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BUT WHAT IS MAN? THE BIBLE ANSWER

Man Never Fell From the Angelic Nature.

And Has Not Been Promised Angelic Nature In Future—He Is "of the Earth Earthy"—Christ Redeemed Him With a View to His Restoration.



PASTOR RUSSELL

Paris, August 11.—One of Pastor Russell's addresses to-day was from Psalm viii, 4, "What is Man?" He remarked that although he had been several times in Paris this was his first public address there—in invitation of the local Class of Bible Students Association. He had heard that Bible students were scarce in France, but already he had found some very alert for clearer light upon the Word of God now due because we are in the dawning of the New Dispensation.

Once he and other Bible students confused with the errors of the Dark Ages, thought of man as a spirit being inhabiting a body of flesh, coming into it at birth and departing from it at death. Bible study is rapidly driving away that error. The Bible clearly tells that the genus homo is an animal being, of the earth earthy—not a heavenly or spirit being. This is in harmony with what science has been telling us—that which we could not receive until we found it to be the Message of God. The Bible does not place man upon an equality with the brute, but far above. His superiority is that of form and specie. His larger brain and its better shape than that of the brutes indicates his knowledge and intellectual superiority over them. He is to them God's representative—their king, created in the moral image and likeness of his Creator.

The fact that man dies has led some to the conclusion that he is a spirit being and at death merely finds release from his body of flesh and soars back again to a spirit condition in which he once was. How inconsistent! How illogical! The Bible tells, on the contrary, that God made man as He desired to have him—adapted exactly to the conditions provided for him—an earthly Eden, Paradise. The Bible tells that God proposed to him everlasting life as a man on condition of continued obedience. It explains that dying is not going home, nor going to eternal torment, but simply ceasing to be.

"Joy In the Morning." This penalty passed upon Father Adam—he lost the right to live and fell under the sentence, "Dying, thou shalt die"; "In the sweat of thy face shalt thou eat bread until thou return unto the ground from which thou wast taken." (Genesis iii, 19.) The fallen, death-sentenced Adam could not give to his children rights which he had lost. Hence we are all sinners by inheritance. We are all dying. By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon to all men because all are sinners.—Romans v, 12.

The Scriptures speak of the past and present as a night time of sorrow and pain and trouble, but tell of the New Dispensation, when the curse shall be removed, and style that a Glorious Day, in which the Sun of Righteousness shall shine forth and drive sin's clouds away. God through the Prophet declares, "Weeping may endure for the night, but joy cometh in the morning."

The signs that we are in the morning, the gray light of the New Day, are already manifest to those who are awake, and particularly during the last fifty years, are foregleams of the great Day of Messiah, the Day of earth's reconciliation, the day of the cancelling of the penalty of death, the Day in which God, through Messiah, will wipe away all tears from off all faces. The result of that Day, a thousand years long, will be that all the willing and obedient will be uplifted and all the wilfully disobedient and wicked will be remanded to death—"The Second Death."—Revelation xx, 14.

The conclusion is described then: "Every knee shall bow and every tongue confess to the glory of God"; "Then the knowledge of the glory of God will fill the whole earth as the waters cover the sea."

It is easy to see why these blessings of Restitution and uplifting out of sin and death conditions did not begin before the first advent of the Redeemer. The uplifting work could not be accomplished until two things would first be done. One was that a redemption price needed to be given. Adam's life was forfeited. The life of a Redeemer must be given in his stead. This was what Jesus did. He left His heavenly glory, humbled Himself to human nature, and then the Man Christ Jesus gave Himself a Ransom-price for all. This is plain.

But, according to the will of God, instead of beginning the blessing of the world, He did first another work, namely, the gathering of the Church to be His Bride. These have been gathered from Jews and Gentiles—from every nation, people, kindred, tongue and denomination. Their invitation is to suffer with Him and to reign with Him—to present their bodies living sacrifices, holy and acceptable to God through Christ. (Romans xii, 1.) So consecrated, the flesh of all believers is counted as the flesh of Jesus, and suffers, as such, trials, ignominies—"Let us go to Him outside the camp, bearing His reproach"; "Always bearing about in the body the dying of the Lord Jesus."—Hebrews xiii, 13; II Corinthians iv, 10.

Coloring a Meerschaum. "The secret of coloring a meerschaum pipe," said a man who makes them, "is in not allowing the bowl to get too hot. All meerschaum pipes are boiled in wax, which penetrates the clay—for 'bat's all meerschaum is—and which carries the tobacco oil to all parts of the surface, preventing its exuding. The nature of heat is to drive any liquid away, and if the pipe is smoked too fast the heat generated will drive the wax to the extremes. That is why most meerschaums show color first in those places. Just as soon as the wax is all driven out there is an end to the hope of coloring the pipe unless it is reboiled.

"To prevent this burning smoke slowly, with long, steady puffs. If the bowl gets too hot lay the pipe aside at once. Also, let the pipe be thoroughly cold before refilling it after smoking. Nothing will ruin your pipe sooner than keeping it steadily in use."—New York Times.

Wept as He Ate.

General Winfield Scott was a notable figure in the Washington society of sixty years ago described by Mrs. Marion Gouverneur in her volume of reminiscences, "As I Remember." The general was something of an epicure. Mrs. Gouverneur recalls seeing him sit down with great satisfaction to a meal consisting principally of jowl. He did the family marketing personally and was discriminating in the selection of food. Terrapin, which he insisted upon pronouncing tarrapin, was his favorite dish, and he would order oysters by the barrel from Norfolk. On one occasion he attended a banquet where all the states of the Union were represented by a dish in some way characteristic of each commonwealth. Pennsylvania was represented by a bowl of sauerkraut, and in speaking of the fact the next morning the general remarked, "I partook of it with tears in my eyes."

Sesquipedalian Words.

Mark Twain is not the only person to find amusement in the German language. A writer in the Paris Siecle accounts for the deliberation with which the negotiations over the Moroccan difficulty were carried on.

"Our interlocutors cannot end their explanations," he says. "With the best will in the world they cannot pronounce rapidly such words as this: 'Antialkoholcongressmitgliederverzeihnisdruckkostenvoranschlagsprüfungscommissionsversammlungungeländungskarten.' This little word means 'invitation cards for the meeting of the commission for verifying the accounts of the expenses of printing the list of members of the anti-alcoholic congress.'"

The effect of the German tongue is thus seen to be the exact opposite of what it might be supposed to be. It is a deterrent to war instead of a provocation.

A Southpaw Winder.

"I wish you would tell me what is the matter with my watch," said the girl. It was her first watch, a birthday present, and as the jeweler took it and deftly wound the stem between the thumb and index finger of his right hand she watched him closely as if it were an operation involving some mysterious incantation.

"It seems to be all right," said the jeweler, handing it back to her. "You ought to keep it wound up though." "It looks very simple when you do it," replied the girl, "but I could wind it all day and it wouldn't go for me." And then the jeweler saw where the difficulty was. "No wonder," he said, laughing. "I see you are left handed, and instead of winding it up you've been turning the stem the wrong way."—New York Press.

Masks and Faces.

Masks are of very ancient origin. In a tomb 3,000 years old at Mycenae Dr. Schliemann found two bodies with faces covered by masks of gold. One of the masks represented the head of a lion. Among ancient Greeks the lion mask was a sign of distinction. With the Peruvians of old it was a mark of royal lineage. In a grave of considerable antiquity in Peru a silver mask was found on the head of a mummy. The mummy of a prince who lived in the reign of Rameses II, discovered in a small vault at Memphis, in Egypt, had a mask of gold laid over the face.

A Good Talker.

"Does your son take after you?" "I used to think he was going to, but now that he's in college he shows every sign of taking after his mother." "That so?" "Yes; the only thing he's made since he's been there is the debating society."—Detroit Free Press.

Dead Languages.

"Now, boys," queried the teacher, "who can tell me anything about the dead languages?" "They are languages that were killed by being studied too hard," answered the boy at the foot of the class.—Chicago News.

The Trouble With Alice.

"Alice has a very poor figure. She has no waist, and so she doesn't yearn for clothes." "I see. It's a case of waist not, want not."—Smart Set Magazine.

While He Waited In the Parlor.

Mr. Sooper to her kid brother—May I hope to see your sister pretty soon? Kid Brother—You'll see her pretty, all right. She's been fixin' up to beat the band.—Exchange.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

THE GERMAN ARMY. Writer Asserts Its Praises Have Been Too Loudly Sung.

The idea held by the world in general that the German army is a model for all others, and that it is far stronger than any other, is challenged by Hilaire Belloc, member of the English Parliament and critical writer. Mr. Belloc has served as a conscript in the French army, and has also studied the strong and weak points of the German forces for years. He says as a result of his investigations that the German army will be discovered to be something much on a par with any other conscript force, with advantages and also with disadvantages of its own.

Among the advantages he reckons that no army will be mobilized so smoothly as the German. The German proletariat has shown no capacity for resistance to the orders of government, or of their economic masters. "The Socialist vote is only a vote," and has no appreciable effect on the conduct of affairs—none whatever on the military arrangements. It is otherwise in France or in Russia. Secondly, he says the Germans have not to fear jealousy between their chief commanders, and lastly, that the rapidly increasing population of Germany ensures a choice of the best material for their fighting force.

But conscription in Germany is not universal—as it is in France, for example. Every single person you see in France has been a private soldier. But of five German men not three have been real soldiers. The large German population allows for an increasing number of exceptions. The young men let off have a few weeks' training, and form the compensatory reserve. Hence the nation is not the army, as in France. Mr. Belloc suggests, as a parallel, a population with 20, 30, or 40 per cent. of illiterates, as compared with a universally educated people.

In Germany, also, what he calls the articulate part of the nation—those who write and speak and direct thought, though they wear a uniform and are called soldiers for one year—do not live as private soldiers in the barracks, as do Frenchmen of the same class.

The writer says that the Polish element in the army is a source of weakness and in addition he finds fault with too much system. System is overdone; it kills initiative, it spells utter collapse when circumstances upset the systematic plan.

Explorer and the Eskimo.

In his recently-published book, "In Northern Mists," Dr. Nansen has expressed great regret at the inevitable disappearance of the Eskimo civilization before what he calls the "trivial" civilization of the rest of the world.

"Our civilization levels up all inequalities, and in the process it destroys personality to a very great extent. We have the frightful prospect of a world-wide monotony before us. The modern man is a machine-made creature; and he lives so much in the trivial rush and hurry of life that he has no time to find himself—which is the most important of all discoveries."

"The Eskimos have plenty of time for this kind of exploration, their civilization is a good one and a fine one. They have very little art, it is true, but they have beautiful fairy tales. Their folk-songs are good, too, their music is rather melancholy and rather monotonous, like most primitive music. They have a scale of five or six notes. But they pick up modern music with surprising ease. "The Eskimo lives his own life, and depends on his own faculties of brain and eye and nose and ear; he is an individual. And yet, in spite of this, Eskimo society is organized on a Socialistic, almost a Communistic, basis. This is their rule; 'I have made a bad catch to-day, but I shall make a better to-morrow, so will you give me some of your fish?' Then, to-morrow, if you have had luck, you shall have some of my fish."

Preaching at 95.

Probably the oldest officiating minister of any denomination in Britain is Rev. Alfred Brandon, who, though he is just past his 95th birthday, still preaches at least once a month in the little creeper-clad Baptist chapel near his home in Drayton Gardens, Chelsea. Mr. Brandon has been a minister in Chelsea sixty-four years, and has lived in the parsonage for a remarkable fact concerning Mr. Brandon is that he was a cripple since he was a baby of two, when one of his legs became paralyzed. Another wonderful Baptist minister is Rev. Grey Hazlerigg, who, although ninety-three years of age, is still engaged in ministerial work in Leicester, in which town he has lived and worked for a period of sixty-one years.

It Was Doing Duty.

An Irish soldier while on furlough lost his left eye; but, not wishing to leave the service, he got a glass one in its place before returning to his regiment. Being somewhat absent-minded, however, he appeared on parade one day without it. "Pat," said the sergeant-major, "you are improperly dressed. You have come on parade with only one eye." Pat was in no way nonplused, however. With characteristic Irish readiness he answered, "I left it in my quarters, sorr, to keep an eye on my kit."

Auburn Haired Women.

History avers that women with auburn hair wielded a strong influence in all ages. The women familiar to history who belonged to this sisterhood were Isabella of Castile, Helen of Troy, Catherine I. of Russia, Joan of Arc, Elizabeth of England, Mary Stuart, Anne of Russia, ex-Empress Eugenie, Lucrezia Borgia and Beatrice Cenci.

Cutting Herbs.

The active principle of all plants is strongest just when the flowering process is going on, but before seeds are actually formed, and this is, therefore, the best time for cutting and drying herbs.

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Trains will arrive and depart as follows, until further notice:—

P.M.	A.M.	P.M.	P.M.
3:15	6:25	Lv. Walkerton Ar.	12:40 10:05
3:28	6:38	" Maple Hill "	12:25 9:50
3:37	7:47	" Hanover "	12:17 9:42
3:45	6:55	" Allan Park "	12:08 9:33
			A.M.
4:00	7:10	" Durham "	11:54 8:19
4:11	7:21	" McWilliams "	11:44 8:09
4:14	7:24	" Glen "	11:41 8:06
4:24	7:34	" Priceville "	11:31 8:56
4:40	7:50	" Sauguen J. "	11:18 8:43
5:15	7:50	" Toronto "	11:15 8:55

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