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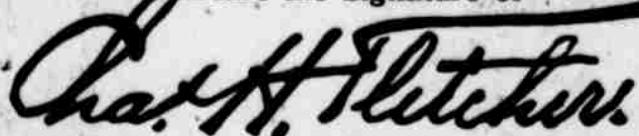
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WOE TO YOU RICH BLESSED YE POOR

The Philosophy of These, the Master's Words, Is Shown by Pastor Russell.

Are the Woes and the Blessings Present or Future?—God is Very Rich. Many of God's Servants in the Past Were Rich—Why Classify at All? Why Contrast Rich and Poor? What Blessings Have the Poor? Riches of Wealth, Riches of Honor, Riches of Education, Do These All Bring Woes?—Poverty of Education and Earthly Goods and Earthly Fame, Do These Insure Blessings?



PASTOR RUSSELL

Asheville, N. C. July 20.—A large Convention of the International Bible Students Association is being held here—students of all ages giving every evidence of knowledge of the Scriptures. Pastor Russell spoke today, from the text,

"Woe unto you that are rich! for ye have received your consolation." And He lifted up His eyes on His disciples, and said,

"Blessed be ye poor: for yours is the Kingdom of God."—Luke 6:20, 24.

The Pastor began by declaring that his address was not intended to arouse class animosity. Although not rich, he could sympathize with the rich in their position, as well as with the poor in theirs. God, who is very rich, is able to sympathize with both classes. The Savior is also able, who being rich, for our sakes became poor, that through His poverty we might become rich in the truest sense. Some of God's faithful in the past were very rich—Abraham, for instance. Nevertheless, during this Gospel Age, not many great, rich or learned have been called to the blessing now offered. Its recipients have been chiefly the poor of this world, rich in faith.

The Master evidently included riches of wealth, honor, education, etc., in His statement. He implies that all now possessing any of these blessings will be more or less hindered from obtaining God's highest blessing, and more or less subject to woes. We are not to suppose that He meant that at death the rich would be thrown into everlasting torture. These woes appertain to the present life. At the close of the Jewish Age, this class experienced severe trials; and our Lord intimates that at the close of this Age the same class will have similar experiences.

Wrath to the Uttermost Upon Jews. Wrath came upon the Jewish people to the uttermost, in the End of their Age. (1 Thessalonians 2:16.) Those woes did not belong to a future life. That tribulations come to all in the present life is undebatable. But the most terrible forebodings are associated with imaginary woes of the future life—quite contrary to Scripture. We are glad to set aside this nightmare of the Dark Ages.

The Jews, whom our Lord addressed, did not realize that they were living in the End of their Age, and that a great settlement was about to come. Similarly, we are living in the End of this Gospel Age, and a settlement is now due. Jesus foretold the crisis of the Jewish nation. His message gathered out from that nation all the Israelites indeed, and then the nation was given over to itself. The Divine Hand which had guided them loosed its hold; and human passions accomplished their overthrow in anarchy, which caused their downfall. A. D. 70.

So we understand that the End of this Age has come, and God is gathering His Elect. As soon as this is accomplished, God will permit mankind to wreck their present civilization. As the 'rich of Jesus' day suffered most keenly, so the rich will suffer most in the coming time of trouble.

Compensations in Nature.

The Pastor then showed that both rich and poor have compensations. The rich have trials and perplexities that the poor know not of. They also have many more temptations to make them less likely to seek the priceless things of God's Kingdom. But we are not to understand that God is partial to the poor. He is choosing a special class, and the conditions surrounding the rich and great make them less susceptible to His message and to the cultivation of humility. The experiences of the poor are most favorable, apparently, to the cultivation of meekness, gentleness, patience and love—qualities God estimates greatly.

Some poor, however, instead of being drawn to God by poverty, cultivate a spirit of hatred, malice and strife. Such turn away from Him.

The class described by Jesus as "ye poor" are those hungering and thirsting after righteousness, who have become God's children. These may be rich or poor in the things of this world; but all that they have is consecrated to God, in order that they may become joint-heirs with Christ.

Therefore, the esteem of men while not ignored, must be secondary to the Lord and His Truth. All that this class may possess will be used to His glory, regardless of the fact that it will all be consumed in His service. The world knows not the followers of Jesus, even as it knew Him not.

HER SEVENTH ANSWER

By FRANK H. MELOON.

"You've certainly transformed the room," I said to Edith, opening the door and walking in, in response to her bidding. It had originally been an attic.

Tapestry hangings now hid the face of timbers rough-hewn in the days when Washington was young and Fourth of July like any other day, for the house itself was of colonial antiquity; and there were wide divans on which one was allowed to sit among dozens of cushions done in colors to the rainbow unknown. There was a writing desk of odd design in one corner, and a desk from the depths of which a much-used typewriter was apt to half emerge, like a Jack-in-the-box, if one walked about with a heavy step. There was the usual array of brass articles used for ornamentation.

"Now," she went on, "very much of what I've been able to do has been owing to your kindness. Of course I thank you, Robert."

"I shall receive my reward some day," I reminded her.

"So the Good Book says."

"Oh, I am speaking of temporal things."

"Your mind should be above them," she admonished.

"You are as near an approach to divinity as I care for at present."

"Woe unto you that are rich! for ye have received your consolation."

"And He lifted up His eyes on His disciples, and said,

"Blessed be ye poor: for yours is the Kingdom of God."

"But my love is not a little love, neither is it the thing of a day," I contradicted, hotly.

Edith blushed.

"You think—"

"Very well," this with resignation.

On the table lay a sheet of Edith's work, done in a masculine chirography popular of late years.

"What is this a map of?" I asked, innocently.

"It's not a map. It's the start of a story."

"Where's the rest of it?"

"Oh, I haven't thought it all out yet," with a sigh.

"Do you know what the title is to be?"

"I haven't decided on one."

"Will you let me suggest a title for it?"

"But you don't know what the story is about."

"Is there any connection?" I asked, meekly, "between a story and its title?"

"Certainly," snuffed Edith, indignantly.

"Then there's a missing link to some," I declared.

"Those are by inferior authors."

"To change the subject, have you sold any stories of late?" I asked.

"No, Robert, you are more partial to me than the editors are."

"Confound them; I've half a mind to call on two or three of them and let 'em know what I think of their judgment!" I exclaimed, viciously.

"If I can't win by merit, I don't want to win," she declared stoutly.

"Edith," I asked, tenderly, "why couldn't you write just the same after we were married?"

"Of all the impudence! I've not said we were going to be yet, have I? And, besides, marriage is said to be an impediment to a literary career."

"Aren't so-and-so married?" I asked, naming over a half dozen of the best-known feminine authors of the day. I didn't know whether they were or not, but spun them off at random.

"I suppose so," she admitted, doubtfully.

I pursued my unscrupulously gained advantage.

"For the seventh time, Edith," I warned. "I am going to ask you to marry me."

"And for the seventh time—" she began, mockingly.

"Now, Edith," I interposed. "I am only human and I can't go on this way forever. I have here"—and I showed it to her—"a ticket to Havana. Shall I buy another, or go alone tomorrow?"

Edith looked me squarely in the face. Her own was rather white. She hesitated.

"The seventh time," I said quietly, taking up my hat. "That was the title I was going to suggest for your story."

There was a long silence. Edith's face was half averted, but what I could see led me to hope.

"You are going?" she asked in a voice intended to be quite steady, but still looking away from me.

"If you tell me to," I replied.

Another silence.

"Can't you get the tickets for a week from tomorrow?" she asked.

And that was Edith's seventh answer.

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Siege of Crete.

Crete deserves mention of our list of memorable sieges, for in Cretan history we find the longest siege on record, besides which Troy's ten years seem but a skirmish. In 1648 the Turks, attempting to conquer the island, laid siege to the capital city of Candia, which, however, did not surrender until September, 1669, after 21 years. Again in 1821, when the Cretans revolted, the defeated Turks were able to hold the fortified cities against all attacks, and many of them were still uncaptured when the powers intervened nine years later.

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