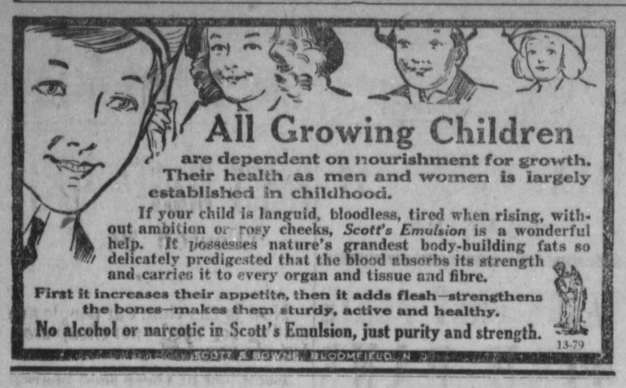


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Another one we considered an excellent value at $12.50 now to go at

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Silent and Superstitious.

Humble as the cockle is, it gives employment to several hundred men, women and children on the coast of Lancashire, England, and seems to have bred in them silence and superstition. Several villages depend upon the cockle as an industrial mainstay. The cocklers are humble folk and among strangers exceedingly shy and taciturn, as well becomes their lonely vocation. They inhabit stone cottages near the rustling marramgrass and bents. They subsist on the coarsest fare, and, while at all times their living is precarious, they suffer periodical hardships through destructive high tides, shifting channels and the break up or altered position of the skeers. These toilers are often seen in twos and threes far apart, not a word escaping the lips of those who work together. They are superstitious enough to believe that disputes among themselves over the skeers would be overheard and resented by the imbedded cockles, in which case those sensitive shellfish would perforce quit by the next tide.—Argonaut.

Wisdom of Woman.

Women are the inheritors of the oldest, most universal human wisdom. They have more sense than men, for the simple reason that a man has to be a specialist, and a specialist has to be a fanatic. The normal man all over the world is a hunter or a fisher, or a banker, or a man of letters, or some silly thing. If so he has to be a wise hunter or a wise banker. But nobody with the smallest knowledge of a professional life would ever expect him to be a wise man. But his wife has to be a wise woman. She has to have an eye on everything, an eye on the things that fanatical bankers forget. If the banker is melancholy she must teach him ordinary cheerfulness. If the banker is too convivial she must teach him ordinary caution. If she had four husbands she would be an optimist to the pessimist, a pessimist to the optimist, a Pagan to the Puritan, a Puritan to the Pagan; for she is the secret health of the world.—Chesterton.

A Poor Man's Hell.

The Caribbean tropics are a garden of delight for the rich man and an El Dorado. In sugar, in cotton, in cattle pastures, that world holds treasure today greater than the treasure shipped by the Spaniard through Panama the golden. The Caribbean tropics are good indeed to the man strong enough to be master. They are good, too, to their own poor, for they curse their natives with no cold and rarely with famine. But for the poor white man from the north they are hell.

It is not due only to the risks of the crop. It is due to the social conditions that forbid the white man in the tropics from laboring with the hands. No white man can do it in the islands or in central America and keep his caste. Only in Panama, where an entirely artificial and unique condition has been made by the creators of the wonder of the isthmus, can it be done. —Julius Muller in Century.

New Line of Art.

The redheaded and dissatisfied boarder was a large man with a large appetite. After dinner he went out into the narrow yard, shook both his fists at the silvery moon, hurled several imprecations toward the congress of the stars and burst forth into a picturesque and voluminous flood of abuse which was devoted entirely to the landlady. One of the other boarders who had been at the house a long time, thereby accumulating a pallid look and a palate with corns on it, drew near timidly and ventured to ask what the special kick was.

"What's the matter?" echoed the large man. "That old dame's the first woman I ever knew who could literally paint food on a plate."—Popular Magazine.

Too Much For the Scot.

A Scottish farmer paid a visit to a south of England cattle show and while walking around got talking with a native farmer. Neither could well understand what the other said. The Scotchman got a little nettled at this and put it down to the Englishman's stupidity.

"Man," he said at last, "yer cows moo a' right, and yer cocks craw quite plain, but I'm hanged if I can mak' you oot!"—Exchange.

Looking Far Ahead.

"What was the basis of Mr. and Mrs. Futill's separation?"

"Well, you know their baby—the one that was born last month?"

"Yes."

"Futill said he should go to Yale, and Mrs. F., who is from Boston, insisted on Harvard."—New York Sun.

Nothing Else.

George Washington's personal expense accounts during the Revolution amounted to $7,000 and his balance was within 30 cents of right. That is the only thing about the immortal Father of His Country that looks like 30 cents.—Chicago Inter Ocean.

Look to the Future.

The moment that the face is turned away from the dead past and looks toward the living future, a new power comes. Hope is awake and hope is infinite.—Phillips Brooks.

Afghanistan's Fruit.

Much fruit is raised in Afghanistan. During August, September and October a special daily fruit train of about fifteen cars is run from Quetta to different cities in India.

Wise men read very sharply all your private history in your look and gait and behavior.—Emerson.

Insurance

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James G. Beck.

"THE TWENTIETH CENTURY RELIGION."

MESSRS. EDITORS: I will endeavor to comply with your request which I sincerely appreciate—that I furnish you with a series of short articles dealing with some of the fearful heresies of the present day. We have heard and read very much lately about the "New Religion", or as it is called by some, "The Religion of the Twentieth Century". I say, we have heard, that is, because we are living in the present generation; but the same things were heard by every generation which has preceded us, even from the time of St. Jude, the apostle and companion of our Lord, who wrote a letter, or Epistle to the Christians of his day, about the year 66 A. D., in which he contends against false teachers, the Agnostics and others, who corrupted the doctrine and disturbed the peace of the church. In that Epistle he tells of certain ungodly men, who were turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. He tells them that these are murmurers, complainers, who walk after their own lusts; whose mouth speaketh great swelling words, showing respect of persons for the sake of advantage; he declares that there shall be mockers in the last time, that is in the days to follow, even to the present time, even to the end of time.

So, you see, we are meeting with no new things. Nearly nineteen hundred years ago, we were told that the church would be assailed by heresies. Therefore, this "Twentieth Century Religion" is not a new thing. It is a somewhat revised edition of a very old thing; a republishing of that which Christ's Church has been brought face to face with century after century since the days of our Lord. All this was first of all conceived and spread abroad by the Devil, the great enemy of God and man, even while our Lord was here upon earth in person. Satan, the Devil, entered into the heart of Judas Iscariot to betray his Lord, but before that he had, and ever since he has, entered into the hearts of others, to do the very same thing. It was in Jerusalem, upon the first Good Friday, that the Devil spoke, crying through the mouths of his followers, who made up that howling mob of human demons, who drove the pure, spotless, Holy Son of God, Jesus Christ to Calvary; whose cry rang out and was echoed and re-echoed through the streets of the city, and was repeated far away beyond the walls: "Crucify Him," "Crucify Him." It was a loud, savage scream, surcharged with envy, hatred and malice, against the Lord of Love and Life! Who, from intensest love and pity for us men, had emptied himself of his Heavenly Glory, and come to this earth of ours to suffer and die for man's redemption, and to bear in His own blessed person the penalty for man's sins, upon the hard altar of the Cross. He came to give, and He did give, Himself, a willing sacrfiice for the sins of the world. Even while He hung bleeding, dying upon the Cross, that you and I, and all men might be rescued from the power of the Devil and saved at last, that vile crowd, urged on by the Prince of darkness, the Lord of Hell and of Hell's savage crew, railed out their scornful, abusive words, "If Thou be the Son of God, Save Thyself." From that awful hour, in which the sun veiled its face and the heavens were shrouded, at the gross insult and indignity cast upon the Creator of all things, even until now, scorn and abuse have been heaped upon Him, your loving Lord, and mine. But the cry to-day is not, "If Thou be the Son of God"—but, "Thou art *not* the Son of God". One would think that men would grow weary at the iteration and re-iteration. Now if all this had originated in men's minds, perhaps there would have been an end of it long ago, from very weariness; but the Devil, who never tires, is the author and originator of it; he never lays down a weapon that he finds effective, and telling in his warfare against Christ and Christ's people, and so we are hearing to-day, the oft repeated, same old cry, "Thou Art *not* the Son of God".

To make as clear as I can what I wish to say in these articles, I ask you to go back in thought, to the very beginning, to the Garden of Eden, to our first parents, Adam and Eve. But first of all, I wish to say right here, and to say it with all the emphasis at my command,—I believe every word of the Bible, from the first to the last. I believe that God, by His Holy Spirit, moved, influenced, holy men to write what we read in the Bible. He inspired them, breathed into them what they were to write, controlled them as they wrote, yet granted them the use of their own words, by which they were to declare His will and give accounts of His ways and works.

God made man for His own glory, placed him here upon earth, in a beautiful home, where was to be found only peace and love and blessedness—where there was no pain, sickness, want, sorrow, no death. Here he was to pass a probation period in preparation for a higher, better existence with God Himself, in a higher and better world than even this beautiful and perfect world was, until it was marred and blighted by the Devil who caused Adam to sin and disobey God. Adam committed the sin, but it was the Devil who made him do it; the Devil, God's bitter enemy, for he had sinned against God, and had been cast out from God to dwell forever in a special place prepared for him, and such as he. At once he became jealous of the man, whom God had made and loved, and destined for the extremest happiness. Then the Devil came with a lie in his mouth, not to Adam himself, but to Eve, Adam's wife, and through her, his wife whom he loved, he reached Adam, and told them that what God had said was not true. That was just like the Devil, who is a liar from the beginning, the originator, instigator, father of lies. Do not forget that the Devil is very much alive now, very active, very powerful, and generally very successful. But we do not need to be told that, we are convinced of it, by what we see and hear every day, by what he has done and is doing. God had said to Adam, everything in this beautiful world is Mine, I made, created all things; the creator of anything is the owner of that thing: Everything is Mine to do as I will; I freely give it all to you, to you Adam, and through you to all who shall live after you, to all your posterity; everything is yours, to have and to hold, to enjoy. Everything, and you shall be lord of all, have dominion over all. But I must test you, try you, prove you. I will not control you, I give you free will, you may do as you please, you may choose or refuse as you will: but I must subject you to a condition that will disclose your true character.

The condition is this—I give you everything but one, only one. In all this beautiful world there is but one thing that you cannot have, one thing that is not for you, it is Mine, do not touch it; it is the fruit of one tree in this garden; do not eat it, let it alone. If you disobey Me, if you take of that fruit and eat, you shall die; that will be an act of disobedience, and you shall suffer for your disobedience. God did not mean that Adam should fall down dead there on the spot, that his body should cease to live and move and have its being. He did not mean that the result of this act of disobedience should be an end to human life. He meant that there should come an end, a death to God's care and favor and protection; that Adam and all his children from that day on, should be exiled from the blessed home in Eden, and at last when his life was ended here upon earth, he would not be admitted to the mansions of glory, in God's highest heaven, the eternal home for which he was destined. You know the sad story of Eden and of Adam's fall. if you have forgotten it, read the first three chapters of Genesis.

In the next article we will see that Adam fell under the temptation of the Devil, and how God in His love and mercy promised a means of restoration to His favor. It is necessary to consider all this before we can deal with the so-called "Twentieth Century Religion."

H. B. M.

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