DIARY OF A MARINE AT DARDANELLES

THE WHITE GHURKAS

The following diary was written by a marine at the Dardanelles:

Saturday, May 1.—We were awakened by heavy gun fire about 5 a.m. and the hill to the left of Gaba Tepe appeared to be absolutely covered with field guns. It did not seem possible that any human being could live in such a fire. Shrapnel seemed to be bursting everywhere, and there must have been plenty of machine guns at work, for they kept up one continual roar. The taking of the hill must have cost a lot of lives. We had the pleasure of seeing the Australians drive the Turks well over the hill before night. The fighting was kept up all the night, but nothing near as heavely as during the day. As a couple of sergeants of the regulars afterwards told me, no regular troops of any nation would have attempted what these men did in many places; they seemed more like madmen when their blood was up.

Monday, May 3.—Again at Gaba Tepe, when we once more embarked wounded Australians and New Zealanders. They were as grand a lot of patients one could wish to look after, as also they were about the worst injured we have had to deal with. They must have been in great pain, but they scarcely made a murmur. The Turks live in fear of them, and have named them the White Ghurkas, and keep up a continual rifle and machine-gun fire at night to prevent them charging. We also had some Turkish wounded on board.

Thursday, May 13.—At Cape Helles, Goliath torpedoed during the night previous; received some of the injured survivors on board Soudan.

Monday, May 17.—At Gaba Tepe again. This turned out to be one of the heaviest "spasms" as we used to call them. From this date until we arrived at Malta on Whit-Monday, May 24, we were on duty every day from 2 a.m. till 10 p.m. Nice eight hour day, eh?

Monday, June 7.—At Cape Helles, and took 207 patients. The Turks began to shell a French transport which was lying very close to us. Some of the shells falling too close to us to be comfortable, we moved a little further away. After wasting a lot of shells they managed to hit the transport once and sail a lighter alongside of her. Torpedo destroyer dashed to her assistance. The crew taken off, and she was safely beached.

Thursday, July 29.—Left Lemnos for Alexandria with 637 patients.

Wednesday, Aug. 4.—Back at Lemnos.

Saturday, Aug. 7.—Arrived at Suvla Bay before daylight, where some very heavy fighting was being done. Our troops had landed all right and had made fine progress, but the loss of life must have been heavy. We were full up with wounded before dark and went to Imbros.

THE ROYAL EDWARD.

Monday, Aug. 9.—Back at Suvla Bay, embarking wounded all day. A Taube flew over us twice, the first time dropping a bomb each side of us and very close. The second time they dropped two, just ahead of us, but whether they were meant for us or not I cannot say. It was just possible for the airman to be under the impression that we were embarking troops, for there were a good many boats around us, but they contained wounded.

Friday, Aug. 13.—About nine a.m. we passed H.M.S. Royal Edward, and at 9.45 a.m. we received a message by wireless to say that she had been torpedoed, so we put back to her assistance, arriving on the scene about 11 a.m. We remained there until three p.m.; picking up the survivors. What a scene it was! There were boats right way, wrong way up; ratts, wreckage of all kinds, barrels, hatch covers, etc. Some men were even clinging to oars; some swimming. Poor mortals, they had not much chance to prepare to leave their ship, as she went down well inside five minutes. In one case we got about seven or eight men off a boat which had floated keel uppermost. When we got them alongside they said there were two men underneath. We thought their wits had left them, as they seemed scared. Well, we got a line attached, and with the help of a crane lifted one end of the boat, which was a steel one, by the way, up a little out of the water, and, sure enough we got two poor R.A.M.C. chaps from under. They had managed to get a little air through the plughole of the bottom to keep them alive. They could not have lasted much longer, for the poor fellows almost collapsed when they got aboard, which was a difficult job. The total number saved by the Soudan was 447. Everyone as he came on board was stripped naked, given a good rubbing, a hot drink of beef tea or bovril and wrapped up in a blanket and laid at one side. It was the time of our lives and everyone worked right well. We only lost two by death after bringing them on board. About three p.m. we continued on our way to Alexandria with all speed. It will be noticed it was a Friday, 13th day of the 13th month of the war.

Friday, Aug. 20.—Arrived at Mudros about nine a.m. and at about 2 p.m. received orders to go alongside the hospital ship Clan Macgillivray, which had caught fire, and take off her cot or bed cases. Her light cases had been taken off in pinnances and tugs to other ships. We are bound to drop in for some adventure or other wherever we go.

RID STOMACH OF GASES' SOURNESS, AND INDIGESTION

You don't want a slow remedy when your stomach is bad—or an uncertain one—or a harmful one—your stomach is too valuable; you mustn't injure it with drastic drugs.

Pape's Diapepsin is noted for its speed in giving relief; its harmlessness; its certain unfailing action in regulating sick, sour, gassy stomachs. Its millions of cures in indigestion, dyspepsia, gastritis and other stomach trouble has made it famous the world over.

Keep this perfect stomach doctor in your home—keep it handy—get a large fifty-cent case from any drug store and then if anyone should eat something which doesn't agree with them; if what they eat lays like lead, ferments and sours and forms gas; causes headache, dizziness and nausea; eructations of acid and undigested food—remember as soon as Pape's Diapepsin comes in contact with the stomach all such distress vanishes. Its promptness, certainty and ease in overcoming the worst stomach disorders is a revelation to those who try it.

The military authorities have prohibited Dublin publicans from serving wounded soldiers with intoxicants. Sergeants from the headquarters recently visited licensed premises in the city and cautioned the proprietors against selling drink to wounded men. One prominent publican, in the course of an interview, said that it was not always possible to distinguish wounded soldiers. There was no difficulty when the man's state was obvious, but it was easy for others who were only slightly injured to disguise the fact and deceive the publican.

Children Cry for Fletcher's

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Chas. H. Fletcher and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

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GENUINE CASTORIA ALWAYS

Bears the Signature of Chas. H. Fletcher.

In Use For Over 30 Years

The Kind You Have Always Bought

With the Famous

Mr Dedwent Hall Caine, the younger son of Hall Caine, is now making a first appearance on the London stage in his father's play, "Pete," which is doing well at Aldwych. Mr. Derwent Hall Caine is an enthusiastic actor and has done a good deal of successful work in the provinces. "Drake" is one of the pieces in which he has toured as leading man. Like other young actors he has been made the subject of ill-natured criticism because he is not in khaki, and it is only fair to state that only considerations of health have kept him out of the service.

A year ago he was operated upon for appendicitis with serious complications, and when, notwithstanding this, he offered himself, he was refused on the advice of Sir John Biand Sutton, who had performed the operation. Some months later he did serve for a time as a motor driver in the Royal Naval Division, but had to relinquish that job owing to physical disability. As recently as last week he was again refused for general service. Perhaps this will satisfy the spitefully disposed.

The Marquis de Ruvigny has undertaken a task which will evoke the widest sympathy, and gain for him all the assistance he requires. He is preparing a National Roll of Honor, which will contain the names of all British officers and men who have fallen in the war. The work will give biographies and portraits wherever possible, and it is in this respect that the Marquis asks the relatives of fallen soldiers to help him. To obtain names and facts about officers is comparatively easy, but to get in touch with the families of the men is often a matter of very great difficulty. Communications should be sent to the Marquis at Buckingham street, Adelphi, W.C.

The Marquis de Ruvigny is of very ancient lineage. His ancestors held high offices at the Court of Louis XIV, and the first Marquis came to England as Ambassador to Charles II., subsequently settling in this country. The present Marquis, whose mother was a Scotswoman, Margaret Melville, was born in London.

Lady Gwendolen Guinness is working very hard for the Royal Naval comforts fund, on behalf of which she has just issued an appeal for support. At the cost of £150 this fund sends 450 parcels weekly to the 900 men of the Royal Naval division taken prisoners in the retreat from Antwerp.

Lady Gwendolen and her husband live in one of the biggest houses in St. James's Square. She is a first-rate linguist, and as a girl passed with honors in an examination in history, geography and foreign languages at the College of Preceptors. Lady Gwendolen is of attractive appearance with her bright face, brown eyes and upright figure. Mr. Rupert Guinness, her good-looking husband, will one day be among the richest peers in the Kingdom.

G. K. Chesterton is now well on the road to recovery, though it will be some time before he is able to write again. For the last four or five years G.K.C.—who was at one time a near neighbor of John Burns at Battersea—has been living at the little town of Baconsfield in Bucks. He has acted in the capacity of parish constable, and those who have ever seen him will realize that he added considerable weight to the office. In private life he is one of the most genial of men, a brilliant talker, a no less charming listener, and his taste in Burgundy is excellent.

His brother, Cecil, has just returned from a lecturing tour in the United States. On one occasion he observed that his audience was a little constrained, if not indeed frigid. He could not account for it, until he discovered that the people had got it into their heads that he was a teetotaller, and they had also heard that he had acually had a drink at his hotel the night before.

The misunderstanding was due to the fact that one of the lectures in his repertory was entitled "An Englishman's Experiences of Temperance Reform." As a matter of fact, the lecture in question is a vehement indictment of prohibition.

One of the Kings oldest friends in Plymouth is Lady Watson, widow of the admiral under whom Prince George served as lieutenant many years ago when no thought of ever being king disturbed his youthful good spirits. Lady Watson lives at Manamead, one of Plymouth's suburbs and amongst her most treasured possessions is a jade and silver paper knife, attached to which is a card bearing the inscription, "With all good wishes from George."

"Prince George" was a favorite with all, and an amusing story is told of his attending a naval picnic at Bermuda when tea was taken at a famous tea garden kept by an old negress. All the party signed their names in the visitor's book, but the good lady was annoyed at the prince only subscribing himself "George." "What sort of a name am that?" she inquired angrily, and the Prince laughingly replied "Well mother, it's all the name I've got."

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SUNDAY SCHOOL.

Lesson III.—Fourth Quarter, For Oct. 17, 1915.

THE INTERNATIONAL SERIES.

Text of the Lesson, II Kings v, 1-14. Memory Verses, 7, 8—Golden Text, Ex. xv, 26—Commentary Prepared by Rev. D. M. Stearns.

In our last lesson we saw the triumphant entry into glory, without dying, of the discouraged man who wanted to die. If we would keep our eyes on the glory which surely awaits us we would not be so easily cast down (Rom. viii, 18). We also saw the Spirit of God in Elijah so manifestly upon Elisha that others recognized it. So it should be with us. Elisha longed for a double portion of Elijah's spirit and by his unwavering beholding he obtained it. The Lord wrought through Elijah six miracles and through Elisha at least twelve. Like Elijah he divided Jordan, restored a boy to life, multiplied bread and oil and did other wonders which Elijah did not. Previous to the lesson of today, besides those just mentioned, there was the healing of the waters at Jericho and of the poisoned pottage and the waters that filled ditches without wind or rain.

The multiplying of the widow's oil to pay her debt and save her sons (iv, 1-7) suggests what might be our privilege if we were empty vessels and believed God. The bringing to life of the Shunammite's son brings us face to face with Him who is the resurrection and the life, who alone doeth wonders and still liveth. The people in today's lesson are a proud, mighty man, captain of the host of the king of Syria, very self important, but a leper; a little maid of Israel, who loved to magnify the God of Israel; a man of God, who lived before God and sought nothing from man, and some servants who were wiser than their master.

How sad and how suggestive the words concerning this mighty man in valor who had wrought deliverance for Syria, "a leper," an incurable sick man with the most loathsome of all diseases. What did his greatness amount to under these circumstances? Leprosy is the most remarkable emblem of sin in the Bible, and all are by nature children of wrath, dead in trespasses and sins, spiritually lepers (Eph. ii, 1-3). What profit was there in the abundance or the riches of the men of Luke xii and xvi when their souls were required of them? What does it profit a man to be great in this world or to have millions of money if he is not a saved man? If he dies out of Christ the fate of the rich man of Luke xvi must be his.

This little captive maid of the land of Israel, if she had been an ordinary child, might have said: "I am glad that he is a leper. Why did he take me away from my home?" and other such rebellious words; but, though she must have had an aching heart, she was evidently a true child of God and, like Joseph in the house of Potiphar, sought to glorify God even in her very trying circumstances. She was like Pollyanna. She was sorry for Naaman and told his wife, on whom she waited, of the prophet of God in Israel who could do such wonderful things. How she puts to shame the complainers who are so prone to murmur because of their circumstances and also all who know of the redemption that is in Christ Jesus, but never tell others of it. Where is the spirit of him who said, "As much as in me is, I am ready to preach the gospel;" "By all means to save some" (Rom. i, 14-16; I Cor. ix, 22). Because of the little maid's testimony kings are moved and health brought to the leper, but we do not hear of any reward for the little maid. The Lord will not forget her in the resurrection (Luke xiv, 14; Matt. x, 42).

The king of Syria sent Naaman to the king of Israel with a letter and much silver and gold and ten changes of raiment (verses 5, 6). The king of Israel was the wrong man to go to, but Elisha heard of it and said, "Let him come now to me, and he shall know that there is a prophet in Israel" (verse 8). Can you see the great man, with all his retinue, at the door of the house of Elisha, expecting the prophet to come out to him and with some great display give him health? Do you see the man of God calmly abiding in his house and sending a messenger to say, "Go and wash in Jordan seven times?" (Verses 9-11.) Then do you see a great, proud man going away in a rage? (Verse 12.) What a fearful thing is pride and self importance, and how foolish are our thoughts! Yet Abraham suffered because he had his own thoughts, and Mary had three days' sorrow because she supposed (Gen. xx, 11; Luke ii, 44).

By the reasonable advice of his servants Naaman became calm and obeyed the voice of God by the prophet and was thoroughly healed, made clean (verses 13, 14). Now see him and all his company again before Elisha acknowledging the God of Israel as the true God and urging the prophet to accept a reward or a blessing. But the man of God refused, reminding us of Abram and the king of Sodom (Gen. xiv, 22, 23). There is no salvation for the sinner except by the blood of Jesus Christ, who went down into the waters of Jordan, or judgment, for us. We cannot recompense Him for salvation, but we can serve Him because He saves us. The gift of God cannot be purchased (Acts viii, 20).

Dr. Stewart Paton, of Princeton, says most of the testimony of alienists in the U.S. courts is a disgrace.

A SUNDAY SERMON BY PASTOR RUSSELL

SELF AND SIN SOWING REAPING CORRUPTION

Man's Present Experiences Are to be Overruled For Good.

The Fathers Ate a Sour Grape—Children's Teeth on Edge—Mankind in General Live Largely in Gratification of Lower Propensities—Man Should Live Far Above Mere Animal Plane—As Originally Created He Would Love and Seek God—Defilement of Sin—Blinded by Satan—God, Foreseeing All, Has Purposed Man's Deliverance—Happy Surprise Awaiting Awakened World Under Messiah's Kingdom.

Cleveland, O., Oct. 10. — Our city enjoyed today the privilege of a most instructive discourse from Pastor Russell. His text was from Galatians 6:7—"Whatsoever a man soweth, that shall he also reap." The Pastor said in part:

There is a very important lesson for all centering in these words of the Apostle. In our lives and characters there are certain things with which we have had nothing to do. You have nothing to do with sowing in your character that which you received from your ancestors. You had nothing to do with Adam's sin. You have to do only with what you yourself sow.

Those things which have come to us by heredity, not by our own volition—conditions over which we had no control—are all arranged for in our great Creator's Plan. In Christ God has made provision for the covering of all the imperfections that have come to us through the fall, so that we are not responsible for anything but what we sow. God will attend to what Adam sowed. He has provided a just Sacrifice for the unjust sinner; for as by man (Adam) came sin and death, so also by the Man Christ Jesus will come deliverance from those imperfections which result from Father Adam's fall.

This is applicable not only to the Church now, but will be applicable to the whole world during the Millennial Age. The world of mankind will not be held responsible for what their fathers sowed, though now all suffer for those things. "The fathers ate the sour grape, and the children's teeth are set on edge." (Ezekiel 18:2; Jeremiah 31:29, 30.) In this present life we shall suffer from these disabilities. But this is true only of this life. The seed of sinful sowing brings a certain harvest, the same as sowing wheat brings wheat.

Living in Basement of Brain.

What are the seeds that mankind have been sowing for six thousand years? We see the world in general sowing to selfishness, to self-gratification. Nearly all have thus been sowing, trying to serve their tastes, their preferences for food, clothing, everything under the sun. Man tries to satisfy his desires; and most of the fallen man's desires are for sinful things, that work to his injury. He still has in his brain some capacity for good things; but from the Adamic fall he has received a selfish bent. Thus the selfish impulses are more active than are the higher powers of his mind.

In the top of the brain lie the nobler powers of the mind; such as the sense of right and wrong, reverence, benevolence—good qualities, which bring man's highest blessing. Whoever can live in the top of his brain instead of down in the cellar, the base of the brain, will have the nobler life. There are organs that belong merely to the flesh. Some people live for food and drink only. Others do not care so much for these things, but have other morbid cravings. If we had none of the quality of alimentiveness in our brain, we would not enjoy eating, which would then be a mere matter of form and might be neglected. But if we are in good health we relish our daily meals. This should lead to thankfulness to the Lord, from whom all our blessings come.

If, however, the organ of alimentiveness is in control, is served particularly and continually, the person will live only to eat and drink. He will live down in the basement of his brain. He will not have the highest joys. Such a condition would be an over-balance of that part of the brain.

Man became unbalanced away back in Eden; and we have had six thousand years of development in that direction; so that by this time the heads of a good portion of mankind are largely empty as regards the nobler sentiments, or at best these organs are largely dormant. Men have been too much occupied with eating, planting, and building, with running after the gratification of the pleasures of sense, living more like animals than like beings created in the image of God.

Gratification of legitimate cravings is all right to a certain degree with mankind. There is nothing wrong in a man's enjoying his food and other bodily comforts. But it is the making of these the chief aim of life—the sitting or lolling around to kill time, and the doing of this, that, and the other thing just as they happen to come along—that shows the empty head. Some very good people, as the world goes, spend considerable time in dancing and card-playing. To me it seems that those who have time to burn, to kill, those who spend their time in thinking merely about things which are on the same level with the horse and the dog, are living on a very low, animal plane. They do just what a good breed of animal would do.

Man's Aspirations if Perfect.

God has given man a brain very different from all the lower animals. We have the quality of brain and the powers of mind to reason along abstract lines. We can study mathematics, dynamics, astronomy, geology, political economy. We can discern between right and wrong. We can know God's will and study His Word. Animals cannot do these things.

But the average man does not care to think about God or about anything beyond the interests of the present life. He does not wish to think about dying. He ought to think, "There is a great God; He has a sympathy and love for me, and I would be glad to know what He has to say to me." It would be natural to a noble mind to ask what God has for us, and to reason that it must be something good, because God is good. God is wise, just, and loving, and has a deep interest in His creatures.

If things were as they should be, man would be feeling after God. He would desire to know about the Divine Plan of the Ages—how sin came into the world; how God has sympathy, and sent His Son to be our Redeemer, to make satisfaction for sin; how in due time He will make satisfaction for the sins of the whole world. Man would be interested to learn how it is that some know of all this beforehand, in order that they may be associated with the Lord Jesus in blessing the world. Why do they not care to know these things? It is because Satan has blinded men's minds, and because they are so fallen that to a large degree they have lost the image of God, in which man was originally created. Moreover, false doctrines have come in, also from Satan and the other fallen angels.

Present Experiences a Lesson to Angels.

The Apostle Paul says that "the god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) They do not believe because their eyes are holden; for Satan does not wish them to see the light of the glorious goodness of God shining in the face of Jesus Christ. If men could only get a glimpse of God's goodness in Christ, the entire world would be converted. Why, then, does not God reveal His glory to them? For the reason that He purposes to do so in the Millennial Kingdom. Through Christ He will then open the blind eyes, unstop the deaf ears, and cause all men to know the Lord.—Isaiah 35:5; Jeremiah 31:34.

For a wise purpose God has permitted Satan to take his course. But in due time the Almighty will take control—in the very near future. He told our first parents that they should die because of their sin. It was Satan who said that they should not die. If they chose to believe Satan, the responsibility was their own. God permitted them to take that course.

Why should God do this? Because He wished to teach a great lesson; first to the angels, then to men. The angels are learning every day. They desire to look into these things, as the Apostle Peter assures us. (1 Peter 1: 10-12.) Throughout the six thousand years during which God has permitted evil on earth, the angels have been looking on. The introduction of evil was a great test to them at first. When they saw the power of Lucifer, Satan, and observed that God did not correct him at the beginning of his career of rebellion, some of them concluded that God could not stop him. So many of them decided to follow Lucifer.

Did God wish this? Yes; if their hearts were disloyal, He did not desire to have them associated in the Kingdom regulations. So He let them have the test. He let them take their own course. Now that they are over in Satan's ranks, they are finding that God has the power; but they have demonstrated that they have not been in harmony with Him. For a time the other angels were bewildered; nevertheless, they trusted God. They have now seen the wisdom of His course.

All the while God had the power, but simply did not exercise it. The holy angels see now how foolish it would have been for them to choose sin. They can see that doing right is better than doing wrong. All the holy angels perceive that they were wise to trust God, even though for a while it looked as though He was powerless to stop Satan or to save the fallen race that Satan had led astray.

Man's Present Condition Temporary.

The world of mankind have been going down into death, but the world is not eternally lost. God has known all the time what would be the outcome and all the time He has had a Plan for their recovery. They have been only asleep in death; for God, before He revealed His Plan of Redemption, had it in mind for man. In fact, He had it in mind before the foundation of the world. The Lord Jesus was the very Essence in that Plan, the very Center. He was to be the great Ransom-sacrifice for all, and later the great King of Glory to lift mankind out of death. All this was known to the Father. Jesus was the Lamb slain (in Jehovah's Purpose) from before the world was.

It is a good thing to find out how great a God we have; to learn that He is not only all-wise, all-powerful, and all-just, but—still more precious—that the very essence of His character is Love. This great Plan which God is carrying out has a still further purpose in developing sympathy and other noble traits in mankind. He is letting the world go down to the tomb; but no one suffers very long.

This condition has lasted for more than six thousand years, although no one person has suffered more than a small fraction of that time. Many have been taken away very suddenly; many have died in infancy; some have died of consumption or of fever; others have been killed with bullets; still others with poisonous gases. But it was only a brief experience. It is not like roasting in torture throughout all eternity. For a person to suffer for a few days, to have a tooth-ache, a head-ache, a heart-ache, may do him good.

Brevity of Life Now a Blessing.

Man's experiences may develop patience and give the sufferer sympathy for others. All of our aches and pains should make us sympathetic. If you never had any pain, you could not imagine what was the matter with people when they talked about their aches and pains. But since we all have aches and pains, bruises and heartaches, we know what they are and can sympathize with others who have them. Then, besides, these experiences are only for a moment, so to speak—"light afflictions," in comparison to the blessings in store for humanity.

These things are giving the world a great lesson. Mankind are not bound for eternal torment. They are simply falling asleep in death for a time. It is better that they fall asleep than that they should stay awake long—better under present conditions. If they are inclined to do right, it is better that they fall asleep, for the reason that their experiences are not prolonged and are not so much of a conflict. It is better also in the case of those who do evil, who know how to make bombs and all kinds of deadly instruments for injuring and destroying their fellow creatures, or who rob the widow and the orphan. If such were not cut off in death, we do not know what wickedness they would learn to do in a thousand years. Some in their selfishness would get all the money in the world. It is a good thing that they are dying off, dear friends. We are glad, however, that they are merely falling asleep and not dying like a beast, to live no more.

God has a future of glorious opportunity for all. We are glad that our God has so wonderful a Plan. There are some things that we do not yet fully understand, but we are sure that our great Creator knows what He is about. There is no need to worry about the final outcome. We see enough to convince us fully and to satisfy us; and we rest it there. If you are not trying to do right, not trying to please the Lord, then you have something about which to be concerned.

Experiences on Awakening From Death.

All these present conditions will be so overruled as to have a beneficial effect upon the world. Mankind fall asleep in death with certain knowledge and certain experiences. Even those errors which God has permitted to come in will work out good. How could they ever work out good? In this way:

Imagine some of the poor people awakening in the Resurrection Day and taking up the same thought with which they fell asleep. They will wake up saying, "Where am I? Where is the Devil? Where is the fire? and the torment?" "There is neither Devil nor fire around here," they will be told; "Those things that were told you when you were alive before were simply scare-crows which the Devil used to drive men away from God! They were the very things that made you hate God. But we have found that the Bible tells about the Love of God, and says nothing whatever about those dreadful things we used to be taught. They were doctrines of devils. Cheer up, Brother; you are just entering upon the best time of your life."

"Are you deceiving me?" he will ask in bewilderment. "Oh, no!" will be the reply. "Satan is bound for a thousand years, that he may deceive the people no more. You are going to have a grand time, coming into harmony with God, learning to know Him, whom to know is life everlasting. We shall all get everlasting life if we do right." "Shall I become an angel?" he will ask. "No; you are too late for that. You knew some saintly people when alive before, did you not?" "Oh, yes; my parents were devout Christians." "They are in the Kingdom now, joint-heirs with our Lord Jesus Christ, reigning with Him. During the Gospel Age whoever would walk in Jesus' footsteps might have a change of nature and a special resurrection to become spirit beings—like Christ."

"What can I get?" "Restitution—restoration to what Adam was when created. We are told that all our infirmities will gradually disappear, until by the close of Christ's Reign we shall be absolutely perfect, if we keep in the right way. Then, if we remain in harmony with God, we shall receive everlasting life. Now is your opportunity. Be one of those who will live only for God. In the past you sowed to the flesh. You wasted your time. You used your whole body improperly. You have learned a lesson; put it to good use. Hereafter, try to live in harmony with God's will. This will be sowing properly; and by and by you will have a good crop."

Thus those living when the Kingdom is set up can enlighten others who come up from the tomb; and these in turn can assist others. The incorrigible alone will suffer the Second Death—destruction.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark, the rumbling in the nations,
Iron crumbling with the clay:
Hark, what soundeth? 'Tis creation
Groaning for a better day."

A Possibility.

"Did any man ever kiss you before I did?" he asked.

"Yes, dear!"

"Tell me his name, that I may thrash him."

"I'm afraid, Algernon, that he might be too many for you."

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JAMES L.
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J. S. HAM
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