileth in pain together until now." (Romans viii, 22.) In the nineteenth verse he tells us what they are wait-

ingly for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of His Messianic Kingdom. Then the groaning creature will be set free from the bondage of Sin and Death, under which it now groans and travaileth.

Made Subject to Vanity. The Apostle reminds us, that the slavery of mankind to Sin and Death came upon the world through vanity, or frailty, unwillingly. Our frailties are the result of sin and of the Divine sentence. Father Adam was disobedient and Our Creator, in sentencing him to death, made the dying condition such that all of his children would be involved with him, as sinners, through heredity, and thus share in his dying condition. But God did not subject our race to this dying condition, this slavery to Sin and Death, with the intention of blasting the hope of humanity to all eternity, much less with the expectation of sending Adam and his race into eternal torture. Rather, we are to understand that when God pronounced the death sentence upon our race, intermingled with it was the hope, the desire, on the part of the Creator, that the result of that death sentence should not be man's absolute and eternal destruction, after the manner of the brute beast. In the Divine purpose there mingles a hope—a desire and intention that all of Adam's race who will learn the lesson of righteousness may ultimately be delivered from the bondage of Sin and Death, into the true liberty of children of God. It was to secure, in God's due time, for Adam and his race, liberty from Sin and Death, that Christ died for our sins.

The Creation to Be Delivered. Our minds now turn to the liberty which, by God's grace, came to this nation in 1776; and similarly, some of our nation look to the future that was accorded them by the "Emancipation Proclamation." But these emancipations are nothing in comparison with the great Emancipation which God purposes shall come to all the world of mankind through Christ. Redeemed to Sin through Father Adam's disobedience, "Sold under sin," the purchase of the race by the precious blood of Christ is to be announced by the Great Judge who pronounced the sentence. This is a glorious hope, a glorious prospect, but as yet it is merely a prospect. Only the true Church has as yet been set free; and she waits for perfect freedom through the "First Resurrection." The whole world, "The Wicked One," and still are slaves to Sin and Death conditions in every way.

The arrangement of Divine Providence for this great deliverance of the captive of Sin and Death is wonderful! God's Kingdom is to be established and to exercise His reign of righteousness amongst men for a thousand years! Satan is to be bound into that period, that he may deceive and entrap humanity no more. The knowledge of God and the assistance of Divine power are to be extended to every creature, bond and free, rich and poor, of every age and nation. Every man, woman and child will enjoy the privilege of release from slavery to Sin and Death, through the great Redeemer, but, additionally, all who are in their graves will have the glorious opportunity of being awakened and of being brought to a knowledge of the Truth, that they may be saved by laying hold thereon—by conforming heart and life to the rules of the Kingdom of God's dear Son, and thus attaining eternal life. Truly, that will be a glorious opportunity, when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be a time when, as we have seen, the grand, indeed, to witness during the reign of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary rest, and that they will be advised of the fact—that the Redemption price has been paid by Jesus, and that, therefore, he is fully qualified and empowered to set them free in every sense of the word, and only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

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